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DRIVING DIRECTLY TOWARD THE GOAL

By THE EDITOR

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

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

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

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

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

EDITORIAL NOTES

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

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

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

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DEVOTIONAL

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

By A. M. HILLS

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

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

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

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

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

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

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

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

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

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

But let us observe:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The revelation, too, is made in the character

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EXPOSITIONAL

THE PROPHET AMOS—PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

The Third Sermon—Chastisements for Sin Unheeded, Chapter 4

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

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

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

"O luxury

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

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

"The holier worship which he deigns to bless

*Restores the lost, and binds the spirit broken
And feeds the widow and the fatherless."—*

WHITTIER.

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

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

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

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

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

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

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

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

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

"Would a man 'scape the rod?"

Rabbi Ben Karshook saith,

"See that he turn to God

The day before his death."

"Ay, could a man inquire

When it shall come!" I say,

The rabbi's eye shoots fire—

"Then let him turn today!"—BROWNING.

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

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

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

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

"On human hearts He bends a jealous eye."

A TRIAL OF FAITH

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

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

HINTS TO FISHERMEN

By C. E. CORNELL

A Noted Traveler's Observation

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

The most hospitable people in the world are the mountaineers.

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

The most contented people in the world are the Mohammedans.

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

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

The most melancholy people in the world are the Russians.

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

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

The Americans are the most generous and the most prosperous.

The United States Army Goes to Church

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

Moderate Ministerial Prevarication

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

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

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

Profitless Pursuits

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

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

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

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

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

Preparation

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

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

Died in Harness

"He died in harness, poor chap."

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

Two of a Kind

I.

A fool there was and he hitched his star

(Even as you and I)

To a second-hand bus all mud and tar—

We called it a joke that had gone too far,
But the fool, he called it his motor car

(Even as you and I).

II.

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

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

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

Joyless Years

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

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

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

HOMILETICAL

A MAN IN CHRIST

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

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

THE OLD PATHS

By LEWIS T. CORLETT

(Jeremiah 6:16)

I. LIFE IS A JOURNEY

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

II. WHAT IS THE OLD PATH?

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

III. WHERE ARE THE OLD PATHS?

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

IV. HOW CAN A PERSON FIND THE OLD PATH?

1. Consider, ask, look, inquire.

2. The thought is that it is slightly hidden to the passer-by but those tired of the way they are traveling can stop and see it.

3. Only those who search for God and salvation ever find them.

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

A SEPARATED SAVIOR

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

INTRODUCTION:

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

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

1. His suffering without the camp.
 - a. It meant separation. This is implied in John 17: 19, "For their sakes I sanctify myself, that they also may be sanctified."
 - b. As a sin offering. "To sanctify the people with his own blood." We are sanctified by the blood, not by any act aside from the sacrificial death of Jesus.
2. In suffering without the gate He bore the reproach of the cross. "Cursed is every one that hangeth on a tree" (Gal. 3: 13).

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

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

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

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

MORE PICTURES OF THE MASTER DRAWN BY PROPHETIC PENS

By BASIL W. MILLER

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

INTRODUCTION

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

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

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

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

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

CONCLUSION

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

THE BEAUTY OF HOLINESS

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

THE TESTIMONY OF THE LORD

By J. W. BOST

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

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

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Triumph of Truth

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

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

So Near, but Lost!

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

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

The Sin of Unbelief

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

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

Just As I Am

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

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

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

The Eye of God

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

THE SILENCE OF JESUS

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

PRACTICAL

HOW TO GET MORE READING DONE

By BYRON H. MAYBURY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BRADFORD, PA.

THE LOUDEST LOUD SPEAKER

By JOHN F. COWAN

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

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

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

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

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

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

He was too blind to see that liberty is more

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

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

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

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

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

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

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

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

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

DEFINITE PREACHING BRINGS DEFINITE RESULTS

By REV. JAMES CAUGHEY

Compiled by Dr. H. Orton Wiley

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

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

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

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

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

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

He may be let to utter some bold and stirring

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

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

A CONCEPTION OF A NAZARENE PASTOR'S RESPONSIBILITY*

By L. A. REED

Part I

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

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

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

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

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

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

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

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

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

UNCTION

By H. J. HART

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

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

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

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

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

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

APPRECIATION

By W. G. SCHURMAN

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

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

FIGURES

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

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

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

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

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

SNARES FOR THE FEET OF THE PREACHER

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

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

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

SUCCESSFUL MINISTERS

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

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

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

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

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

THE TABERNACLE OF GOD

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

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

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

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

PSYCHOLOGY FOR THE MINISTER

BY BASIL W. MILLER

Chapter 3. The Minister a Social Psychologist

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

MINISTERS' USE OF SOCIAL PSYCHOLOGY

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

MAN'S SOCIAL NATURE

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

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

DIAGNOSING THE MINISTER'S PUBLIC

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

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

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

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

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

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

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

MEANS OF SOCIAL CONTROL

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

THE SOCIAL POWER OF REWARDS

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

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

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

PRaise AND FLATTERY

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

THE ART OF PERSUASION IN GROUP CONTROL

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

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

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

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

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

THE USE OF SLOGANS

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

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

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

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

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

PROPAGANDA AND INFLUENCING THE COMMUNITY

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

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

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

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

SOCIAL CONTROL IN OUR COMPLEX AGE

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

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

NEW YORK CITY

PORTIA

(Merchant of Venice)

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

FACTS AND FIGURES

By E. J. FLEMING

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

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

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

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

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

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

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

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

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

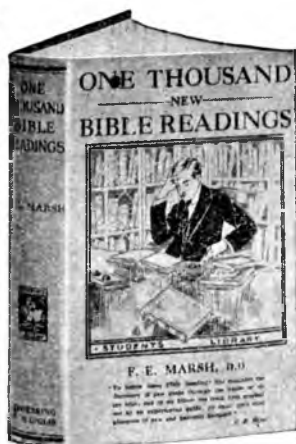
During 1930 American tourists spent more than \$5,000,000,000.

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

A PICTURE OF THE HEATHEN WORLD

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

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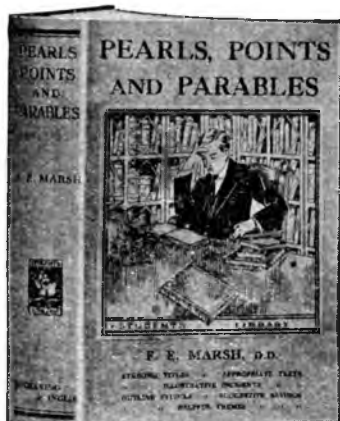


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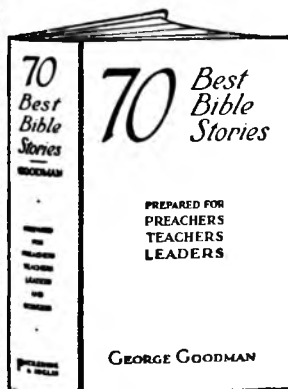
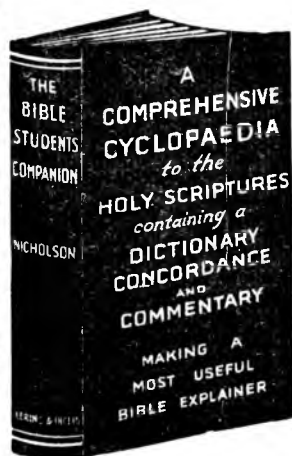
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