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J. B. Chapman, *Editor*

THE CRISES OF THE PREACHER

By THE EDITOR

THE time of his entrance into the ministry is of course a crisis for the preacher, for a mistake is very serious. If a man misses, either in entering the ministry or in failing to enter it, the mistake is a tragedy. For this reason we believe it is fair to both the church and the preacher to permit him to serve something of an apprenticeship before ordaining him to the permanent ministry. And at any time during that period of apprenticeship the man should be permitted to drop back into the ranks of the laity without suffering criticism because he once "started out to be a preacher."

But if the preacher gets by with his "beginning," he is likely to go on for ten or twelve years on something of an even keel. At the end of this time the emotional zeal which accompanied his entrance into the ministry will have been severely tested and may have cooled somewhat even in the fire of service and trial. His financial obligations will have increased by now and he may have begun to show signs of "money hunger." He begins to feel that if promotion is ever to come to him it will have to come now, so there may creep out intimations of his desire to "better himself." So the criticism may go the rounds that this certain preacher is not as "fiery as he used to be," that he seems always to think of how much money he is to receive for his service, and that he is after a "place." Without considering how much merit there may be in the case or how much the preacher is to be excused, there is no getting away from the fact that the combination of circumstances and conditions constitute a crisis. And few things are more pathetic than the sight of the preacher who is spent at middle life.

But if the preacher gets by his second crisis he will likely find his sphere of usefulness, settle his roaming tendencies and go on for another period until he finds himself classed among "the older brethren." Then another crisis approaches, based upon the preacher's uncertainty of the immediate future. How much longer can he remain active? What would he do if he should be set aside? Along with these considerations come temptations to "settle down," to hunt a congenial climate in which to just "live," to feel too strongly the fact that he is frequently "overlooked," and to become either formal and commonplace or else to become cynical and hard.

And now and then a preacher lives to see a fourth crisis which comes when broken in health or burdened with years he must settle down to be a layman once more. He must sit while others conduct the services and listen while others preach. He will be called upon for counsel which he will feel himself able to give, but which he knows

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will cause harm if given. The superannuated preacher is potentially both a blessing and a curse, and the demand that he shall determine which he shall be brings on a crisis. It is indeed an art for a man who has been an active and successful preacher of the gospel to grow old gracefully and practice in the pew what he has always preached from the pulpit.

The stages between crises are so few that practically every preacher is even now passing from one and entering upon another, for you know the approaches are not precipices but are built on degrees. But knowing the symptoms, it is possible to guard one's self. Especially in the second and third crises there is call for patience and perseverance. And in every crisis and all the time there is every reason to hold fast that no man take thy crown.

EDITORIAL NOTES

The preacher who supplements his preaching by circulating good books among his people is adding much to his service. Some preachers complain that people do not read much nowadays—especially they say they do not read religious books and papers. But the fault in many cases is that the people do not have a good supply of reading material on hand when they would read. Some preachers have found it useful to spend a few minutes in the prayermeeting reviewing some good book and then telling the people that he has a dozen or two on hand that have just come from the publishers. In such cases the people usually buy the book and some time along the way they will read it. Don't let any preacher wince under the charge that he is "a book agent." The best preachers in the world have been the most enthusiastic about the distribution of religious literature.

No one gets down closer to the elementary needs of men than the missionary, and the tendency with well organized Christian forces is to lay more and more emphasis upon methods. But Bounds says, "God's method is men." All this is to say that I have found special profit in reading an average of one missionary book every two weeks for three months now, and am made to believe that any preacher will do well to sprinkle his reading pretty thickly with missionary books. Among those I have found especially helpful are: "Streams in the Desert," by Morrison; "By His Spirit," by Goforth; "The Church and the World Parish," denominational propaganda by the M. E. Church South; and three or four of the books on special fields used by the W. F. M. S. of the Church of the Nazarene.

It is a small thing to be sure, but I cannot escape the conviction that at least some importance should be attached to the matter of the preacher's manner of dress. Light suits, fancy shirts and "loud" neckties belong rather to persons of light and passing fancies than to men of weighty thought and serious motives. So when the preacher wears these he must be more or less careless or else his garb belies him. Even when a preacher does not find himself dead enough to wear a Prince Albert on Sunday morning (which I think is preferable in the majority of churches), he will find his people will appreciate it if he sticks to solid colors and to fashions which are not too extreme. As to myself, I am fully convinced that I can actually preach better when I am dressed like a preacher. And sometimes I wonder if our hectic desire to refuse anything that would make observers pick us for preachers is based altogether in the humility we think it is.

With June comes the tent meeting and open air meeting season, when hundreds of preachers will have a chance to find out whether they have a message that will appeal to unchurched people. I know a pastor who for two summers past has moved his Sunday services into a tabernacle which he has erected on the vacant lot next to the church and he says he has practically doubled the attendance at the evening services by the experiment. And there is a challenge about outdoor preaching that is quite appealing to many preachers.

POSITIVE PREACHING

By THE EDITOR

PROFESSOR MacGREGOR, in an address before Hartford Seminary Alumni, quoted from Vollrath the statement that "the test of the value of theology is whether it can be preached." And the professor adds the question, "Can our scholarship be made the minister of our evangelism?" And then he says, "Whereas the strength of the Protestant Reformation was that it carried the laity with it, the revolution slowly but surely being wrought out by modern liberal scholarship is not carrying the laity with it. . . . No revival will ever come to a church which has no definite belief on which to set its feet. The old revivals came to men who believed something. . . . We shall learn to steer our ship aright only when we find the spot where scholarship and evangelism meet."

Having found that so many things once believed are not true, or at least that they are not known to be true, the attitude of scholarship has become negative. That is, what most of men know is that they do not know, or at least that they do not know that they know. But this attitude is the exact opposite of the one required for effective preaching. The preacher must testify the things he has seen and knows. He must bring a positive message to his hearers. He should not pose as knowing everything. In fact he is authority only in a very limited field. But within that narrow field he must be sure.

In any field a man must be sure of his sources, and the preacher's source book is the Bible. If he holds that in question he is but the minister of doubt and can never accomplish useful service. Doubt genders fear and fear paralyzes. Such a thing as a Holy Ghost revival under the preaching of a modernist preacher has not yet appeared even in this age of wonders.

Then the preacher must be sure of his own personal religion. The minister who is not also a witness may convince men's minds, but he will not be likely to move their hearts. And if men are moved with fear, the preacher who has not himself found genuine comfort by believing in Jesus will not be able to lead others into the light.

The call nowadays is for the preacher to take his place upon the same plane with the school teacher and the lecturer and give his opinion. But he should refuse to do this as the regular practice of his life. The preacher's best contribution to the lives of those about him can be made from the pulpit of the prophet, rather than from the platform or the forum. Now and then the preacher may speak on matters of interest only to the reformer, but his burden must be for the promotion of that gospel whose Founder preached "as one having authority, and not as the scribes." It is well that the preacher should confine his preaching to the things he knows, and it is well that he limit the boundaries of his knowledge, but what he does know he should know certainly, and what he knows he should preach fearlessly and uncompromisingly.

DOCTRINAL

THE SABBATH IN SCRIPTURE
AND HISTORY

By HORACE G. COWAN

XVI. The Jewish Sabbath

THE origin of the Sabbath may be traced to the creation, but that it had a new beginning at Sinai seems well established; and now after a suspension of the temple worship and of the administration of the Mosaic law for seventy years, another new beginning took

place at Jerusalem, the impulse of which is still felt after twenty-five centuries.

The above words occur in the ninth article of this series, "The Sabbath After the Exile," printed in the November, 1929, issue of this magazine. The reference there was to the Sabbath of the Jews during the period of the restoration and onward to the time of Christ, and the subsequent succession of the Sabbath by the Rabbinic A. M. calendar in the centuries after the de-

struction of Jerusalem by the Romans, in A. D. 70, together with its reaction upon the Lord's Day of the Christians.

So far as history is concerned the creation Sabbath was simply a day of rest, sanctified by divine act for that purpose; and whether it was anything more than the Creator's rest or cessation from the work of creating the heavens and the earth is not determined by the record. Nothing is said in the Pentateuch about man resting on the seventh day, until he is required to do so at the giving of the manna in the wilderness (Ex. 16:23-30), except it be the days of "holy convocation" at the institution of the Passover (Ex. 12:16).

It is a curious fact that while the advocates of the seventh-day Sabbath deny the validity of Sunday as a Sabbath day, because there is no commandment in the New Testament requiring that day to be so kept, yet they begin their succession of the Sabbaths at the seventh day of the creation period, concerning which there is no command that man should keep the day. The most that can be said of man's observance of the seventh day in Genesis is that God's example in resting on that day was sufficient for man's imitation, and that as a moral obligation man in his unfallen state would readily see the reason for and would obediently perform. Admitting the truth of this, it is yet a matter of reason, and not of history; that the patriarchs before and after the flood rested on the Sabbath is not revealed by Genesis.

There is evidence of the observance of a seven-day period of time by Noah, and after the flood by others, but that this was a universal custom is not stated in the Scriptures; and nothing is said about the seventh day being a Sabbath day. It is also on record that altars were built and sacrifices offered thereon from the days of Eden to those of Jacob; having a regular place and form for worship, did not the patriarchs have a stated day, also? This may have been true, but it is not ascertained from the record. It has been supposed by some writers that the offerings brought by Cain and Abel (Gen. 4:3, 4), were made on the Sabbath, because the phrase, "in process of time," admits, it is claimed, of the translation, "at the end of days," which would mean the end of the seven days constituting a week, therefore the Sabbath. But it is also held by good authorities that it may be rendered, "at the end of the year."

The background of the historical Sabbath may be seen, therefore, but dimly and uncertainly in the patriarchal ages, but it doubtless existed among the few who remained true to the God of the creation, who is revealed in Genesis. By the historical Sabbath is meant that day of rest which had a beginning at a historical period, and whose course may be traced through the records of time. About 3,400 years ago, therefore, the Sabbath had its first appearance in history in the wilderness of Sin, and a few weeks later was more prominently placed in the knowledge of mankind at Mt. Sinai. There it was proclaimed as a memorial of the creation of the heavens and the earth, and of the deliverance of the children of Israel from Egypt. As given in the Pentateuch it was distinctively a day for observance by the Hebrew people. No other nation was required to keep it, no other people was accused of or penalized for its desecration. It was the Hebrew, or in later usage, Jewish Sabbath. Objection to this term is made by those who say that the Sabbath as given at Sinai is of perpetual and universal obligation; it is a moral law and cannot, therefore, be altered or repealed by man. That the duty of resting one day in seven from ordinary labor is morally binding upon man, and was so from God's ceasing to create on the seventh day, must be allowed. But attached to the Sabbath were features of its observance which were temporary, ceremonial and Jewish, as the prohibition to gather manna or to build fires, which, the first passed away with the ceasing of the manna, and the second could not be binding when Jews removed to a colder climate than Palestine; also the Sabbath being a sign between the Lord and the Hebrew people, which had no application to other nations; the Sabbath a memorial of the deliverance from Egypt could be of no interest to others; and the Sabbath beginning at evening, the double sacrifices on that day, and the count of the Sabbaths for the location of the various feasts were all temporary restrictions which marked the day as peculiarly a Hebrew institution.

It is not the intention to undervalue the Sabbath here, and make it no more than a man-made holiday; it is the Sabbath of the Lord, set apart for a holy use, and like all things commanded by God ought to be faithfully observed by man. But proper distinction should be made between the Sabbath, God's appointed day of rest, and the temporary things which accompany it, and

which were "done away" when the time for their usefulness had passed. While the Sabbath is a perpetual institution of divine appointment, yet the time and manner of its observance have been subject to change throughout the ages and dispensations since the beginning. That Sunday was the original Sabbath day of the creation period is shown by many writers, both ancient and modern, and that the ancient Jews so considered it is conclusively shown by the fact that the Rabbinic A. M. calendar, adopted by them in A. D. 360, when reversed to the beginning, which they placed at Tisri 1, or October 7, B. C. 3761, makes the first day of the first week of the earth to have been on Monday, and, therefore, the first Sabbath on Sunday. This was without doubt the Sabbath of the patriarchal ages, and when a change was made at the exodus it was to introduce a Sabbath which was the seventh day of a movable week, the Sabbath, occurring on each day of the week for a year at a time in a cycle of seven years.

After the exile the Jews made a new beginning at Jerusalem; their ruler was now the king of Babylon, later the king of Persia, who was represented in Judea by a governor appointed by him; their temple was rebuilt, and the temple service reorganized, and a calendar of holy days and feasts established. Was this calendar exactly the same as that which had prevailed before they were carried away to Babylon? No one can positively say that it was; that the method of reckoning time among the Jews was modified by the introduction of Babylonian terms is evident from the fact that the names of the Jewish months are for the greater part derived from Babylon. Moreover, Jeremiah declared, "the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion" (Lam. 2:6), indicating the necessity for gathering up the threads of lost time and making a fresh start.

The late Rev. D. B. Turney, D. D., LL. D., of Decatur, Ill., who in his day was recognized as an authority of note on the Sabbath, in a letter to the writer, in 1924, said, "There is considerable conflict of testimony as to the time when, and the circumstances under which the Jews began to keep Saturday exclusively as their Sabbath. Jacob Isaacs reports, 'Returning from Babylon the Jews reorganized the Sanhedrin which issued the injunction, that counting from the day of the sanctification (dedication) of the second temple

every seventh day should be the Sabbath. This originated our week as we now have it.'"

When the Persian empire fell before the power of Alexander the Great, and Judea became a dependency of the Greek kings who reigned in Syria and Egypt, the influence of Greek learning and customs became pronounced. The Greek language became the medium of communication between peoples of different race and speech, and Greek literature disseminated new ideals and standards of life; that this was always for the better, especially among the Jews, may not be maintained, for with foreign learning and manners the influence of foreign idolatry was manifest. Antiochus Epiphanes, the Greek king of Syria, attempted, B. C. 171-168, to enforce idolatry upon the Jews, which led to an uprising of that people, under Judas Maccabæus, in which they defeated the tyrant and established a dynasty of native prince high priests over the nation, under Syrian or Egyptian overlordship, until the Roman conquest by Pompey, B. C. 63.

During the Maccabean revolt the decision was reached by the leaders, and endorsed by their followers, that the prohibition of work on the Sabbath did not extend to self-defense in battle, therefore the Jews fought valiantly on that day when attacked, but made no effort to check the advances of the enemy when filling ditches, planting engines of warfare, or otherwise operating on the Sabbath so as to have the advantage of the Jews on other days, hence the latter were the more easily defeated.

Among the Greek customs adopted by the Jews was the reformation of their calendar in agreement with the Metonic cycle. This was the invention of Meton, an Athenian astronomer, in B. C. 432, and embraced a cycle of nineteen years in which the new and full moon occurred in a regular order, and returned in the same order in the next cycle. This introduced a lunar calendar with a year of 354 days, in a common year, and one of 383 to 385 days in an embolismic or leap year, which contained thirteen months. In the cycle of nineteen years there were seven embolismic years, with thirteen months each, the intercalary month being inserted every three, sometimes after two, years. In this way the lunar years were made to harmonize with solar time.

When the Jews adopted the Metonic cycle is uncertain. The usual explanation of this event is that the feast of the Passover was held at

the full moon of Abib or Nisan, which was the fourteenth day of the moon, and, therefore, the same day of the month, as it was considered that the month began with the new moon. The appearance of the new moon was eagerly watched for and reported by those who first saw it, by speedy messengers and by bonfires on the highest mountains, so that all might know when the month began. This might suffice for a small country like Palestine, where the rapid riders and fire signals could take the news to the remotest bounds in a few hours, but after the exile, when many of those who had been deported and their descendants remained in the lands of their exile, or to which numbers had fled, from Persia to Egypt, and the distant provinces of Asia Minor, this method of fixing the dates of their annual feasts was impracticable, and a calendar arranged on a scientific basis was required. By the use of the Metonic cycle, or some one of the substitutes for it which afterward came into vogue, the time of the moon's changes could be accurately fixed, whether the appearance thereof was observed or not, for clouds might intervene at the critical time and the observation have to be postponed to another day. With the beginning of the month determined scientifically the Jews everywhere could observe the sacred days with exactness, without waiting for the Sanhedrin to announce their arrival from watching for the appearance of the new moon. It is probable that efforts to establish the new method of fixing the calendar had been made at different times, even before the birth of Christ, but progress in scientific thought was not rapid in those days, and ancient precedents were rigorously adhered to, hence it was not until after the destruction of Jerusalem by the Romans, in A. D. 70, and the dispersion of the Jews everywhere, that agreement was reached upon this important matter. It is believed that rivalry and controversy between the Jews and the Christians finally brought about the adoption of the Jewish calendar. At the Council of Nice the Christians adopted a calendar by which the date of Easter could be located in any year; this was followed by a council of Jewish Rabbis at Tiberias, in Palestine, in A. D. 360, presided over by Rabbi Hillel, the second, or the younger, who is styled the *nasi*, or prince of the Sanhedrin; this council adopted the modern Jewish, or Rabbinic A. M. calendar, which is in use today among the Jews

for the regulation of their feasts and holy days. This calendar provides for a year of twelve months of twenty-nine and thirty days alternately, or 354 days in the year, and an intercalary month occurring seven times in nineteen years, by which the soli-lunar year of the Jews is equalized with the Gregorian calendar. The modern Jewish calendar is sometimes incorrectly referred to as the calendar in use in biblical times, which is a manifest error; it was entirely unknown to the Jews before the Council of Tiberias, in A. D. 360. The Jewish Encyclopedia says that the "modern Jewish calendar is adapted to the Greek computation exclusively;" the intercalary system was unknown to the Jews before the Greek influence prevailed.

"About 360 A. D., for reasons now purely conjectural, Rabbi Hillel set apart as the Jewish Sabbath the seventh day of their regularly recurring weeks. When modern Sabbatarians insist that the Christians should observe the seventh day of their weeks, like the Jews, as holy time they demand the sacred observance of a day not known as the Sabbath in the Old and New Testament, a day chosen at least two hundred and fifty years after the canon of inspired Scripture was closed, and which owes its existence to unknown causes that influenced Rabbi Hillel." *Sunday Is the Sabbath Day*, by REV. NICHOLAS T. WHITAKER, D. D., PH. D.

There is evidence that the Jews did not adopt the new calendar all at once, but that hundreds of years passed before they adjusted themselves to it as a people. Only within the last four or five hundred years have the Jews universally observed the calendar of Rabbi Hillel. And you Christian commentators seriously express the opinion that the Bible year was a luni-solar year, with months alternating twenty-nine and thirty days, and with an intercalary, or thirteenth month every two or three years, in order to harmonize the year with solar time. Such teaching is found in popular works on the Bible, and by doctors in Christian universities and seminaries, and the expression of the opinion that the Bible year was solar is tolerantly considered as a vagary of thought of which no scholar will be guilty; but the evidence is sufficient that the modern Jewish calendar was unknown to the Jews before they came in touch with Greek influences, and that even the remotest reference to it cannot be found in the Bible.

DEVOTIONAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

No. 14. Russell Conwell

PART TWO

EVER since that hour Russell Conwell has been a prodigy of human achievement. See how he worked. The record is simply bewildering for its magnitude. After the war was over and he was admitted to the bar, he went to Minneapolis. There he practiced law, went into real estate, founded what is now the Minneapolis Tribune. He taught piano and gave singing lessons, held a daily noon prayermeeting in his law office, and founded the Y. M. C. A. of the young city. He was rising and grandly useful. His precious young wife was assistant editor with him on his paper. On a bitter cold night when they were away a fire broke out and swept away his all. He ran that mile with the thermometer 35 degrees below zero, which brought on a hemorrhage of the lungs, which threatened to speedily end his life. But he never acknowledged defeat. He got a position as immigration agent to Germany for the State of Minnesota. He went from one health resort to another in Europe. In Paris he was told that he could live but a few days.

But he had faith in God now, who answers prayer. He prayed mightily and God heard. The bullet shot in his shoulder had brass in it, and was never removed. It had worked down into his lung. The Parisian surgeon knew of but one man who could remove it—a surgeon in Bellevue Hospital, New York. With grim determination he went, the operation was successful. In answer to prayer the precious life was saved.

Conwell and his wife went to Boston in 1870, and secured a position on the Boston Traveler at fifteen dollars a week, and began life anew. Energy and work began to tell. He worked on the paper, opened a law office, and also began

again to lecture. He was sent by his paper to write up the battle fields of the Rebellion. His "Letters from the Battlefields" became famous all over the country, simply even as vivid literature. These letters brought him an engagement to make a trip around the world as special correspondent of the Boston Traveler and the New York Tribune. He was brought in touch with many great men, the moving men of the day in Europe and in the orient. He came back strengthened in body and enriched in mind. He wrote books, delivered lectures, founded the Somerville Journal; by his real estate operations so aroused the city to progress that the city named two streets after him. He originated the Boston Young Men's Congress, which proved so useful that it was ten years later (1885) incorporated.

He had such sympathy for the poor that he inserted in the Boston paper the following notice: "Any deserving poor person wishing legal advice or assistance will be given the same free of charge any evening except Sunday, at No. 10 Rialto Building, Devonshire Street. None of these cases will be taken into court for pay." These cases Conwell prepared as attentively, and took into court with as great determination to win as those for which he received large fees. Another class of clients were the widows and orphans of soldiers seeking aid to obtain pensions. To such he never turned a deaf ear, no matter what multitude of duties pressed. He charged no fee, even when compelled to go to Washington to win the case. His law partners say he never lost a pension case, and never made a cent by one.

When he returned to Boston he allied himself with Tremont Temple Baptist church. There Conwell started a Bible class which grew to a membership of 800, and often had an attendance of 2,000. The Sunday school class did much church work in the slums. The poor and sick were visited, books, clothing and food were distributed. Thus writing books, lecturing, traveling,

practicing law, dealing in real estate, helping in the civic and religious life of the community, Colonel Conwell's days were filled with incessant activity. He was faithfully keeping his vow, doing "John Ring's work, and his own."

His precious talented wife was standing helpfully by his side, editing the woman's department in the Somerville Journal, as she had done years before in the Minneapolis Star, and was active in religious circles, a womanly woman. After a few days' illness, one day rheumatism suddenly gripped her heart, and it ceased to beat. Her husband left her in the morning thinking she was better. He returned to find she had gone to be with her Lord (1872). Things looked different now. Money, honor, notoriety, fame shriveled. The things of time were eclipsed by the importance of eternity. He worked harder than ever that he might be preoccupied. But the sense of his loss would sweep over him, and his heart would cry

*"Oh, for the touch of a vanished hand
And the sound of a voice that is still!"*

In the lonely night watches he would think of the "home over there" whither Jennie had gone. He saw with a deeper vision than ever before the supreme importance of spiritual interests and the salvation of the soul.

He began lay preaching to sailors on the wharves, to idlers in the streets, and at little struggling missions. He felt the absolute need of salvation and Christ in men's lives; whatever their station, and he gradually became absorbed in the work.

While thus engaged in evangelical labors, Colonel Conwell often met Miss Sarah Sanborn, an active worker in missions and church circles—a woman of culture and refinement, force of character and executive ability; and deep piety. Their common labors and mutual interests in soul saving caused acquaintanceship to ripen into affection, and they were married in 1874. Russell Conwell, to the astonishment of everybody, closed his law office and entered the ministry. His mother's prayers were answered at last.

He began his ministry with a deserted old Baptist church in Lexington whose audiences had fallen as low as six, and their Sunday collections less than a dollar. The first Sunday the few members scoured the town for an audience, and brought together eighteen. The second there was

a crowd, and people stood on the sidewalk at both services, unable to get in. In a year and a half \$8,000 had been raised for a new church. The weekly income of the church had increased to \$80. People were being saved, and learning about practical religion. The whole town was taking on new business life, as well as religious zeal and enthusiasm, all because a live preacher had begun his first ministry with a dead Baptist church. During all this "two men's work" Russell Conwell completed his course in Newton Theological Seminary and was ordained in 1879.

The next important event was a call to a Baptist mission in Philadelphia which worshiped in an unfinished building, with a \$15,000 mortgage on it, which had been foreclosed. A man of the world would have called it a forlorn hope. But to a man of God with unconquerable determination and mighty faith it was different. He saw the earnestness of the people and their willingness to work and sacrifice. His own heart responded and he accepted the call and began his pastorate in 1882. A reviewer said, "His sermons were simple, direct, full of homely illustrations, and equally full of spiritual truth. The prayer was short and offered in homely language. Then came the collection which was not asking for money at all. The preacher said, 'The people who wish to worship God by giving their offering into the trust of the church can place it in the baskets which will be passed to anyone who wants to give.' The baskets were filled! The church was packed in every corner, and people stood in the aisles! Outsiders and rivals wondered, criticized, suspected, envied and even reviled; but he kept right on, and the dew of the Lord was on his fleece continually."

At one time, for five years, every time Conwell preached just seven people were saved. No one could explain it. The wise shook their heads, and said, "A new broom sweeps clean! But it won't last. People will get tired of him. He is a sensationist—a faddist!" But the crowds kept coming. He planned a great church, big enough to hold them, the Baptist Temple, one of the largest church audience rooms on the continent. The sneerers called it "Conwell's folly." A theater company joyfully anticipated taking it in for their own when the inevitable failure should come. But the magnificent temple was built and packed to the doors for many years, and the inevitable failure didn't come. He baptized in

that building nearly ten thousand members, and built up one of the largest memberships of any church in America.

The providential dealings of God are wonderfully illustrated in his life. The poverty of his godly parents almost drove him into permanent atheism. But it doubtless was all of the Lord to teach him to have sympathy for the poor. One day he said, "I had been visiting the scenes of my college days at Yale. I stood in the rooms where I had lived in such poverty. I went to the dining room and kitchen where I toiled from 4:30 in the morning. I went to the classrooms and halls where I had shunned my classmates because of my shabby and ragged clothes. I traveled on to Boston, and went into the great Tremont Temple church, in the twilight, and, alone in a room, I knelt, and vowed to give henceforth the proceeds of my lectures to poor students to help them through college, and spare them the suffering I had endured." He delivered the famous lecture, "Acres of Diamonds," 6,000 times, made \$8,000,000 by it and gave it all to help ten thousand poor students. All his lectures have brought in ten million dollars, and instead of hoarding it, he gave it all away. He also established a wonderful university in Philadelphia where the poor of the city young or old, who toil daytimes, can study at night, and get a college training. The buildings are so massive and costly that they would be a credit to the richest university on earth. Russell Conwell put his own property as well as his earnings into it. His reward was not a swollen bank account, but the unutterable joy of seeing ninety-one thousand people get a college education they would not otherwise have had.

Jesus taught the poor; so did Russell Conwell. Jesus healed the sick; Russell Conwell, by his money and influence over the members of his church and friends, founded the Samaritan Hospital, then Garretson Hospital. Here the poor of the city can have the best medical help at a moderate cost, and, if need be, for nothing. They are carried on in the name of Christ, and carry with them sympathy for those in pain, love for the loveless, a home for the homeless, friendship for the friendless, and a divine solace which are often more than surgical skill or medical science. The hospitals are nonsectarian. They assist thousands of poor workmen and their families. Like

the salvation of Christ, their healing is for every kindred and tribe and tongue and people.

Where can such incessant and fruitful activities, such self-forgetful and ceaseless benevolence, such multiform and far-reaching and abiding influences be matched in the life of any other preacher of modern times? When Spurgeon died a publishing company wired Conwell for a biography of the great London preacher. He did not see how he could write it, but at last yielded. He went off on a lecture trip when he was to speak every night, took his secretary with him, dictated the book on the trains during the day, and finished the book in two weeks, which had a sale of 125,000 in four months. All the royalties were given to a mission he was planting in the city. Within a month twenty-nine young men wrote the author that reading the book had decided them to enter the ministry.

In the same rapid way, by request, he wrote the biographies of Grant, Hayes, Garfield, Blaine and Bayard Taylor. It seems that the latter died in Germany, December 19, 1878. Conwell began his life immediately, and had it finished before Taylor's body arrived in America. Five thousand copies were sold before the funeral. John Wanamaker, America's princeliest merchant, left at death a request that Dr. Conwell should write his life, which he did after he was eighty years old. "Dr. Conwell," wrote Charles A. Dana, editor of the New York Sun, "has no superior as a writer of biographies. He has addressed more people than any other living man. I regard him as America's greatest man." Newell Dwight Hillis pronounced him, "One of the world's one hundred greatest men." He wrote seventeen books besides his biographies, and twenty-nine lectures besides the "Acres of Diamonds."

Julius Cæsar is regarded as the world's greatest man, who could excel in any one of ten great callings. How great was Russell Conwell on the score of versatility! Soldier, lawyer, journalist, author, business man, lecturer, philanthropist, pastor and preacher. Philadelphia gave him public recognition by civic honors on three occasions. In one Hon. John Wanamaker said, "Dr. Conwell is a great citizen who cannot be matched in this or any other state. No one can reckon the indebtedness of our city to this noble man." Again, March 7, 1923, the Ed-

ward Bok prize was given publicly in the Academy of Music to RUSSELL H. CONWELL, TEACHER, PREACHER AND SERVANT OF HIS FELLOW-MEN!

In May, 1925, in his eighty-third year, he was stricken with incurable cancer of the stomach. On December 6, 1925 he had "an abundant entrance" into the presence of his King! A sorrowing church and city buried him with the historic sword lying in his dead hand. But he had al-

ready met John Ring and told him how faithfully they two had wrought for God! Edward Bok said in tribute, "He never had himself in mind. He thought and toiled only for others and God. How blessedly true:

*We live in deeds, not years;
In thoughts, not breaths;
He most lives who thinks most,
Feels the noblest, acts the best.*

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER
(Matt. 6:16-18)

Fasting as a Religious Practice

AFTER laying down new principles respecting the giving of alms and having given prayer a new form and content, Jesus turns to the other major religious practice and analyzes the mode in vogue and shows the true form of observance. The spirit of ostentation and display of feigned piety had entered into this rite as well as into the others. Fasting was methodized and codified so that it had no merit, but had become a mere external performance rather than the expression of religious worship with a sincere purpose of heart.

Among the early rites and ceremonies, fasting seems to have occupied no place of importance. With the construction of the tabernacle and the institution of the offerings, we hear no word regarding fasting. The only occasion on which it appears is the admonition as to the observance of the great day of atonement. On this day the high priest was to enter into the holy of holies to make an atonement first for his own sins and then for the sins of the people. The people accordingly, since this day was to be unto them a Sabbath of solemn rest, and moreover the day on which they were to be cleansed from all their sins, were "to afflict their souls." The import of this would seem to be that they were to manifest contrition of heart and sorrow for their sins, and this was to find outward expression in fasting.

Thus the rite of fasting seems to enter in as a collateral with the observance of the great day of atonement, but is not given a separate place of recognition.

Apart from the keeping of a fast on this one significant day of the year, we have several instances in the early history of Israel where a fast was imposed upon themselves voluntarily by certain individuals. Here, however, it was not particularly a rite, but rather a natural resultant effect of a state and condition. When intense sorrow or grief seizes a soul, there is a natural result in refraining from food. Hannah was so overborne with the desolateness of her state and condition that she refused to eat (1 Sam. 1:7). David expressed his grief over the death of Abner in like manner (2 Sam. 3:35). Perhaps from such circumstances as these fasting became to be connected with mourning (1 Sam. 31:13). At any rate we find that fasting gradually becomes a general accompaniment of any intense emotional state.

Not only did fasting become an expression concomitant with sorrow or grief, but it also became a means whereby an effort was made to propitiate Jehovah. Thus we read that Israel after they had suffered two defeats at the hand of the Benjamites "went up, and came unto Bethel, and wept, and sat there before Jehovah, and they fasted that day until even; and they offered burnt-offerings and peace-offerings before Jehovah" (Judg. 20:26). Again we read concerning Israel, "And they gathered together to Mizpah, and drew water, and poured it out before

Jehovah, and fasted on that day, and said there, We have sinned against Jehovah" (1 Sam. 7:6). Finally in the closing days of Israel's existence as an independent nation we find a fast observed. It was in the days of Jehoiakim the son of Josiah and "all the people that came from the cities of Judah unto Jerusalem, proclaimed, a fast before Jehovah" (Jer. 36:9). Thus we see how the fast became an integral part of religious worship. It was not at the command of Jehovah that it was thus incorporated with other rites but voluntarily added as a token of their humiliation and entreaty.

When fasting thus became an expression of worship, as with other forms and ceremonies so with this, the conception finally reached seemed to be that merit lay in the performance of the rite itself regardless of what the nature of the life of the individual or individuals might be. Consequently we find the prophet Isaiah, acting as spokesman for Jehovah, replying to the querulous complaint of the people. "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and exact all your labours. Behold ye fast for strife and contention, and to smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to Jehovah? Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward" (Isa. 58:3-8).

From this passage as given by Isaiah, we have the prophetic valuation of the current fast and a specification of the true nature of the fast. The custom as practiced in that day only generated restiveness and strife. Instead of leading to religious devotion it inspired the opposite. Moreover there seemed to be no other outward

resultant effect from the fasting other than a contentious spirit. Consequently the prophet in the delineation of the true fast, lays stress upon outward expressions of self-denial rather than simply personal abstinence from food. These expressions were twofold, first in refraining from oppression and second in ministering to the wants of the needy and destitute. When such duties had been performed, then the glory of the Lord would break in upon them. Thus it would seem to be clear that the rite of fasting found no special recognition in the prophetic religious ideal; if men were to deny themselves, they were to do it in such a way that their unfortunate brother might be benefited thereby. Thus only would Jehovah be propitiated and His favor be vouchsafed unto them.

As with other prophetic ideals, so with this conception of the true fast, it was soon lost in the self-centered and self-imposed religious statutes of the day, and instead of the movings of compassion and mercy upon the afflicted in the midst, the people added fast to fast and sought thus to worship their Lord. With the overthrow of Jerusalem and the destruction of the Jewish polity, several new fasts were added to the calendar year (Zech. 8:19). There was the fast of the fourth month to mourn over the fact of the Chaldeans' entrance into the city; the fast of the fifth month because in this month the temple was destroyed (2 Kings 25:8); the fast of the seventh month which had in the background two events, the great day of atonement and also the murder of the governor, Gedaliah, and the fast of the tenth month because it was during this month that the siege of Nebuchadnezzar began. All during the captivity these fasts seemed to have been observed, and with the reconstruction of the Jewish worship in the land of Palestine, the question arose whether they were still to be observed (Zech. 7:2). The prophet in his reply called to their attention the fact that during the seventy years while they did keep these fasts yet they had not been unto Jehovah. They were simply self-imposed. He exhorts them and asks of them why they did "not hear the words which Jehovah cried by the former prophets, when Jerusalem was inhabited and in prosperity." Moreover he continues to designate the nature of a true fast. "Execute true judgment, and show kindness and compassion every man to his brother; and oppress not the widow, nor the fatherless, the sojourner, nor the poor; and let none of

you, devise evil against his brother in your heart." Thus again the thought leads not to a rite and ceremony in a fast but to works of self-abnegation and compassion for a brother.

When we gather all of the Old Testament teaching together along the line of fasting, we see no adequate basis for the establishment of definite observances of fasting as a rite. It might be an expression of an emotional state and this being so, it was a fitting accompaniment to the ritual of the great day of atonement, but all other customs of this nature had been established through the commandments of men and not by divine sanction or appointment.

In accordance with the general tendency of the Pharisees and other religious leaders of that day, the thought which fastened itself upon their thinking respecting fasting, was the ritualistic phase, and the more practical injunctions were lost sight of in their applications. Consequently in New Testament times fasting, which had become one of the major religious practices, had become systematized. Monday and Thursday, the two days of the week on which services were held in the synagogue were regular fast days, and besides these other fasts were observed. Geike describes the ostentatious manner in which these fasts were kept and also the effect upon the onlookers as follows: "When fasting, they strewed their heads with ashes, and neither washed nor anointed themselves nor trimmed their beards, but put on wretched clothing, and showed themselves in all outward signs of mourning and sadness used for the dead. Insincerity made capital of feigned humiliation and contrition, till even the Roman theater noticed it. In one of the plays of the time, a camel, covered with a mourning cloth, was led on the stage. 'Why is the camel in mourning?' asked one of the players. 'Because the Jews are keeping the Sabbath year, and grow nothing, but are living on thistles. The camel is mourning because its food is thus taken from it!' Rabbis were forbidden to anoint themselves before going out, and it was recorded of a specially famous doctor, that his face was always black with fasting."

With this picture of the affectation of religious piety by making the fact of fasting very ostensible, we have the background for the injunction enjoined by Jesus: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They

have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret; and thy Father who seeth in secret, shall recompense thee." We see in this passage the consideration of the conduct while fasting without any stipulation regarding the merit or demerit of fasting. The fact of fasting and that it may enter into religious worship is thus tacitly assumed, but the suggestion of any display of such religious observances is very definitely repudiated. If the fast is observed with the purport and intent of glorifying God alone, then there will be a reward from the Father above, otherwise the reward will be only that which comes from public recognition when the passersby look on. There is no reward from above.

Beside this passage we have only three other references to fasting in the New Testament. One of these is the statement by the Pharisee that he fasted twice a week thus confirming the fact of this practice (Luke 18:12). Another is the question of Jesus why He and His disciples did not fast as did the Pharisees and John's disciples. With this we have the reply made by Jesus that the sons of the bridechamber could not fast while the bridegroom was with them, but the time would come when the bridegroom would be taken away, and then they would fast (Mk. 2:18-20). Finally we have the epileptic boy from whom the disciples were not able to cast out the evil spirit, and when they sought the reason for their failure, Jesus gave the answer, "But this kind goeth not out save by prayer and fasting."

When we sum up all of the Scripture teaching on fasting, we obtain from the Old Testament the lesson that works of mercy are of more worth than the mere rite of fasting. From the New Testament we learn that whenever fasting is practiced, there should be no outward manifestations of the fact and that it should be done with an eye single to the reward from the heavenly Father. The fact that fasting may enter into religious practices is first tacitly assumed and then definitely inferred as is evident from the incident of the epileptic boy. In the Sermon on the Mount, however, the leading thought is the avoidance of ostentation in the act of fasting as was the central thought in the injunctions regarding giving of alms and prayer.

In searching for homiletical material, this pas-

sage is not replete, but we might take as a text the words, "When thou fastest." Then we could deal with the manner of a fast, the purport of a fast, and the resultant effects of a fast. Thus we

could weave in the historical development of the fast and the prophetic ideals concerning fasts together with the teaching of Jesus on the subject.

HINTS TO FISHERMEN

By C. E. CORNELL

Christ for Every Man

Jesus Christ is the one great and grand character of the whole world. He is supreme and must be so recognized. He will, if we let Him, fit into every conceivable condition of our lives. What the Lord Jesus Christ is to believers especially, in all the varied walks of life is vividly set forth by Melvin E. Lederer in *The Sign of the Times*. He says:

"What think ye of Christ? Who, say you that He is? This Christ challenges the attention of the world by His many-sidedness. He meets the need of all classes and conditions of men. As deep answers unto deep, so does He respond to the movings of each soul of mankind. If we were to call the roll of the world's workers, and ask them, 'What think ye of Christ?' their answer would be something like this; and they would amaze us by their revelation of His many-sidedness:

To the artist He is the One Altogether Lovely.
To the architect He is the Chief Corner Stone.
To the baker He is the Living Bread.
To the banker He is the Hidden Treasure.
To the biologist He is the Life.
To the builder He is the Sure Foundation.
To the carpenter He is the Door.
To the doctor He is the Great Physician.
To the educator He is the Great Teacher.
To the engineer He is the New and Living Way.

To the farmer He is the Sower and the Lord of the Harvest.

To the florist He is the Rose of Sharon and the Lily of the Valley.

To the geologist He is the Rock of Ages (and it is more important to know the Rock of Ages than the age of the rocks).

To the horticulturist He is the True Vine.

To the judge He is the Righteous Judge, the Judge of all men.

To the juror He is the Faithful and True Witness.

To the jeweler He is the Pearl of Great Price.

To the lawyer He is the Counselor, the Law-giver, the Advocate.

To the newspaper man He is the Good Tidings of Great Joy.

To the philanthropist He is the Unspeakable Gift.

To the philosopher He is the Wisdom of God.

To the preacher He is the Word of God.

To the sculptor He is the Living Stone.

To the servant He is the Good Master.

To the statesman He is the Desire of all Nations.

To the student He is the Incarnate Truth.

To the theologians He is the Author and Finisher of our Faith.

To the toiler He is the Giver of Rest.

To the sinner He is the Lamb of God that taketh away the sins of the world.

To the Christian He is the Son of the Living God, the Savior, the Redeemer and Lord.

The Bible Gaining Ground in the Public Schools

By requirement of law, the Bible is now read every morning in all the schools of eleven states—Maine, Massachusetts, New Jersey, Delaware, Pennsylvania, Kentucky, Tennessee, Alabama, Georgia, Florida and Idaho. I have the names of 32 cities of more than 100,000 people where the Bible is read every morning in all the schools, including New York, Philadelphia, Baltimore, Washington, Boston, Pittsburgh, Louisville, Indianapolis. Thirty-six million people live in these states and cities. Without requirement of law but by custom, the Bible is almost universally used in the schools of half a dozen other states. Probably forty million Americans now have the

Bible in daily use in all their schools. And the Lord's Prayer and singing of hymns often go with the Bible reading. In the main, this is a recent return to an old custom.—W. S. FLEMING.

In Russia

In a large assembly hall in Moscow a public lecture was given by Comrade Lunacharsky, the Bolshevik commissar for Popular Education, attacking the "obsolete faith." This faith, he said, was a product of the capitalist class, but was now completely overthrown; its nullity was easy to prove.

The address seemed successful, and the lecturer was so pleased with his own eloquence that, feeling complete confidence in himself, he brought it to an end by inviting a discussion of his theme, but with the stipulation that no speaker was to occupy more than five minutes. Anyone who wished to address the meeting was to give him his name.

There came forward a young priest with a close-cropped beard, of homely appearance, shy and awkward—a typical village priest. Lunacharsky looked down at him scornfully.

"Remember, not more than five minutes!"

"Yes, certainly. I shall not take long."

The priest then mounted the platform, turned to the audience, and said:

"Brothers and sisters, *Christos Voskresse*—Christ is risen!" (the solemn Easter greeting exchanged by all on Easter night).

As one man the great audience answered: "*Voistinu Voskresse!* Verily he is risen!" (the usual reply).

"I have finished. I have no more to say."

The meeting was at once closed. All Comrade Lunacharsky's flowery eloquence availed him nothing.—In the "Record," United Free Church of Scotland.

Out of Their Poverty

Some years ago a New York missionary secretary, upon opening his Monday morning mail, noticed in the first letter a check for \$500, from a wealthy firm in the city. His heart went out in a blessing for the men in that firm. The next letter was a little dirty one, scrawled in lead pencil, hardly intelligible. In it was a \$5 bill and a \$1 bill, and written in pencil were these words: "Dear Mr. ———:

"We here send you \$6, our missionary gift for the heathen children. Tommy—that's my little

brother, eight years old—and me—Mary, ten years old earned this money raising ducks and pigeons on the top of our tenement house here in New York. This is the best that we could do; but we hope that some little boy or girl will learn of Jesus our Savior, and love Him as He does us.

"Your little friends,

"Mary and Tommy."

Hollow Rock Campmeeting

Hollow Rock (Ohio) Campmeeting is historic, where many a battle has been fought and won. Literally thousands have been gloriously converted and others powerfully sanctified. This is one of the oldest campmeetings in the land; its history dates back about one hundred years. It was at this memorable camp many years ago that Rev. David Kinnear, who had said he desired to die in the harness, whilst preaching, was stricken by the hand of death and in the throes of death cried, "Let the meeting go on." This gave rise to the song, "Let the meeting go on," which has been sung all over the land.

Let the Meeting Go On

As a soldier I stand with my sword in my hand,

I'll catch the glad summons divine;

Lo! the signal I see, He is coming for me;

All is well! I am His, He is mine.

Let the meeting go on! I will shortly be gone;

Let another the message repeat;

In the blood that was shed there is life for the dead;

O, ye ransomed come, bow at His feet.

CHORUS

Let the meeting go on! Let me die at my post!

Let me fall in the van of the conquering host;

Let the meeting go on! Let me die at my post;

All is well! All is well!

Opportunity

The key of yesterday

I threw away,

And now, too late,

Before tomorrow's close-locked gate

Helpless I stand—in vain to pray!

In vain to sorrow!

Only the key of yesterday

Unlocks tomorrow.

To Pay or Not to Pay is the Question

If all the church pledges that have been made and remain unpaid could be collected in, the churches would have a larger cash balance than Henry Ford with Rockefeller and the Bank of England thrown in. Then if all those who are able to give something could be induced to give, what a vast sum could be raised. There would be no missionary deficit or embarrassing financial situation. Someone has adroitly written "Hamlet on Church Finance."

*"To pledge or not to pledge;
That is the question.*

Whether it is nobler in a man

To take the gospel free and let another foot the bill,

Or to sign the pledge and help to pay the church expenses.

And to give, to pay—aye, there's the rub—to pay—

When on the free pew plan a man may have a sitting free,

And take the gospel, too,

As though he paid,

And none the wiser be,

Save the church's committee, who,

Most honorable men, can keep a secret.

To err is human; too, to buy at cheaper rate.

I'll take the gospel so,

For others do the same—a common rule,

I'm wise; I'll wait, not work;

I'll pray, not pay; and let others foot the bills,

And so with me the gospel is free, you see.

(With apologies to Shakespeare.)

This is My Friend

The following was found on one of our fallen heroes in France, taken from an old English manuscript.

Let me tell you how I made His acquaintance.

I heard much of Him, but took no heed.

He sent daily gifts and presents, but I never thanked Him.

He often seemed to desire my friendship, but I remained cold.

I was homeless, wretched and starving, and in peril every hour, and He offered me shelter and comfort and food and safety, but I was ungrateful still.

At last He crossed my path, and with tears in His eyes He besought me, saying, "Come and abide with me."

Let me tell you how He treats me now.

He supplies all my needs.

He gives me more than I dare ask.

He anticipates my every need.

He begs me to ask more.

He never reminds me of my past ingratitude.

He never rebukes me for my past follies.

Let me tell you further what I think of Him.

He is as good as He is great.

His love is as ardent as it is true.

He is as lavish of His promises as He is faithful in keeping them.

He is as jealous of my love as He is deserving of it.

I am in all things His debtor, but he bids me call Him Friend.

A number of years ago, the Rev. W. L. Y. Davis, a prominent Methodist pastor, preaching on the subject, "The Wreck of the Empress of Ireland," asked and answered some very pointed and practical questions. They are worthy of the attention of every preacher.

"Why did God permit the wreck of the Empress of Ireland? Of the Titanic? Why did He allow the San Francisco earthquake? Why was The Iroquois Theater fire? Why was the Collinwood school fire?

"Why do weeds grow? Why are there any uphill in the road? Why do lightnings ever strike? Why is there any discord? Why not all music? Why is gravity so ordered that people fall? Why are the limbs of the tree of knowledge so high from the ground?

"Why do we grow old? and die? Have you ever had a notion that you could have improved on things as they are?

"And yet, if there were no earthquakes, there would be no mountains; and if there were no mountains, there would be no gold. If there were no tidal waves, there would be no coal beds. If there were no fire, there would be no diamonds. If there had not been a San Francisco earthquake, there would not have been as much Los Angeles. If the limbs of the tree of knowledge were much lower, all the fruit would be clubbed off before it was ripe. If there were no uphill, there would be no mountain views, no easy downgrades. It is just a question of direction. If gravity never pulled hard enough to make a fall, everything would fly apart. If there were not inertia enough to make a hard bump in collision, there would be nothing to keep up motion between vibrations of the pis-

tons and every movement of the rod would be a new start and jerk us off the seats. If we never grew old, we should never be so smart! God does not save us from disaster, but He does give us strength to say, 'women first!'

"Many have a greater reverence for God to-day, because of their disasters. The waters of the flood are good to shrink our pride!

"What does the sea care whether you be Henry Irving's son, or a stoker? Floating on bits of wreckage, the first-cabin passengers and the steerage are on a level for once.

"What does a fog care how many figures a man's money may be written in? It does not bother a fog, even if there be two or four, or no letter after a man's name. How flimsy all our distinctions become when the ship is sinking!

"Is prayer old-fashioned? You would not have thought so, if you had been upon the *Empress of Ireland*, or the *Titanic*, that night. Are you one who has been persuaded that the world regards prayer as a bit of superstitious nonsense? You need a course in shipwreck, or a course in earthquake!

"I have seen a foul-mouthed coachman leap from his high perch to the ground and fall upon his knees and pray like a priest—during an earthquake. Nothing like a shipwreck, or an earthquake to help a prayer-meeting!

"'Nearer, My God, to Thee,' is a popular song in time of shipwreck.

"Prayer is instinctive. That is why it is so scientific. I will trust a lily hunting for the light before I will an astronomer!"

Imperishable Courage at a Supreme Moment

Dr. E. E. Helms, the pastor of the First Methodist Episcopal church of Los Angeles, has written a pamphlet on prohibition and law enforcement that ought to have a wide reading. In this pamphlet he tells a story of the great Commoner, William Jennings Bryan. Here is the story:

"Instead of repealing the law, we need to grow in America a new crop of Bryans and Lincolns and Washingtons. In 1896 William Jennings Bryan ran for the first time for President, and never man more wanted to be elected than he. In his stumping the country he finally reached California and Los Angeles. The Democrats of this region tendered him a great banquet. The vineyard owners and wine-merchants were much

in evidence. Six glasses decorated each plate. Bryan turned all six of his down. After there had been much drinking, one Democrat orator demurred at what their candidate had done, and said, 'We desired to honor him with our favorite beverage, and crown him with our choice industry.' Bryan arose, and holding a glass of purest California water in his hand, said, 'Gentlemen, I have two reasons for not partaking of your wine. First, I am a Christian and a member of the Presbyterian church. My church teaches total abstinence. I will never by any moral lapse humiliate my church by trampling on its rules if I can help it. Second, there sits by my side a little woman who in my youth gave me her heart, but was worried about my occasional indulgence in the wine cup at banquets. Before our marriage I told her never to worry on that score again; that while she and I lived I would never touch a drop of intoxicants again. I have never violated that pledge; and I will not for any honor, popular applause, or for the presidency of the great republic, yield to any impulse to please others by violating the promise to the little woman who is more to me than all the rest.'"

What the Bible Says of Some Men

Enoch—walked with God.

Noah—a just man.

Moses—the meekest man.

Aaron—the saint of the Lord.

Abraham—the friend of God.

David—a man after God's own heart.

Solomon—the wisest man.

Job—the patient man.

Gideon—a mighty man of valor.

Samson—the strongest man.

Daniel—in whom was an excellent spirit.

John—the beloved.

James—the free lance.

Nathanael—in whom is no guile.

Barnabas—the church builder.

Stephen—full of faith and the Holy Ghost.

Paul—a chosen vessel.

It's a bad habit for a preacher to fall into, who says, "Just a word in closing," and then proceed to preach from fifteen minutes to a half hour. Preachers ought to keep their word with their congregation.

Pointers for Preachers

Generally speaking, the emptier the head of the preacher, the louder he hollers.

"Alas! for our Brother Big Roar!
His preaching—no, never did score!
He said it was sound,
And everyone found
It was sound—just sound, nothing more!"

Divorce a National Peril

Last year it is estimated that there were 200,000 divorces in the United States, or double the number 10 years ago. Since 1900 there have been nearly 3,000,000 divorces. Today the ratio is about one divorce to every six marriages as against one divorce to every thirteen marriages twenty years ago. The saddest part is that from these dissolved unions over 2,000,000 children have to fight through life under a handicap. Divorce is a challenge to Christianity. There ought to be a remedy. Many preachers are guilty of marrying divorced persons. It ought not to be so.

Two Prominent Women have Something to Say

Suzanne Lenglen, French tennis champion who visited America: "I have been warned to look for booze and bunk. I have found ice-water and straightforwardness, gentlemen, and interesting people, prosperity, efficiency, sobriety and politeness."

Evangeline Booth, the Salvation Army Chief: "To debit the prohibition law with the onus and the shame of all the violations that abound is tantamount to charging that the holy commandments of God are responsible for the wickedness of mankind."

The Prayermeeting

A cut and dried prayermeeting usually has no spiritual life in it.

Formality is a foe to spiritual liberty.

A dead, lifeless prayer ought to be buried.

A fervent spiritual prayer begins a glow in many a heart.

A long, spiritless prayer saps the sweet from many a prayermeeting.

If God is not in the prayer it is not prayer.

Praying for effect gets nowhere.

The preacher who does not prayerfully plan for his midweek prayer service, but who depends up-

on the inspiration of the hour is often doomed to defeat.

The preacher who cannot pray well is not a preacher.

A prayerless preacher before a prayerless audience is in a hard fix.

The Truth About Prohibition

Miss Lucy Gardner, the English social worker who recently visited the United States, writing in *The Guardian* of London concerning her impressions of America, has this to say of prohibition:

I went with all my instincts on the side of freedom, and I have come back realizing that, in spite of bootlegging and contempt of law, that undoubtedly in some parts, among the results of the Volstead act, we have the spectacle of a great nation convinced of a national evil which had assumed such proportions that it was threatening the very foundations of its moral strength heroically uniting to deny itself what many enjoyed and what some saw no harm in, for the sake of the good of the whole. There are many things to be said on this great and difficult problem—I will say only one. It is this: We are often told that prohibition has caused a great deal of secret drinking among the young and that this is one of its most serious results. I spoke at many gatherings, both at colleges and high schools, and came directly into touch with the students, who often entertained me at lunch or tea. And I always asked the question, "Is there more drinking among the students than there used to be before the Volstead act?" And the kind of reply I used to get was this: "We suppose it must be so because so many people say it, but it most certainly is not so here." And one wonders how far the enemies of this great spectacle that America has given to the world exaggerate, for the purposes of propaganda, instances of what may be found in every university the world over. At any rate, as one who went to scoff and remained to pray, I wish to bear my testimony to its power for good and its results.

The League of the Kindly Tongue

Zion's Herald says, "Rev. William D. Marsh of Potsdam, N. Y., superintendent of the St. Lawrence District of the Northern New York Conference, is the father of a unique organization known as 'The League of the Kindly Tongue.' There are no dues, or by-laws, or cast-iron pledges,

or meetings, yet the idea has spread. There is a membership card, which members can sign and keep before them, upon which are these words:

"I purpose

To abstain from unkind speech;

And as often as possible

To speak in the Spirit of Christ,

To stranger, friend, or kin,

Words of cheer, courage, or counsel."

The organization was started by Dr. Marsh in 1914 at Appleton, Wis., and although without paid officials, it has already spread over the United States and into many foreign countries. Any one, old or young, is eligible for membership. The only requirement is to sign the card, although it is suggested that the card be kept in sight so that the membership and the purposes of the League may be kept in mind.

Sermon Outlines on Hebrews

THEME: A Sanctified Life.

TEXT: Hebrews 10:19-25.

1. A twofold significance to this paragraph.

It is a plain description of how to enter the sanctified life, but in addition it is a complete delineation of the life itself. The Bible reveals a close parallel between entering any phase of salvation and continuing there. "As ye have received Christ Jesus the Lord, so walk ye in him" (Col. 2:6).

2. Describe a blueprint. No structure erected till some master mind has planned its smallest details and put them on a blueprint for others to follow in their building. The next is God's blueprint of a sanctified life.

I. OUR EXPERIENCE. "Into the holiest." Experience fundamental to life. Briefly explain the tabernacle structure, showing how the inner chamber called "the holiest of all" (Heb. 9:3), typifies the sanctified life. Three characteristics of this experience are here suggested.

1. An epochal experience, "enter into." Not by growth or evolution, but by boldly entering. Nothing for us to do but by "letting go" in consecration and "letting God" in faith, to enter in.

2. A supernatural experience, "by a new and living way," not the way of vain effort or conscious striving.

3. A blood-bought holiness, "through the veil, that is to say, his flesh." Hence it must be a gift and all we can do is to seek it from the giver and receive it from him (Acts 2:38).

II. OUR ENCOURAGEMENT. "Having an High-priest over the house of God."

1. Who understands us (Heb. 4:15).

2. Who bears the atonement (Heb. 9:11, 12).

3. Who intercedes for us (Heb. 7:25).

4. Who answers our prayer (Heb. 4:16).

III. OUR ATTITUDE. (Verses 22 and 23).

1. "Let us draw near." Impossible to keep sanctified without keeping close to Jesus.

2. "With a true heart." The Holy Ghost will not abide in the heart no matter what wonderful blessings that heart may have previously received, unless the heart remains absolutely true and sincere.

3. "In full assurance of faith." A holy life must always be a faith life.

4. "Sprinkled—washed." Holiness means a life whose inner conscience and outer activities are constantly cleansed by the blood of Jesus and "the water of the Word" (Eph. 5:26).

5. "Without wavering." Both in our faith toward God and in the "profession of our faith."

IV. OUR SPIRITUAL HOME. "The assembling of yourselves together."

1. A home, a place of shelter, a place of residence, a place of activity, a place where our interests center. So is always the church, "the assembling of yourselves together," to the one who would abide "in the holiest."

2. "Forsake not," implies attendance, co-operation, support. Neither the radio nor religious papers a substitute.

3. "As the manner of some is." Always a favorite method with Satan, both then and now, to get Christians to forsake the church services. It quenches the fire of the believers, robs him of his interest, starves his soul, and keeps him from hearing the messages God gives on such occasions. It weakens the church, and keeps away those who are unsaved. Holiness draws you near not only to God but to one another. Hence there logically follows the next great thought.

V. OUR UNITY. "One another."

1. Mutual care. "Consider one another."

2. Mutual love and responsibility. "Provoking one another unto love and good works."

3. Mutual help. "Exhorting one another." Not criticizing, and encouraging.

VI. OUR HOPE. "The day approaching."

1. Looking. "Ye see." An attitude of constant watchfulness, joyfully waiting for His coming.

2. Expecting. "The day." A day of reve-

lation, of translation, of tribulation for those left behind, of final conflict, of millennial glory.

3. Anticipating. "Approaching." Constant readiness, recognition of signs fulfilled.

VIII. OUR SECURITY. "For he is faithful that promised."

1. The sanctified life ensphered by the promises of God, and each promise is an expression of His faithfulness. Stepping on His promises we enter this life of holiness; standing on His promises, we are kept there.

2. Every one of the things that the inspired writer has been holding before us in this passage has a definite relation to our maintaining a sanctified experience. Yet these but keep us in the hand of the One who always dwells in the holiest; so that our safety after all depends upon His faithfulness. So if we keep our experience untarnished, stay under the blood, maintain a steadfast attitude of sincerity of heart and life, live in a spiritual church, manifest nothing but love and fellowship for all other Christians, and

keep looking for Christ's coming, over our lives will hang, like the shekinah cloud over the tabernacle, the faithfulness of God.

THEME: An Uttermost Salvation.

TEXT: Hebrews 7:25-27.

1. To the uttermost of sin's guilt. Since he paid the full price (verse 27).

4. To the uttermost of sin's power. Since "he is able."

3. To the uttermost of temptation. Since "he maketh intercession."

4. To the uttermost of time. Since "he ever liveth."

5. To the uttermost of humanity. Since the only limitation is "them that come," another whosoever.

6. To the uttermost of restoration. Since we come "unto God by him."

7. To the uttermost of holy living. Since he is our divine pattern (verse 26).

HOMILETICAL

THE POWER OF THE HOLY GHOST

By W. B. WALKER

(Acts 1:8.)

Jesus had been ignominiously put to death. His enemies were jubilant, and hell was holding high carnival. Joseph's newly made tomb had its first occupant. The tomb was sealed tightly, and the Roman soldiers were keeping guard by day and by night. It looked as if Christ were a failure. But it had been declared by the prophet of old, "He shall not fail." He was upon earth forty days after His resurrection, and was seen by many. Before going to heaven He commanded His disciples not to depart from Jerusalem, but to wait for the promise of the Father. We shall consider:

I. THE NATURE OF THIS POWER.

"Ye shall receive power."

What was this power which the apostles were to receive?

1. Was it, as they anticipated, political power?

2. Was this power in question intellectual power?

3. Was this power, then, to be the faculty of working miracles?

4. But wherein did this power consist?

a. It was a spiritual power.

b. It was personal and moral power.

c. It was the power of spiritual earnestness.

d. It was the power of heart purity.

II. THE SOURCE OF THIS POWER.

"When the Holy Ghost is come upon you."

1. There is but one inlet to this power. The Holy Ghost is the inlet to this divine power, and He alone. If you would have power for Christian service, seek Him. If you would have greater power in prayer, sweeter fellowship with Him, and a greater compassion for earth's teeming millions, seek Him.

2. Why do I believe in this power? I believe in it because the Word of God promises it to all believers, and records so many instances in which it was gloriously received (Joel 2:28, 29; Matt. 3:11; John 16:7; 17:17; Acts 2:1-4; 8:15-17; 19:2).

3. How did the disciples receive this power on the day of Pentecost?

- a. They waited for it.
- b. They prayed for it.
- c. They obeyed the command of their Master.

d. They received it both as individuals and corporately. It was received as a band, and also as individuals.

III. THE USE OF THIS POWER.

"Ye shall be witnesses,"

1. We shall be His witnesses in our varied vocations in life.

2. We shall be His witnesses in tireless and uncompromising service. This power takes the can't out of souls and enables them to cry out, "I can do all things through Christ, which strengtheneth me."

3. This power will enable us to witness for God in the home, where some of the most trying things of life come.

4. It will give us power to witness for the Master in our business dealings with the world. Oh, how necessary it is to deal fairly with the world. Be prompt to pay financial obligations, and exert a wholesome influence among the un-
saved.

5. We shall be His witnesses in sickness and death. This power has enabled thousands to cross the dividing of worlds and leave a testimony behind that God's grace was sufficient in the jaws of death. This experience enabled seventy millions of the purest and whitest spirits of earth to go to heaven through a martyr's death.

PAUL'S PRAYER FOR THE FULLNESS OF GOD

By C. E. CORNELL

TEXT: Eph. 3:14-21.

I. THE EPISTLE TO THE EPHESIANS
Its high spiritual character.

II. OUTLINE

Daniel Steele says, "He who with Spirit-anointed vision pierces to the foundation of this epistle will find that it rests upon a threefold basis."

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

III. THE MEANING OF PRAYER

It presupposes repentance, and entire sanctification. Three divisions:

1. The strengthening of the inner man for a clearer intellectual knowledge of Christ, as God reveals Him to man.
2. The abiding of the Spirit, the communication of God.
3. The fulness of divine glory, or all the fulness of God.

IV. PRACTICAL APPLICATION OF THE PRAYER

"Christ may dwell." Illustration, Ignatius, "Rooted and grounded in love."

"Rooted" like a tree;

"Grounded" like a building.

"All the fulness of God."

CHRISTIAN PERFECTION

By J. W. BOST

TEXT: Phil. 3:15; Matt. 5:48.

Spiritual proof that this state of moral and spiritual excellency is attainable.

1. It is proved from the fact that God commands it (Deut. 6:5; Luke 10:27; Matt. 5:48; Rom. 6:11; 2 Cor. 7:1; Heb. 7:1; 12:14; James 1:4; 1 Pet. 1:15, 16).

2. It is proved from the fact that God promised it (Deut. 30:6; Ezek. 36:25-29; Matt. 5:6; 1 Thess. 5:23, 24; 1 John 1:7-9).

3. It is proved from the fact that holy and inspired men prayed for it in behalf of the Church (John 17:20-23; Eph. 3:14-21; Col. 4:12; 1 Thess. 5:23; Heb. 13:20, 21; 1 Pet. 5:10).

4. It is proved from the fact that the Bible points to it as the great object of all God's dealings with men (Luke 1:68-75; 1 John 3:8; Eph. 5:25-27; Titus 2:14; Eph. 4:11-13; Col. 1:28; 2 Pet. 1:4; Heb. 12:10).

5. It is proved from the fact that the Scriptures present us with examples of those who have realized it (Enoch, Gen. 5:24; Noah, Gen. 6:9; the Disciples, Acts 2:4; Barnabas, Acts 11:24; St. John, 1 John 4:17; St. Paul, 1 Thess. 2:10; Phil. 3:15).

THE DAYS OF NOAH AND THE COMING OF THE LORD

By P. H. BARTRAM

SCRIPTURE READINGS: Genesis 6:1-14; 7:11-16;

TEXT: Matt. 24:37.

- I. It was an age of apostasy.
- II. But there was one preacher of righteousness even then.
- III. A reprieve was granted (Genesis 6:3).
- IV. But judgment finally came and the righteous were shut in and the wicked were shut out.

CONCLUSION: A description of the final scene at the coming of the flood and the confusion which will follow the coming of the Lord.

THE CALL TO DECISION

By C. E. CORNELL

TEXT: *Choose you this day whom ye will serve* (Josh. 24:15).

I. THE CHARACTER OF GOD'S SERVICE

1. Voluntary.
2. Arduous.
3. Responsible.
4. Delightful.
5. Honorable.
6. Profitable.

II. THE SINNER'S OBJECTION

1. It is too difficult.
 2. It is unmanly—sissified.
 3. It is too strict.
- Objections unreasonable, and not true to experience.

III. THE EXHORTATION TO DECISION

1. The necessity of promptness.
2. The necessity of publicity.
3. Tomorrow may be too late.

THE LORD'S MESSENGER

Isaiah 6:8.

By C. E. CORNELL

1. The character of the preacher—his message.
2. The meaning of *polluted* or *unclean* lips.
3. Cleansing.
4. Service.

PENTECOSTAL GRACE

By ROY L. HOLLENBACK

Great grace was upon them all (Acts 4:33).

INTRODUCTION

We suppose there was never a time when the church was as near "ideal" in purity and spirituality as it was during the few brief years which followed the outpouring of the Spirit on the day of Pentecost. If we would know the normal condition of a New Testament church, it would be well for us to observe this period before decay and spiritual apostasy set in.

Will not the same grace be upon any church or body of believers which possesses the fullness of the Holy Ghost? Let us notice some of the virtues of the early church after the Holy Ghost was received:

- I. **UNITY:** "And the multitude of them that believed were of one heart and of one soul" (Acts 4:32).

Jesus identified this state of unity with the experience of entire sanctification when He prayed in the seventeenth of St. John, "That they may be one as we are one." To possess and retain this unity the church must be free from carnal ambition, evil surmisings, fault-finding, criticism and factionalism. If these things are present, the heart which possesses any of them should seek

the cleansing of the blood. *Love which covereth; humility which is self-abnegating* cannot have disunion.

- II. **BOLDNESS:** "And they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

Christ's followers never can accomplish anything worth while as long as they are timid and compromising. The Holy Ghost removes the man-fear from the soul, and gives liberty and courage. We have a witness to bear. Take care that nothing stop your testimony. Tell out the good news, whether men hear or forbear. The certainty of our testimonies is one of the most convincing arguments to the world. It was the boldness of Peter and John that caused the people to know that they had been with Jesus (Acts 4:13).

- III. **JOY:** And they continuing daily with one accord in the temple, . . . did eat their meat with gladness and singleness of heart, praising God" (Acts 2:46, 47).

We do not doubt but that it was a very common thing for waves of heavenly glory to sweep over the congregation when they assembled together. Demonstrations of holy joy, in some manner, ought to be the usual rather than the uncommon among God's people. We are commanded to "make a joyful noise unto the Lord."

A happy, buoyant spirit, recommends the gospel, and spells success. "The joy of the Lord is your strength."

- IV. **FEAR:** "And great fear came upon all the church" (Acts 5:11).

There are three kinds of fear; viz. (1) *Natural*, (2) *Carnal*, (3) *Filial*. We need the latter at all times to restrain us from carelessness, neglect of duty, etc. The people of God should tread softly in His presence; reverence His name; respect His house; honor His servants. Remember that any light or careless words spoken against the church is an insult to the Bride of Christ. Fear of God will make us cherish and seek the unity and welfare of His Church.

- V. **LIBERALITY:** "As many as were possessors of houses and lands sold them, and laid them down at the apostles' feet" (Acts 4:34, 35).

So great was the liberality of the saints in Jerusalem that they gave themselves actually poor, and became objects of charity for years to follow. Who knows whether the gospel would not have been greatly retarded if they had withheld their substance.

Barnabas stands forth (in verses 36 and 37) as an example of true Christian liberality; while Ananias and Sapphira show us vividly the ultimity of unfaithful stewardship of money. The liberality of Barnabas was a fruit of his being

filled with the Holy Ghost; while the selfishness of Ananias and Sapphira resulted from their being filled with Satan (Acts 5:1-10).

There is no scripture encouragement for community ownership, but there is plenty for Christian liberality. The possession of the Holy Ghost will produce in any soul a recognition of God's ownership of all that he possesses.

VI. POWER: "With great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33).

Jesus had said to them, "Ye shall receive power," etc. This promise was now fulfilled. They had power for (1) Resistance, (2) Performance, (3) Endurance. Their weakness was now passed, and they were bold and unctuous and signs and wonders now attended their ministry.

The church needs no power but the power of the Spirit, but it does sorely need this. It is full of weak, compromising, soft-handed, dainty little "saintlets" that have not the least semblance of apostolic ruggedness and heroism. This condition needs the fiery cure of a mighty baptism with the Holy Ghost.

VII. STEADFASTNESS OF DOCTRINE: "And they continued stedfastly in the apostles' doctrine and fellowship and in breaking of bread, and prayers" (Acts 2:42).

Nothing will settle a man's theology like the Holy Ghost. It will cure all of his "mental reservations" concerning the fundamentals of the faith; and free him from a disposition to turn about "with every wind of doctrine." The Spirit within him will serve as a "governor" to his thinking, and will quicken remarkably his ability to "prove all things and hold fast that which is good."

VIII. CONSTANCY OF EFFORT: "And the Lord added to the church daily such as should be saved" (Acts 2:47).

You would never suspect that some churches were institutions of salvation except on Sundays. The early church gave themselves to daily ministration and prayers, and worked at the job continually. As a result they had daily conversions and additions to the church.

If the Holy Ghost possesses us we will not be spasmodic and "upstarting," but steady and purposeful in our service of the Lord.

Lastly, they had:

IX. FAVOR WITH THE PEOPLE: "Praising God and having favor with all the people" (Acts 2:47).

It is no special credit that a church finds itself in disfavor with the common people in the community. Usually if prejudice exists after years of contact, it is because of inconsistency, or want of wisdom on the part of the preacher.

If the church is always serving, testifying, praising God, paying its bills, living clean and straight,

performing works of kindness and mercy, it will win for itself a place in almost every community. Some, and especially those who are leaders in other churches, may never let up in their opposition; but the great majority of the common people will come to appreciate and favor the church if it behaves itself as this early church did.

The favor of the people should not be sought by compromise with their standards nor by partaking of their sins. This will only disgust them. But neither should prejudice be "fed" by ranting, club-throwing, etc. A studious and spiritual effort should be made to place the gospel before them in the clearest and most palatable manner that is consistent with its standards.

CLIMAX: A church that possesses and lives the life in the Holy Ghost will be blessed of God, will have revivals, will grow normally, and will be free from spiritual reactions and worldliness. God make our church like this by making it imperative upon each member to seek and obtain the baptism with the Holy Ghost.

ILLUSTRATIVE MATERIAL

Prepared by J. GLENN GOUND

He that Saveth His Life shall Lose It

Souls wither under self-saving. I once saw a long line of mango trees sprouting from hidden buried seeds. Alongside the beautifully growing seedlings were some unburied mango seeds lying on the surface of the ground. They were saving their lives, they would not pay the supreme price. The inevitable result was taking place—they were losing themselves, for they were withering away. They were doomed to futility and extinction. They refused the supreme law of life, self-giving, and that law was breaking them. The other mango seeds had caught the way to live—they had lost themselves, and were finding themselves in the growing tree.

—E. STANLEY JONES.

Sharing Christ's Sufferings

"I long to share in His sufferings." That is the language of love. To one who does not know love it will forever be a mystery. But to the lover it is easily comprehensible. Any real mother can understand it. Down in Tennessee a few years ago a mother was out riding with her little boy. The horse took fright and ran away. The buggy was wrecked. The mother escaped without injury. But the little lad was so crippled that he was never able to sit up again.

Now, before this tragic accident the mother of this little wounded boy had been very active in

the life of her church and community. But with the coming of this great sorrow she had to give up all outside work. She gave herself instead night and day to the nursing of her boy. At times she would hold the little fellow in her arms for almost the whole night through. At last, after three years, the angel of release came and the patient sufferer went home. And there were those in the community who said, "I know that his mother will grieve. Yet his home-going must be a bit of a relief."

But what said the mother when the minister went to see her? She met the preacher at the door and as love's sweet rain ran down her face she did not say anything about being relieved at all. But this is what she said, "O, brother, my little boy is gone and I can't get to do anything for him any more." Why, it was the grief of her heart that the little fellow had gone out beyond the reach of her hand where she could no longer have the joy of offering herself a living sacrifice upon the altar of his need. She longed to continually share in his suffering—CLOVIS C. CHAPPELL.

God's Promises

"Does your son in America never send you any money?" was asked of a poverty stricken old Swedish woman. "Never!" was the bitter answer. "He writes often and speaks of sending money, but never a bit have I seen from him. I am getting old and poor and soon I must die or go to the poorhouse. Yet he is rich and prosperous. Such is the ingratitude of children!"

"Is there never anything in the letters?" asked the persistent visitor.

"Oh, yes, he always sends pictures; but I don't need pictures; I need money."

"Have you saved those pictures?"

"They are all pasted on the wall in my bedroom. Would you like to see them?"

"Certainly," answered the visitor. When she looked into the bare little room she saw pasted on the walls a small fortune in American paper money.

The Bible is full of pictures of saints and beautiful poetry, but it has much more. To the believing child of God these are drafts on God's bank to be honored in the time of need. Every promise is a "Pay bearer on demand" of real practical value if we have faith to present it at God's bank. But like the peasant woman, we call it a picture gallery and inveigh upon God's lack of care for us.—AQUILLA WEBB.

The Spirit of Jesus

Fritz Kreisler, perhaps the world's greatest violinist, has struck somewhere near the Christian line in these great words:

"I was born with music in my system. I knew musical scores indistinctly before I knew my A B C's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music.

"Music is too sacred to be sold. And the outrageous prices the musical celebrities charge to-day are truly a crime against society.

"I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement.

"I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music we have not built a home for ourselves. Between it and us stand all the homeless in the world."—

Quoted by E. STANLEY JONES.

Walking in the Light We Preach

No man can interpret a scripture save as he shares in some degree the experience which the scripture enshrines. In our American railway stations there is a functionary who with the aid of a megaphone announces outgoing trains, naming their destinations and stops and the track where they may be boarded. On an oppressive summer day one will hear the announcer in a city terminal calling to the waiting travelers the enticing names of mountain and seaside resorts and summoning them to entrain. But the announcer himself will stay in the sweltering station without glimpse of forest or ocean, without a breath of their quickening air, and his life long he will not likely visit more than half a dozen of the places which he mentions glibly several times a day. God forbid that you and I should spend our lives telling the experiences of prophet and lawgiver, psalmist and sage on the heights of vision and in the secret places of comfort and of power, and the experiences of disciples in the presence of incarnate God, and be ourselves strangers to the everlasting hills and aliens to the heart and conscience of Jesus Christ.—HENRY SLOANE COFFIN.

Purity of Heart

I once stood in a village and gazed upon the dazzling whiteness of the everlasting snows on the Himalayas. At my feet I saw a tiny foul pool, stained by the life of the village. I said to the little pool, "I know a power that will lift you out of this foulness, will purify you and make you share the whiteness of those everlasting snows. Here is the sunbeam; yield to its upward pull, trust it completely." The foul drops yielded, were lifted, and I saw them again dropped as pure snowflakes upon the everlasting mountains.

O soul of mine, very like those foul drops, to you is offered this gentle Power to lift you out of the uncleanness of even your mind-sins to the white purity of God. Let go; let God!—E. STANLEY JONES.

Let's Be Honest

When you get in the dumps and fret and fume and wish you were dead, just stop right there and tell yourself that you are a liar. You do not wish anything of the kind. I heard of a man once who was always threatening to commit suicide. He had a good friend who was a pious man and who was grieved by such threats. But he heard them till he knew they meant nothing, so one day he stepped into this man's room, laid an ugly-looking revolver down on the dresser and said, "John, old man, you have been threatening to take your own life for some time. I do not want you to do it. It is murder and you will have no chance to repent. I love you as I love myself. For this reason I have decided to kill you. I will live long enough to repent. So get over there at the table and make your will." And the man's face went white and he wanted to wait till tomorrow.—CLOVIS G. CHAPPELL.

Thinking about Jim

There was a national church gathering in Birmingham, Alabama, several years ago. It was an efficiency conference. Dr. J. A. Bryan, pastor of the Third Presbyterian church, couldn't stand that conference. He sat through a morning session, hearing speeches; reports, surveys without end, and then slipped out while the rest of the conference was eating lunch.

As he told it to Dr. George Stuart, "George, I couldn't stand it any longer in that conference on efficiency. It got too monotonous for me, so I slipped out and ate lunch with a working man I know in the mills. We sat on the curbstone

and ate from his lunch pail and I prayed with him and he gave his heart to the Lord. I've been laying for that rascal for months. Now and then he drops into church. All morning in that slow conference I kept thinking of him. They were talking about saving men in mass movements, George; and that's all right. But I kept thinking about Jim Ruggles. I couldn't get him out of my mind. I knew where he sat to eat his lunch, so I slipped out and found him for the Lord. Now I think I can stand to sit through another afternoon of the efficiency conference with God's help." Bryan looks upon soul-winning as a divine aim.—C. H. NABERS.

Citizenship in Heaven

A generation ago, visitors from America in Florence were visiting the studio of Hiram Powers, that gifted son of the Green Mountains, who in his fine work produced busts and statues and medallions which rivaled the Greek masters. In his room might be found the idealization of some of America's most famous statesmen and soldiers. There was the model of Liberty for the summit of the capitol at Washington, of the California pioneer and the Massachusetts Puritan.

One day a visitor from America said to Mr. Powers, "When were you in America last?" Smiling, he replied, "Some thirty years ago." "Then how is it that you manage to keep so well in touch with American life?" he was asked, and he answered, "I have never been out of touch with America itself. For thirty years I have eaten and slept in Italy, but I have never lived anywhere but in the United States."

And so the Christian eats and sleeps in this age of strife and turmoil and conflict, but he is living in the kingdom. The motives of the kingdom drive his life; and some day, under the spell and service of the men and women who have caught a vision the kingdom will be here.—J. I. VANCE.

Crowding God Out

David Rittenhouse, of Pennsylvania, the great astronomer, was skilful in measuring the size of the planets and determining the position of the stars. But he found that, such was the distance of those orbs, a silk thread stretched across the glass of his telescope would entirely cover a star; and, moreover, that a silk fiber, however small, placed upon the same glass, would not only cover the star, but would conceal so much of the heavens that the star, if a small one and near the

pole, would remain obscured behind that silk fiber several seconds. Thus a silk fiber appeared to be larger in diameter than a star. There are times when a very small self-gratification, a very little love of pleasure, a very small thread, may hide the light. The little boy who held the sixpence near his eye said, "O mother, it is bigger than the room!" and when he drew it still nearer he exclaimed, "O mother, it is bigger than all outdoors!" And in just that way the worldling hides God and Christ and judgment and eternity from view behind some paltry pleasure, some trifling joy, or some small possession which shall perish with the using, and pass away with all earth's lusts and glory, in the approaching day of God Almighty.—H. L. HASTINGS.

Old-Fashioned Prayer

Old-fashioned prayer to God ascends,
Addressed to God, and not to men.
Old-fashioned prayer is from the heart,
From prayer like that, I ne'er will part.

Old-fashioned prayer? Ah, that's the kind,
That digs in deep, and gets God's mind,
For nothing else will bare God's arm,
And ring truth's bell, to cause alarm.

It's fashion now; what dreadful scenes!
No wonder souls are starved and lean,
Men hoot at God's old-fashioned ways;
Whose ways at last will they say pays?

Old-fashioned prayer is spiced with praise,
And doth a hallelujah raise.

Just put in "praise the Lord," at times,
'Twill make your prayer old-fashioned kind.

Old-fashioned prayer when mixed with faith,
Doth keep one in this Christian race,
But without faith, I'll say you've been
More than at fault—it is a sin.

And note that in old-fashioned prayer,
You help your brother's burdens share.
A lift, a pull, where odds are great,
Will bring him through the victor's gate.

Old-fashioned prayer is for our use,
Though foolish ones heap on abuse,
But godly men will not retire,
Until they see God's holy fire.

Old-fashioned prayer is oft with tears,
And they do help to calm our fears.
When we go forth with tears to reap,
With joy our hearts are made to leap.

You'll find, my friend, that you must stay
At Jesus' feet, if you would pray.
Some do not meet the waiting test,
And wonder why they are not blest.

Old-fashioned prayer? Yes, that suits me,
Old-fashioned I will ever be.
For fads and fancies soon will pass,
Old-fashioned methods, they will last.

—EVANGELIST EDWARD ARMSTRONG.

PRACTICAL

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

Religious Notes From the Magazines

United at last! After all we are learning that our faiths are closer related than we formerly thought. As an instance: Recently when the Russian government arrested a group of Jewish

rabbis for counter-soviet propaganda, and threatened their execution, at once leaders of the three great faiths, Catholicism, Protestantism and Judaism united their protests against such activities on the part of the government. A writer in a Russian magazine remarked how interesting it was to see Catholics and Protestants uniting their efforts to save the Jews, when but a while back both were leaders in the intense, fanatical per-

secution—even unto death—of the Jews. There is a strong tendency on the part of some of the leaders of world religions to look for the good in other faiths. This is noted again in the situation of religious people in Russia. When the government turned radically anti-religious, Christians of all hues, Protestants, Greek and Roman Catholics, united with their Jewish and Moslem neighbors in the defense of all religions. They said, as religious people, we believe in the same God at least, and the government is against even God, so let us unite our efforts, trade with each other, find common interests and activities. It was their belief in God which brought them together, though on all other points they were far distant apart in their beliefs.

History's worst example of national apostasy! Russia through the centuries has been nominally a religious nation. Under the czars Greek Catholicism was the state religion. Then in united Russia more Jews lived than in any other nation of the world, and of course they followed the religion of their fathers in an orthodox fashion. In far eastern Russia, Siberia and that section, Mohammedans live, and Buddhism flourishes. Now since the revolution the government has declared itself anti-religious. Catholicism has been struck a tremendous blow. The Jews are persecuted and the evangelical Christians have suffered. Even the pagan faiths of Buddhism and Moslemism are under the ban of the government. Anti-religious universities have been founded. Sunday has been obliterated, and a five day week has been instituted. All religious worship has been condemned. Church holdings have been declared to be the property of the state. A form of legalized adultery has been initiated through making divorce only a matter of going to the marriage bureau and declaring intent of separation, which takes effect immediately, and a new marriage can be undertaken at once. Atheistic universities flourish and anti-religious groups have turned to the writing of the world's leading infidels and atheists. All that is possible has been done to wipe religion out of the state and the national consciousness. History can find no example equaling this. During the French Revolution a similar movement arose. But France was a much smaller nation, and the thoroughness of the movement was not that of the present one. What will be the outcome? The outcome is not

a matter of conjecture. Russia, as France and deistic England, will reap what she is sowing. The blessings of God will not long continue with such a government.

The Turks again! Since the institution of the Republic in Turkey every movement possible has been undertaken to modernize the nation. Women were freed from their centuries old customs. The veil was taken off. Franchise was given them. It was made a civil offense for any Turk to be seen wearing the fez. The cap and the western hat became the headgear for the men. The old Turkish letters were declared illegal, and the Roman script was adopted. No book can be bought or sold in the old script. The government sent teachers to the cities to instruct the old and young alike in the new form of writing and printing. The old script signs are being torn down and the new Roman script ones put up instead. The Mohammedan caliphate has been obliterated, for once the sultan of Turkey was the leader of Moslemism, but when the sultan fled for his life, the faith of Mohammedanism has no longer a head. Now the Turks are following in the steps of old Germany, and are forming a "kultur" of their own, with the belief that they are the world's leading thinkers, etc. The name of Constantinople has been changed to Stamboul by the President Mustafa Kemal, who has also disestablished Mohammedanism as the state religion of Turkey. Christianity has been banned as a religious agency at present, though it is allowed to remain as a teaching force alone. The outcome none can foresee.

The First Lutheran World Conference! Recently in Eisenach, Germany, representatives of 80,000,000 Lutherans met at the Wartburg Castle—where Martin Luther translated the Bible into the German vernacular—to celebrate the four hundredth anniversary of Luther's break with Rome. All forms of Lutheranism were represented except the Evangelical Lutheran Synod of Missouri. Lutherans it is interesting to note lead the world in the number of Protestant Christians. They are split up into various factions and national groups, but numerically of all evangelicals they are the strongest. Dr. J. A. Morehead of New York City was elected the president of the World Convention, and next to the

Roman pope represents more who call themselves Christians than any person.

The Disintegration of Islam! The twentieth century as no other is seeing Islam disintegrate. *The International Review of Missions* carries an article on the changes taking place among the Moslems of the world. In India when Turkey overthrew the Caliphate Islam was shaken to the foundations. It now has no head. The educated Moslems admit freely that their religion is purely political. Racial consciousness is awakening everywhere. A new generation is growing up with a new outlook on life and Islam is doomed. In the *Presbyterian Magazine* Zwemer, the world's outstanding missionary to the Mohammedans, says that new movements, economic, social, intellectual and spiritual, are stirring everywhere. In Persia, Arabia and India new sects are arising, which run counter to each other. Communism is sweeping the nations. One Islam writer has dared declare that the Koran teaches communism. The press in India, Afghanistan, Persia, and Central Asia is being influenced by writings from Moscow. Bolshevistic literature is being scattered through all Islam, and is being received by a certain class. E. Stanley Jones finds a spiritual unrest as well as this political and social unrest. It seems that today is the hour to strike for Christian missions. It may be now or never.

METHODS THAT HAVE BEEN WORKED

"BARRELS OF MONEY" was used as a campaign slogan in a Missouri church not long since, with some four hundred dollars as the result. The plan was this: Small money barrels (which can be purchased from the Publishing House) were numbered, and distributed among the friends of the church, the membership, and the Sunday school scholars. A list was kept of all those who had the barrels, and the number. An advertising campaign for publicity's sake was arranged. Letters were mailed to each holder of the barrels. Posters were made and placed in conspicuous locations in the church. It was talked in the services, advertised in the bulletin, and referred to in the public press. A certain day—Easter as the case was with them—was set aside as time for bringing in the money barrels. When the day arrived, a large barrel, painted white, was set near the front

of the church, and a march was arranged so that everyone could bring his barrel. The smaller barrels were dropped into the large one. The result paid for the effort. This can well be used by a Sunday school for any type of Easter offering, or any special offering, such as missionary, building fund, etc. If well advertised and organized, the enthusiasm carries the project across.

A MEMBERSHIP ROLL has been worked to good advantage by many churches. On this roll are placed the names of all prospective members, persons to be invited to services, close friends who attend occasionally, new scholars for classes, and other organizations. Then workers are selected to whom these names are given as prospectives for various activities and organizations of the church. Usually one person is given but two or three names. One of his first duties is to visit the prospective member, invite him or her to church, or to the organization represented. Then he is to check up on this person to see whether or not he attends. The call is repeated, the new prospect is introduced to others of the church. The worker is told never to let up until the prospect is landed, in terms of the "old swimmin' hole and fishin' days," for the organization or the activity. This is individual work for individuals, and has resulted in success for churches where it has been tried. The thought is to keep the church spiritual, with the glory of God on the services, then to have individuals bring individuals—for salvation is an individual matter—and this spiritual environment will win the soul for God and salvation. With proper emphasis on spirituality and the revival atmosphere, organization, methods, etc., cannot be stressed too much. But where organization, methods and machinery are the important features of the church, without spirituality, then failure results. A working and organized revival church is the ideal.

A THANK YOU LIST should be made by every pastor. One preacher has worked out a method whereby everyone who does any outstanding service for the church is properly and duly thanked for this activity. When the Sunday school cabinet or workers achieve any worthwhile objective, or the leader of the young people's organization puts over a successful program, or a junior child adds a worthy contribution to the church's work, a letter of thanks, rather a note of personal

thanks is sent immediately. Then the same is carried over to the bulletin, and to the public notices. If we ministers would be freer with our "thanks," and show our constituency that we appreciate their work, possibly our people would think more of us, and we would "wear" longer with the congregation.

PLANNING FOR SPECIAL DAYS in the church pays well in added interest, attendance and contributions. Let the minister take any special day, say Mother's day, Labor day, Easter, etc., and a month in advance plan a special program for every interest of the church on that day. Take Mother's day. Let the sermon be builded around Mother, her work, her place in the home and the church, etc. Select a special subject to be advertised. In the Sunday school, plan for proper recognition of all mothers present; invite all mothers of the church and its organizations, as well as friends to be present for the Sunday school program. For the Young People's Society, have some good speaker from among the church pay a tribute to mothers. Then for the evening service preach a second message on "Mothers." This can well be made evangelistic. The theme could be, "Tell Mother I'll Be There," with the old song as the basic of the sermon, and the prodigal son as an illustration of coming back to mother's God and mother's salvation. Proper advertising must be arranged for such a service. It will succeed or fail according to our organization and our advertising. In the bulletin speak of it for several Sundays previous to the time. The week before this Sunday mail postcards, with proper printing or mimeographed message, to all the mothers of the church. Also send out cards, to all the mailing list, inviting them to be present. The attendance and the offering will be increased by such activity. One asks whether or not the interest will lag after the service, and the emotional tension which comes from this strong emphasis on one service will not cause the usual interest to drop down afterward. New ground gained by any activity must be held afterward. Every new prospect must be followed up, and a more spiritual and a better program must be provided for the coming services than before, or the special emphasis on one day will do the church no good. But our ideal should be to advance each Sunday, and to do this we must work toward the one goal.

COAL DAY can buy the winter's supply of coal during the hot months of the summer or the early fall. Coal day has been worked out something as follows: An estimate was made of the number of tons of coal needed for the winter. This was reduced to pounds. Then each class in the Sunday school, and the other various organizations of the church were asked to take a certain number of pounds at so much a pound. Envelopes or pledge cards can be passed out a few Sundays previous to the Sunday set as Coal day. Enthusiasm is worked up by talking the matter in the services, by having a form of contest among the classes or organizations as to the one which will buy the most pounds, by posters and direct mail publicity. Then when the day arrives have a representative of each class and organization come forward and give the number of pounds pledged or paid for. In such a program co-operation is the key to success. It is not by having one give a large amount, but by having each one give a little that the goal can be reached. The same plan can be worked for any other special item.

A PENNY A DAY system was used by a church to pay the interest on their building fund. This interest amounted to \$1000 a year. It required less than three hundred people thus to pay the interest on several thousand dollars. Through a period of years this plan can be used for interest, painting the church, missions (as is the case with our Young People's Society and their Home Mission pledge of \$100,000), or for any other purpose of the organization. Success here comes through having a large number work the plan. Then about the best way for the younger ones (and the older as well) is to collect the penny a day at the end of each week, with a special person appointed for this purpose.

THE PASTOR'S NICKEL is another plan which has been adopted by a number of churches and works successfully. For a certain special offering, to be taken at a certain service, the pastor mails out a letter, in which a bright, new nickel is fastened, with these words, "This envelope contains your pastor's nickel. With your offering return it for the offering on—" Each member is asked to contribute as much as he can, and usually when well advertised, and talked throughout the church,

the plan works very well. It is at least worth trying.

THE BEST OF THE NEW BOOKS FOR PREACHERS

Preaching Out of the Overflow, by Stidger. Here is a book by one of Methodism's most successful church-fillers, Bill Stidger. We have referred several times to Stidger, now at Boston University, as professor of Homiletics. In this book is found the best of Stidger's articles to the preacher's magazines of the land. His famous "Priming the Pump" is found herein. As reading for the preacher, a stimulant for preaching and preparation for this majestic work, this book is second to Dr. Hill's *Homiletics and Pastoral Theology* and Dr. Pattison's *Sermon Preparation*. Unless we preachers read such works our mind will become "rutty." We will adopt a method of preaching, preparation and pastoral organization and visitation in our early pastorates and will die with them unchanged. Referring to this book, brings to mind the publishers; Cokesbury Press, South Methodist. With the same publishers we signed contract the first of the year for publication on royalty basis of one of our books entitled, *Gold Under the Grass*. The publication date is set for some time this summer or fall.

Behaviorism, a Battle Line. This is another Cokesbury book, and is written by some of the outstanding Christian scholars in defense of the Bible teaching of the soul, and against the modern mechanistic, soul-eliminating psychology termed behaviorism. School men, from presidents to professors in our Nazarene colleges, should read this book. It is also food for thought for our preachers.

Men Who Made the Churches, by Hutchinson. If you like Church History, and what preacher is not interested in this subject? you will find this story of Church History written in a fascinating style. The founders of the various groups of the Christian churches are described in an excellent manner. Preachers can do well to read it.

A Seven Day Church, by Mitchell. Here is a good book on church methods, detailing the vari-

ous plans by which one of the outstanding Methodist churches is conducted. Complete programs are outlined and discussed. While, of course, we cannot agree with all the various methods used, still in it some excellent suggestions are given for the pastor, and those interested in the church school. One book, which costs a dollar or two, oftentimes will give a preacher a plan, method, or suggestion which will return the amount of money in success in the church a hundredfold.

The Christ of Every Road, E. Stanley Jones. Here is a book by the popular missionary writer, who by the way refused to be elected bishop by the Methodist church, on the subject of Pentecost. Jones is known the world around by his *Christ of the Indian Road*. He is a graduate of Asbury College, a preacher of holiness, and a writer of power. While we may not agree with everything he says, still we will find food for the soul herein.

HIT-AND-MISS REMARKS

POSSIBLY IT HAD BETTER be called this time hit and run remarks. Last week I spent some time at Washington, D. C. (Conducted a revival at our Baltimore church). While in the capital city we visited the senate and house in session. It must have been a dull day with both houses, for out of the large number who are members only a handful were present. In the house about a dozen were conducting the business of the nation, and some of these were asleep, one or two were carrying on social conversations, another seemed to be trying to "make a hit" with a lady member of the house. Another was sitting on the back of his chair with his feet on the seat in front of him. One man was speaking, and being weary—I presume from the serious business of running the government—he simply walked over to a nearby table and sat down on it, and sleepily spoke on. In the senate things seemed to be on a sleepy par with the house. Evidently they were discussing something—I mean the handful, maybe twenty, senators present—but what it was no one seemed to care. Senators walked back and forth across the building, laughed in social conversation, talked out loud with each other, made a general hullaboo. About the only thing going on as far as I could see or hear was when Vice President Curtis rapped

with his gavel on the table for order, so the clerks could get notes on the speech of the senator who was trying to speak. No wonder the next week Hoover called the representatives of the houses together for a breakfast conference, and reminded them that with such tactics nothing would ever be accomplished, and as Will Rogers remarked, "suggested that they check up on the list of living ex-senators," hinting that they too might be among the number at the next election. Sleep on senators and representatives, take your rest, while the business of the government goes from bad to worse, and prohibition enforcement becomes a farce.

A GOOD TITLE to a book or a sermon oftentimes means success or failure. The book publisher takes much pains with his titles. One publisher tells of a failing book which was republished under a new title and began to have an average sale of thirty thousand copies a year. If we preachers would take more care with our themes, titles, and would advertise special sermons on special themes, with appropriate titles, possibly our congregations would be larger. I have tried in revivals to test the power of a good title for a sermon, and the value of advertising special titles. The result was that many times on the so-called "off-nights," such as Monday and Saturday nights, rainy nights, etc., the largest crowds were preached to. Preacher friend, let us take more pains with our sermon titles. Watch the new books which sell, the movies which attract, etc., and you will find a good lesson on the worth of an appealing title. A title will sell a book, or ruin a book. Also a title will sell a sermon to a congregation. An advertised title or theme is about the only means a congregation has of knowing what to expect from the coming sermons.

OUR THEOLOGIES have to be apologized for time and again. I have referred to Miley and his erroneous treatment of sanctification. Last week while assisting one of our preachers in her preparation for the examination on Ralston, we came to infant baptism, and to the resurrection, and at each place we were forced to mark, that this section is untrue to the Manual of the

Church of the Nazarene. Only one will ever be found for such, and that is the publishing of a Nazarene theology, which is modern in its treatment of present day issues, sound to the core on our doctrines, and yet scholarly.

A New Book of the writer is just off the press. It is small, but after having been requested time and again to put the material in print we have done so. You have seen the advertising in the Herald of Holiness, *Stories of Sacred Songs*. It makes a nice gift book. Have you yet seen *Answered Prayers and Soul Winning Incidents*, from God's Revivalist Press, by the writer? If you are looking for recent incidents of answered prayers and illustrations of soul winning, you can find some here.

BOOKS FROM MY WORKSHOP SHELVES

There are three books which I want to recommend for your workshop shelf of books. They are: *Pulling it Across*, *Church Administration*, and *Church Publicity*, by W. A. Leach. I have referred in a former article to Leach's *Church Finance*. These are four books dealing with some of the practical problems which we should all read. Leach is editor, as you know, of that most excellent magazine, *Church Management*. Then another book which will bring you some worthwhile suggestions on how to run your church is, Clausen's *The Technique of a Minister*. Herein he tells you how he built the largest Baptist church in New York. Many of his plans are most interesting and workable for all of us. Then I cannot let this opportunity pass (though modesty should forbid it) of asking you if you have yet read my last two books, which have been advertised through our papers, *Answered Prayers and Soul Winning Incidents*, and *Stories of Sacred Songs*?

PITTSBURGH, PA.

Yet the Christ is there, though we see Him not,
But only when sorrow lowers
Wildest, we feel through the hollow dark
A strange warm hand in ours.

—PAUL H. HAYNE.

FACTS AND FIGURES

By E. J. FLEMING

Eight million Chinese peasants in Kiangshi province, south China, are suffering from starvation. Banditry, floods and crop failures are held responsible for this condition.

Nearly ten thousand students from more than a hundred different countries are studying in this country in 245 institutions located in all parts of the United States. A wonderful missionary opportunity.

Practically 1,000 cigarettes for each man, woman and child in the United States were taken from bond during 1929. Figures made public by the International Revenue Bureau showed that there were 119,049,105,104 cigarettes taken from bond last year, or 13,122,339,453 more than in 1928. At an average cost of 13 cents for each package of 20, the country's 1929 cigarette bill is estimated at \$780,000,000. The blame for the increase is placed upon the women:

The total Jewish population of the United States is 4,228,000, of which 42 per cent reside in New York City, or to be exact there are 1,765,000 Jews in New York City, or almost 30 per cent of New York's population. In Chicago the Jewish population is 325,000, or slightly more than ten per cent; in Philadelphia the Jewish population is 270,000, slightly more than 13 per cent. The Jewish population of the entire world is 15,324,500.

The Palestine government, while refusing to prohibit the Jews weeping at "The Wailing Wall" in Jerusalem, has commanded them to do so quietly. No loud speaking, or weeping, will be permitted. This is the first time such an order has been given.—*The United Presbyterian*.

The Sunday School Times reports the following as being the largest Sabbath schools in the country:

First Baptist Church, Fort Worth, Texas, . . . 6,200
Open Door Bible Institute of Los Angeles,

Cal. 5,358
First Christian Church, Canton, Ohio 5,000
East Calvary M. E. Church (Colored) Philadelphia 3,734
First Church, United Brethren, Canton, Ohio . . . 3,599
First Presbyterian Church, Seattle, Wash. . . . 3,550
First Christian Church, Long Beach, Calif. . . . 3,454
Moody Church, Chicago 3,124
Bethany Presbyterian, Philadelphia 2,569

The report of the state secretaries of the Disciples church shows that one-third of the candidates in that church are unprepared for pastoral work. They have given the following fifteen reasons for ministers' inefficiency.

1. Lack of proper and sufficient education.
2. Lack of consecration and commitment to the ministry, interest divided with other things.
3. Have no adequate vision or program.
4. Have no positive message and cannot preach.
5. They are too lazy to work at the job.
6. They do not read and study.
7. Lack tact in dealing with people. Need of common sense.
8. False ambition and egotism.
9. Cannot organize and lead people.
10. Indifferent, but exacting and critical churches.
11. Depression caused by limited personal finances.
12. Nature misfits in temperament and mentality.
13. Personality does not command respect.
14. Narrow-mindedness and pettiness.
15. A small and weak faith that is void of optimism.

The Dead Sea until recent years has been considered a useless body of water. No life is found in its waters. Scientists now tell us that it contains untold treasures. It has been estimated that the sea contains 1,300,000,000 tons of potash, valued at \$70,000,000,000. The bromide is said to be worth \$250,000,000,000, and other mineral contents are estimated to be worth more than \$1,000,000,000,000.