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THE OTHER SIDE OF THE QUESTION

By THE EDITOR

WHEN there is a call for a change of pastors, or there seems no pressing need of the preacher's services, or he finds himself being gradually pushed into the corner to make room for younger men, and he is tempted to think the church is unappreciative of his sacrifices and unobserving of his talents and abilities, let him think of the other side of the question for a little.

Let him remember that it was the church which took him up and gave him his opportunity of preaching the unsearchable riches of Christ to men. Let him consider the investment the church made in him in sympathy and prayer and money when he was just "learning how." Let him think of joy with which the church has greeted his successes and the sympathy with which it has borne his failures. And let him contemplate the character of the service which he has rendered. Has it really been indispensable? Has it even been of as high a type as that of the many of his contemporaries in the holy calling?

We would not argue that there are no inequalities in the present rewards which come to preachers. We would not say that the church is never forgetful of the sacrifices of her ministers. We would not even suggest that talent and ability are always known and utilized. We think we have seen instances of all these tragic evils. But we are sure it is a calamity for a preacher to "find out" that he himself is the subject of any of these things. Such knowledge will weaken and discourage and "sour" the preacher and his family.

If the preacher will insist on thinking mostly of this "other side of the question" he will find it easier to move when his services are no longer in strong and general demand, and he will find it ever easier to maintain a thankful heart and happy disposition when others are preferred before him or he is compelled to serve a longer apprenticeship than seems to be required of others. In fact he will be helped in every instance in which there is a temptation to murmur within his own heart or to complain to others of his lot in life.

There is no calling in life which is more quickly nullified by a grumbling spirit or sour disposition than that of the preacher of the gospel. The preacher must ever be victorious in spirit and cheerful in temper if he is to win.

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EDITORIAL NOTES

While we would not commend William Stidger's idea of sources for preaching material, his title, "Preaching Out of the Overflow," is certainly suggestive. It is a joy to preach when one is "full of his subject," but it is hard work when the cistern is dry and the pump broken.

Called hastily to make a talk to preachers, we suggested the following as worthy of consideration: (1) Be clean in thought and deed. (2) Stay out of debt. (3) Be a student. (4) Be a man of prayer. (5) Be a co-operative man. (6) Refuse to give up.

Two questions always face the preacher with regard to any certain book: (1) does he need this particular book, and (2) can he take care of the cost out of his allowance for the purpose. The first consideration of course is books of reference and I would secure these in the following order: a good dictionary, Clarke's Commentary, Young's Concordance, The New International Encyclopædia, The Biblical Illustrator (or Pulpit or Preachers' Homiletical Commentary or a combination of Maclaren's Expositions and Hastings' Great Texts), The Popular and Critical Biblical Encyclopædia, and The Encyclopædia of Religious Knowledge. After the reference books I would select books of biography, special books on history, and keep up with reading on doctrine, philosophy and psychology.

And speaking of books: I have just finished reading John Paul's "The Soul Digger, or Life and Times of William Taylor," and I believe every preacher will receive new inspiration as well as much valuable information by reading this new book.

William Taylor was one of the most successful missionary evangelists. In his regular method, even when preaching through an interpreter, he preached full length sermons—an hour to an hour and a half in length. His theory was that all men have brains and that the difference between the people of heathen and Christian countries is one of information and not one of intelligence. In our country he thought there is often a low level of intelligence coupled with a high degree of information, while in unenlightened lands there may be a large amount of potential intelligence which we fail to reckon on because we find so little information there. Perhaps this consideration will help us decide the sort of preaching that is needed in our particular field. Some places need longer sermons with a fuller doctrinal content, while others need more direct exhortation and emotional stirring—having already a high degree of information.

A veteran preacher said, "People are interested in analogies, and the preacher who can find incidents which illustrate spiritual truths and can tell them interestingly is fortunate indeed." And we are reminded that incidents or allegories should not be so striking as to draw all the attention to themselves; should not be so unusual as to bring up questions of veracity, should not be so commonplace as to degrade the truth they are intended to enforce, and should not be given in greater detail than necessary to cover the general outline of the spiritual theme. When the preacher becomes simply "a story teller" he is made weak. When his sermons are wholly wanting in items of human interest they become "heavy" without being weighty.

And now as we near the end of another calendar year, the time when so many subscriptions to The Preacher's Magazine expire, I would remind each one who has obtained benefit from the magazine of two special ways in which he can help us make it a further success, viz., renew your own subscription promptly and solicit the subscription of some brother preacher to send along with your own. The many expressions of appreciation which come to us personally and through the mails make us feel sure that the magazine is filling a very useful place in the field for which it is published. There are not many "shop papers" for preachers at best, and we are unique in that we try constantly to adapt ours to the special needs of those who preach full salvation and attempt to promote the Wesleyan type of holiness.

DEVOTIONAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

17. Dr. Joseph Parker—City Temple, London

DR. JOSEPH PARKER was born in Hexham on the Tyne, April 9, 1830. It is remarkable that he and Dr. J. H. Jowett were born within a few miles of each other in the coal district of northern England. Dr. Jowett's father was a humble, quiet tailor. Dr. Parker's father was a big, brawny stonemason. He was said to have had the strength of two men, and the will power of ten men! His famous son proved to be like him in both respects.

Both these great preachers were born in godly homes. The big stonemason was a Puritan of the Puritans, and he brought up his son on the Bible and the Shorter Catechism. He said of himself, "From a child I have known the Holy Scriptures. It was the Book most read in our house. From my earliest recollection I have found supreme delight in prayer—prayer in that larger sense which implies intimate communion with God."

He had only a village school education. His boyhood was innocent of Eton or Rugby, his youth of Oxford or Cambridge. For him there was no Edinburgh University to which he could go at small expense. He was brought up in the strictest sect of the Puritans. "I seriously believe that if I had touched a pack of cards or a box of dice, there might have been a murder under our roof! A pack of cards in our house! The very thought of it was blasphemy. The word 'theater' meant the devil! My boyhood was steeped in prayer."

From such a strong-will home as that, with Bible and prayer, there might have been expected great results! Rugby training school, or no Rugby! Oxford or no Oxford! Edinburgh University or no university! Useful as they all are, and we have no clubs to throw at schools or culture, yet God can find one of His very greatest men without the help of any of them. And some men, in the good providence of God, like Lincoln and Edison and Russell Con-

well and Joseph Parker, carry a university around under their hats! Just think how many men who were graduates of Rugby and Eton, Oxford and Cambridge, were filling pulpits all over the British realm—thousands of them! Yet two men who never had a college diploma for years held the honor of being the two greatest, most drawing and most effective preachers in the world's greatest city or even the British realm—Charles Spurgeon and Joseph Parker. Brush College and God's University, where Elijah and John Baptist graduated, can turn out a few preachers yet. Even St. Paul, after graduating with honor from two universities, had to take a post-graduate course out in the desert before God would ordain him. And, by the way, there were Finney and Moody who managed to preach now and then, and people would occasionally stroll in to hear them, and the blessing of God seemed to rest upon their ministry! Yet neither of them had a diploma signed by a college president and the chairman of a board of trustees.

But let none of my readers think for a moment that I am describing a preacher who was an ignoramus. In the town school or under private instructors he received careful training in Latin and Greek and French. He speaks of reading Cæsar and Cicero and Ovid and Lucian, and his Greek grammar and Homer and his Greek New Testament. He got far enough in mathematics to be able to survey land.

In his twenty-first year he followed one of his teachers at the head of a private seminary and taught the usual studies of a present day academy. Meantime he was committing to memory the speeches of the great political leaders, and declaiming them to imaginary audiences. He also gave himself to committing Shakespeare and Browning and Tennyson and the writings of other master minds, driven on as it were, by some inborn instinct. Surely no mental exercises could have been more helpful to the making of the great preacher that was to be.

All through those busy early years when he was laboring with and for his big, pious father, he was cultivating his mind and nursing a secret,

hidden in his heart, that some day he would become a preacher of the gospel! Thus inspired and impelled by the innate forces of his own heart, and, we may well believe, by the brooding influence of the Holy Spirit, he went on in that self-training till he won the attention and respect and even social recognition of the princely men of his day in all denominations. Such men as Dean Stanley, the Bishop of London, Archbishop Tait, Thomas Binney, D. D., Dean Vaughan, Dr. Newth, Dr. George Gilfillan, Dr. Norman Macleod, Dr. W. G. Elmslie, R. W. Dale, LL.D., Dr. Puncheon, Henry Rogers, George MacDonald, Henry Ward Beecher, and, prince of them all, the mighty-minded Gladstone! A man who could get the attention of such men and their social recognition, as Joseph Parker did, was himself unquestionably great.

Dr. Parker was a big man, physically, intellectually and spiritually. He had a massive frame, six feet, and a weight of 250 pounds or more. He had a leonine head, with an abundance of curly hair, and an impressive face. With it went a capacious brain, a big voice and a big heart. He would be an outstanding man with imposing presence in any audience of great men. He was designed and marked out by nature for greatness! Nothing but sin and folly could have made him otherwise. But how many men God intended to be great miss greatness!

He preached his first sermon at eighteen, not as "Rev. Joseph Parker," but as a layman, out in the street, because the robust, strapping youth knew God and had the preach in him, and it must come out! He kept at it, invited or uninvited. He had a big church—all out-of-doors! A big parish, the world! A big salary, the experience he gained, the good he did and the smile of God. And there was one other item of salary—a great reputation for vigorous utterance.

God opened the door of opportunity at last, as He always does to His own. The young Joseph, without consulting anyone, wrote to Dr. John Campbell of Whitefield's Tabernacle, London, frankly expressing his aspirations to be a preacher, giving him an outline of his life, and asking his advice about entering the Congregational ministry. Dr. Campbell, to young Parker's unutterable surprise, wrote back immediately that he had himself an opening for just such a young man, and that if he would come at once he would place Mr. Parker in his own pulpit for three Sundays, and would give him three guineas

a week toward his expenses! Here was the open door of destiny! But who can tell the agony that preceded and accompanied the simple event? Here was a green youth who had never been thirty miles from his own door-sill, and had never seen a city of any great size, invited to go to the largest city in the world and preach in one of its most famous pulpits! He landed in the metropolis of the empire with thirty shillings at his disposal. "It was not much," he wrote, "but it was enough, and more than enough, better than enough—it was gold of the heart—treasure full of tears and love and sacrifice [his father's love]. I tremble for young men who know nothing of the value of money. Perhaps I know it too well. I never had a penny that I did not work for. My critics have bestowed many epithets upon me; but I am not aware that the severest of them ever called me an idle man. It is to industry that I owe every book on my shelf and every loaf in my cupboard. And industry, I secretly resolved, should return the thirty shillings with compound interest which my father put in my hand when I started for London."

"On my twenty-second birthday (April 9, 1852) I found myself in Whitefield's Tabernacle, face to face with its redoubtable editor-minister whose throat had providentially (for me) failed, and who therefore added an editorship to his pastorate, generously dividing his pastoral income with his young assistant. I thought as I sat in the editor's dining room on that memorable April night that I had never seen so imposing a personality. . . . From my rural environment to this metropolitan opportunity! What a transition and what a contrast! Think of it! Whitefield's Tabernacle—the birthplace of my life-long ministry! Having fulfilled my three weeks' engagement, my senior asked me to continue my ministry from time to time until we could see how events would shape themselves. Two or three distinguished ministers had been invited to hear me preach and to consider my case. They unanimously agreed with Dr. Campbell that there was absolutely no need for me to go through any preparatory course of one of our denominational colleges.

"I was advised to take an abbreviated course of lectures at University College, London. I studied mental and moral philosophy and logic. My career at the Tabernacle was vitally educational. I had the advantage of the most experienced pastoral oversight. I read historically and

theologically under the direction of my most sagacious leader. At his bidding and under his advice I paid all his pastoral visits. He introduced me to various public and influential men. He heard me read my two sermons for the following Sunday every Saturday night, and then commended me to God in very rich and pathetic supplication. He sent me at one time as many as sixty volumes bearing upon the work of the ministry and the exposition of the divine Word. Long years after, I contributed many articles to the publications which he edited. In his closing years he sent me his last book, bearing the inscription:

"From the Author to Dr. Joseph Parker. A small token of great esteem."

"As to Dr. Campbell's large intellectual capacity, there could be no manner of doubt. As to his deep evangelical convictions, I have no shadow of misgiving. For my own part, it would be unpardonable to forget that he directed me in my first endeavors by many a generous benediction.

"In this way I passed into the ministry and took my place amongst such men as Richard Watson, Jabez Bunting, Adam Clarke, Morley Punshon, Thomas Scott, Richard Baxter, Andrew Fuller, Thomas Linch, Robert Vaughan and C. H. Spurgeon. But all my life long I had been training for the ministry. I had never been trained for anything else."

Here Dr. Parker gives the story of his inner life.

"If I were to pass in silence what I may call the history of my soul I should feel that I had been ungrateful to the providence of God and unfaithful to the inspirations which have formed and sustained my ministry.

"Eternal Spirit! help me now to tell how it was that I decided to give my whole life to the side of things best expressed by the name of Christ and by the triumphant sorrow of His cross.

"I cannot remember the time when I did not in some degree know the love of God's only Son. From a child I knew the Holy Scripture, for it was the book most read in our house. From a child, also, though sinning oft and sinning deeply, I have known somewhat of a tender spiritual experience. From the beginning until now my highest joy has been in solitary companionship with the Eternal Spirit, my very heart going out after Him with ardent and tender desire. . . . I remember the Sunday night

when, walking with my father and a most intelligent Sunday school teacher, I declared my love to Christ, and asked Him to take my child heart into His own gracious keeping. The whole scene is ever before me. The two men, father and teacher, explained to me what they knew of the power and grace of Christ, and by many loving words they tempted my tongue into the first audible expression of religious thought and feeling. It was a summer evening, according to the reckoning of the calendar, but according to a higher calendar, it was in very deed a Sunday morning, through whose white light and emblematic dew and stir of awakening life I saw the gates of the kingdom and the face of the King:

"From first to last I have enjoyed the consciousness of thorough steadfastness of faith in relation to the holy verities of the Christian religion. I have had, like other growing men, my momentary hesitations and misgivings; but my central faith in the triune God, in the atonement of Christ, in the deity of the Holy Spirit, in the immortality of the soul, in the inspiration and authority of Holy Scripture has never for a moment been shaken. These are the green pastures and still waters by which my soul has been nourished. In 1867 I wrote 'Ecce Deus,' in which I avowed my faith in the deity of the Son of God, and now, in 1898, I repeat every word of that book with gratitude and unction.

"In 1874 I wrote 'The Paraclete,' an essay in 'Personality and Deity of the Holy Spirit,' and on reading it in 1898 I subscribe it alike with hand and heart. I have never had so much as one momentary doubt as to the deity of Jesus of Nazareth. Mine has been a ministry of a triune Deity!

"My relation to the Bible has never changed. That God has spoken to man is to me an unchangeable certainty. I early came to see that I have not to invent a Bible, but to read one; that I have not to fabricate a gospel out of my own religious consciousness, but to preach a gospel personified in Christ, and written in the four narratives of His life. But for these central convictions, I would have to record hesitations, doubts, speculations, intellectual adventures and spiritual nightmares.

"Personally I have accepted what is known as the Evangelical interpretation of the gospel, because I believe that the gospel of the Lord Jesus Christ as evangelically interpreted, answers more questions, satisfies more aspirations, responds to

more necessities, and supplies better motives for service than any other conception of the kingdom of God.

"I believe that Jesus Christ was born of the Virgin Mary. I believe that He was begotten by the Holy Ghost. I do not idealize the birth of my Savior. I believe the angel; 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.' The Virgin-motherhood of Christ invests His incarnation with those elements and features of grace and power and spiritual fulness and competency, which constitute at once the majesty of His character and the security of His salvation. He who would make others immortal must Himself be eternal. Yet He must at some point vitally touch the alien race He would redeem. He must be in it, part of it, warmed by its blood; assailed by its temptations, smitten by its sorrow, chilled by its disappointments—yet, whilst receiving sinners and eating with them, being 'separate' from them, not by mechanical distance of superiority, but by the essential distance of deity. If the Virgin-motherhood is true, all other miracles sink into comparative commonplace. It asserts the supremacy of the spiritual. It puts God in His just relation to the human race. The twofold nature of Christ—typified by the Virgin-motherhood—characterizes the whole teaching and empire of the incarnation. The twofoldness was not merely in the memorable nativity of Bethlehem; it followed Him every day of His life. It colored every word of His ministry. It revealed the glory as well as the goodness of every mighty sign. It trembled into speech in the anguish of the cross. Everything Christ did was twofold as was His personality!"

I make no excuse for quoting at such length, though greatly abridged, Dr. Parker's own faith and his noble statement of the doctrines which he preached. The blessing of God and of the people was on his ministry continually. Alas! that so many eloquent sons of men have turned away from these fundamental and essential teachings (doctrines) of Christianity, and tried to feed the people on the musty chaff of human speculations, or at least have dodged the plain statements of gospel truths for popularity!

With Dr. Parker, "I dread (abhor) the knavery that takes evangelical money and preaches Unitarian doctrine. There is a preaching that is

negative, unsettling, destructive, full of untested theories and useless speculations and windy vanities. It is common to say that the blessing of God does not rest on such preaching; but I want to say that the blessing of man does not rest upon it. That is clearly shown by dwindling congregations, and every other sign of indifference and even resentment. We need not say God does not bless it. Man himself will not have it. In such preaching there is nothing for him. In such husks the soul can find no satisfaction. That is not the preaching of Christianity. Christianity is holiness, purity, sanctification, lowliness of soul. Christianity is Christliness, and sinful men crave a gospel preaching that will make them holy and Christlike here, and fit them to dwell with Christ in heaven hereafter."

PASTORATES

"I settled at Banbury in the summer of 1853. In 1858 I went to Cavendish Street Chapel, Manchester. In June, 1869, I accepted the pastorate in London which lasted more than thirty years. Banbury is the center of an agricultural county. Manchester is the heart of the manufacturing districts. London is a world in itself. These settlements have afforded me an opportunity of observing every aspect of pastoral life. I know the little country home. I know the busy mercantile environment. I know the urgency and stress of the most absorbing city life. Under all possible conditions I have seen the working of Congregationalism. I have no hesitation in saying that two distinctly opposite pictures of English Nonconformity might be furnished, each of which would be true, but neither of which would be complete."

During Dr. Parker's five years' pastorate in Banbury he labored with all his might for £130 a year. On every Sunday afternoon he preached in a large field locally known as the Bear Garden. He began with a little old-fashioned chapel hidden up an obscure lane, without schoolroom or vestry. His growing congregations demanded more room. After our year's residence in Banbury he could boast of a chapel, a vestry, and a commodious schoolroom, a growing and loving people who greatly appreciated the earnest young pastor. To have all this at twenty-seven years of age seemed all that heart could wish for. During those five happy and useful years he had seven invitations to other fields of labor, thrice to London, to Coventry, to Leamington, to Manchester. He held five services a week in his own

church and published four books, (1) "A Soldier's Retrospect," (2) "Six Chapters on Secularism," (3) "A Working Church," (4) "Helps to Truth Seekers."

While at Banbury, he was offered a place in a London law firm. He was also offered £1500 a year and free Sundays by a literary and commercial enterprise, which he turned down. He was not seeking money. His heart was set on preaching and the writing of religious books, and he had no other ambition. He writes, "I can truly say in the fear of God that I have never been tempted by any pecuniary offers. When I went to Banbury I never asked what the salary was. When I went to Manchester I did not make a single inquiry about money. After being fifty years in the ministry I am not fifty shillings the richer for any preaching outside of my own pulpit."

An incident may have to be related. A lady once asked Dr. Parker if he had a fad. "Yes," was his reply. "What is it?" "Preaching." "But," said she, "that is your business; haven't you any amusement?" "Yes, preaching!" "But what would you do if allowed to select your highest pleasure?" asked she. "Preach," was his laconic reply. In other words, *preaching the gospel* was the passion of his soul and the joy of his life!

To this remarkable man's surprise, he was invited to preach a Sunday or two in Cavendish Street Chapel, Manchester, then the finest architectural edifice in English Congregationalism. He was never so coldly received. The millionaire merchant who entertained him never uttered a word of sympathy or appreciation of his services. One deacon, a member of Parliament, bluntly inquired how long he had been at Banbury. They asked him to preach a third Sunday, which he did. "Every man seemed to be looking at me over the top of a money-bag. Some of the people seemed to be paralyzed or stupefied. What was my surprise on the last Monday morning to hear the millionaire merchant say to me, "You must have noticed that your ministry has produced a deep impression upon our people." I replied in effect that I had observed nothing of the kind. In the course of a few weeks an inquiry was sent me asking if I would receive a deputation from Cavendish Street Chapel. The deputation came bringing urgent appeals from the church, the Sunday school and the young men."

Dr. Parker informed them that on account of his ministry his humble church had incurred a debt of £700, and he could not honorably leave them while that debt remained. The deputation thanked him for the reception and went home. In seventeen days he received a telegram asking for another meeting. The rich church offered to pay off the debt of the town church if he would become their pastor. Dr. Parker agreed to lay it before his deacons. He did so, and their noble and affecting answer was, "It will be the darkest day in our life when you leave us, but we have no doubt that God intends you should remove to Manchester." They gave the retiring pastor some beautiful tokens of their affection. "Thus we parted—my first pastoral love and I."

THE MANCHESTER PASTORATE

This young pastor less than twenty-nine years of age had never dreamed of such an opportunity as now opened before him. His chapel had sittings for 1666 people. Magnificent school buildings adjoined it. The Sunday school had fourteen hundred pupils. One of the most enthusiastic and influential congregations in the realm welcomed him to his ministry. One deacon was a member of Parliament. Another was a knight, another was the senior surgeon of the city. Another had declined a place in Parliament which was at his disposal. Eight others were men of wealth, social position and large influence. The church had many enterprises in hand, and was outstanding in influence in all directions. It was given the new pastor to understand, that if he could so preach as to fill the church and rent the sittings, his salary would advance accordingly. As a matter of fact he did that very thing to the surprise of the deacons and millionaires; so that though his salary went beyond anything the church had ever known, no man, however rich, was burdened by his ministry.

He had a noble pastorate which lasted eleven years, during which Dr. Parker wrote, (1) "Hidden Springs," (2) "Church Questions," (3) "Ecce Deus," (4) "The Paraclete." He conducted two religious papers, or magazines. He founded Cavendish College which became "Nottingham Congregational Institute," and filled various other positions of honor and denominational influence. He had all that the most ambitious of young pastors could ever dream of—two thousand regular hearers, a noble church building famous throughout the land, and a throne of ecclesiastical influ-

ence which an angel might covet, in one of the noblest cities in the British realm, and a happy united people who gloried in his ministry!

LONDON

To his unutterable surprise, October 22, 1867, he was invited by a deputation from the Poultry Chapel, London, to come to that city, sell the chapel, and with the proceeds erect a vast temple in some eligible site that would hold a multitude of people and have a commanding influence in the capital of the British realm! He was stunned by the project: He laid the matter before his people. On November 7, 1867, they sent him their noble answer in which occurred these words: "Considering, however, the position which you now occupy in the north of England, the great and daily increasing influence you exercise in the denomination, the great want which is now felt of those high qualities which you so pre-eminently possess, looking also at the work you are now doing as pastor of Cayendish Chapel and the various institutions connected therewith, we cannot conceive of any sphere of labor in which you could render more true service to the cause of Christ. We believe you were guided hither by the hand of God. The success of your ministry is clear; and there is abundant proof that His presence has ever been with you." What a tribute from a great church to a pre-eminently great pastor!

On March 11, 1868, he declined the invitation. On June 10, 1868, he completed the tenth year of his pastorate in Manchester, and his grateful members gave him a gift of seven hundred guineas (about \$3,500) as a token of their love.

On June 25, 1869, the London call was renewed, with the distinct understanding that a noble structure was to be erected in London on the best available site that could be obtained. His beloved parishioners consented finally to his leaving them, believing that it was the will of God.

LONDON PASTORATE

About Dr. Parker's early ministry in Poultry Chapel we find no record. The officials sold their chapel for a large sum. They could have gone to some inviting suburb where land was cheap, and built a commodious chapel and had a large sum remaining for an endowment. But they resolved to stay in the center of the great city, amongst young men, housekeepers, travelers, strangers and poor people, and put up a vast City Temple for city people! They procured a

very expensive site on Holborn Viaduct, and erected "City Temple" at an expense of £70,000. It seats above 3,000 people. Dr. Thomas Binney laid the memorial stone May 19, 1873, and it was opened May 19, 1874.

At the laying of the corner stone Dr. Parker said, "Should I be spared to enter upon my ministry in the City Temple, I shall in the strength of God, be faithful to those vital and glorious doctrines which are commonly known as Evangelical. Upon those doctrines I shall utter no uncertain sound. The more I look into them the more I am assured of their scriptural soundness, and their adaptation to all men, in all lands, throughout all time. That is my testimony as a sinner saved by grace; and what I have known and felt and handled of the Word of Life myself, I shall lovingly and energetically declare to all who may come within the influence of my ministry. I hold that 'all men like sheep have gone astray; they have turned every one to his own way; there is none righteous, no not one.'

"I hold there is no escape from this condition but one, and that is by the teaching, the sacrifice, the atonement, and the whole mediation of Jesus Christ, the Son of God. *God the Son*. He died, the just for the unjust, and His blood alone can cleanse from all sin; His cross is set up for the whole world. His love goes out for all men in vehement and importunate desire. He is not willing that any should perish, but that all should turn to Him and live. I hold that the new life—life that is heavenly and eternal—is the work of God the Holy Ghost. By His mysterious and gracious ministry we are born again. I trust to preach in the City Temple the gospel of salvation by Jesus Christ alone. I am more and more persuaded that every sermon should draw its whole strength, alike of argument and pathos, from the cross of Jesus Christ of Nazareth. Christianity is something infinitely higher than a mere controversy. It is God's appeal to the lost heart. It is the voice of His holy, passionate love."

Thus the noble man of God began his ministry in London. While other preachers were betraying the gospel and selling their own souls, to be popular and win the rabble, he was boldly nailing the gospel banner to the mast, never to be taken down or altered. And he won! He packed the City Temple for about thirty years till God called him home.

His latter days were crowned with honors.

It was about the time that he was erecting the City Temple that I heard him in New York City at some great International and interdenominational gathering. He and Beecher spoke from the same pulpit, the same afternoon. Who would ever forget such an occasion!

Dr. Parker was granted all the honorable offices of his denomination in England twice over. He was sent for to come to Brooklyn, New York, to deliver the memorial address after the death of Henry Ward Beecher, which address was dedicated to the President of the United States, by his consent.

Besides the books already mentioned he published "Ad Clerum," 1869, "Job's Comforters," "The Paraclete," 1874; "The Priesthood of Christ," 1876; "The Inner Life of Christ," 3 volumes, 1881-2; "Apostolic Life," 3 volumes, 1883; "The People's Bible," 25 volumes, 1885-92; "The People's Prayer Book," 1889; "Some One," 1890; "None Like It," 1894; "Christian Profiles," 1896; "Studies in Texts," 6 volumes, 1898; "Paterson's Parish; a Life Time Amongst Dissenters," 1898. Fifty-four volumes in all, worthy of any minister of the century!

He was once called upon to give a charge to a young preacher. Among other things he said, "Don't make a fool of yourself by trying to invent a new Bible. You'll find it won't pay. Keep to the old path on the turnpike over which countless millions have passed to heaven." What

a lesson to the ministry in these days of flippant theology!

This grand old man's life went out in a blaze of glory. His own prayer for himself was answered:

"My blessed One! Ever adorable, infinite in strength and grace! Thou hast in Thine own way made me a minister of Thine and set upon me the warm red seal which covers my whole heart. Daily let me kiss the five wounds borne for me in death's agony; daily show me thy hands and thy feet. Daily let me shelter in the sanctuary cut for me in Thy quivering side by man's cruel spear. Now that old age is creeping on, and the prick of the sickle is being felt on the outer edges of the standing corn, I would praise the Lord with loftier ecstasy, and devote myself to His service with fonder love. How could I tell the story of my life and omit from my pages the wonders of His grace? Why sacrifice my gratitude on the altar of a spurious modesty? Be this the brightest of my reminiscences—the only one worth preserving—that the Anointed of God, the Christ whose atonement belongs to the eternities, so revealed Himself to my sin and my need in life's dark and troubled night that I cried out with heartfelt thankfulness, "My Lord and my God!" I then saw the Morning Star that cannot be imagined, and received the Peace that cannot be perturbed."

After Spurgeon's death, for years Joseph Parker was recognized as the greatest preacher in the British realm.

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

The Worldliness of Anxious Care

(Matt. 6:25-34)

FOLLOWING immediately upon the discourse on the true treasure which carried with it a warning not to lay up treasure upon the earth, comes an admonition against anxious care. In the Gospel of Luke the parable of the rich fool immediately precedes instead of the discourse on the true treasure. In

either case even though the form in which the thought is expressed may be different, the underlying idea is similar, that is, the worldliness of the selfish use of wealth. Someone has said that in the parable of the rich fool we have set before us the worldliness of the rich man, which is also true in the admonition regarding the laying up of treasures. Then they continue by saying that in the warning against anxious care, we have the worldliness of the poor man. Thus it is whether it be the distraction of a covetous desire or a fearful fretting about the necessities of

life both divert from the singleness of service which God requires, and accordingly we find introducing the admonition against anxious care, the inferential conjunction, "therefore." "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

In giving a command or admonition the Master often subjoined a reason explaining why we should observe a certain line of conduct and refrain from another. In this case we have several reasons appended. The first is based on the line of argument which proceeds from the greater to the less. "Is not the life more than the food, and the body than the raiment?" "The natural life is more than meat," says Bruce, "and the body more than the clothing which protects it, yet these greater things are given to you already. Can you not trust Him who gave the greater to give you the less? But a saying like this, life is more than meat, in the mouth of Jesus is very pregnant. It tends to lift our thought above materialism to a lofty conception of man's chief end. It is more than an argument against care, it is a far-reaching principle to be associated with that other, *logion*—man is better than a sheep (Matt. 12:12)." If God hath given unto us our life and being, which are far greater than food and raiment will He not also give us sustenance for that life and being? Inasmuch as He hath given unto us that which hath greater worth, will He not give that which hath less?

If, however, we are not persuaded by the argument thus given us, we need only to look unto the heaven and see the birds as they fly or listen to them as they warble forth their songs in the trees, and from them we may learn a lesson. If we would catch the inner meaning of it all, we might hear our heavenly Father say, "Behold the birds of the heaven, that they sow not, neither do they reap nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" If He feeds the birds who are among the smallest of His creatures shall He not feed us who represent the highest form of life and understanding? In a little poem entitled "Overheard in an Orchard," Elizabeth Cheney brings out the thought of this passage in a simple realistic manner.

"Said the Robin to the Sparrow:
 'I should really like to know
 Why these anxious human beings
 Rush about and worry so?'"

"Said the Sparrow to the Robin:
 'Friend, I think that it must be
 That they have no heavenly Father
 Such as cares for you and me?'"

But if these reasons do not suffice to dispel the worry and fret of life, we may view the situation from another standpoint. After all what do we accomplish by all our anxiety? "And which of you by being anxious can add one cubit unto the measure of his life?" Anxious care is absolutely futile; it does not accomplish anything. Lutteroth explains the passage by referring it to the growth of the body. "By that insensible process accomplished by the aid of food," he says, "God adds to every human body more than one cubit. How impossible for you to do what God has done without your thinking of it! And if He fed you during the period of growth, can you not trust Him now when you have ceased to grow?"

Yet if we are still unpersuaded of the needlessness of anxious care, before us lies another object lesson. "And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" No beautiful adorning that has been wrought by the hand of man, is comparable to the beauty of the flowers of the field. Their exquisite coloring can not be duplicated. Yet they last for a brief time. If God hath clothed these flowers with such splendor, will He not see that His creatures, yea, His children, have sufficient for their needs? If we could learn the lesson of trust, how much happier our lives would be?

"Yes, leave it with Him,
 The lilies will do,
 And they grow—
 They grow in the rain,
 And they grow in the dew—
 Yes, they grow:

Thy grow in the darkness, all hid in the night—
 They grow in the sunshine, revealed by the light—
 Still they grow.

"Yes leave it with Him,
 'Tis more dear to His heart,
 You will know,
 Than the lilies that bloom,

Or the flowers that start
 'Neath the snow:
 Whatever you need, if you seek it in prayer,
 You can leave it with Him—for you are His care.
 You, you know."

Furthermore, in addition to all the foregoing reasons for rest and trust and restraint from anxious care, come two others. First, that such a trend of life is like unto the Gentiles. Food and raiment constitute the main thought content of their lives. It is upon such an objective in life that they center their attention. Second, our heavenly Father knows. "Be ye not therefore anxious, saying What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of these things." "This last clause," says Bruce, "explains the difference between the disciples and the heathen. The disciple has a Father who knows, and never forgets His children's needs, and who is so regarded by all who truly believe in Him. Such faith kills care. But such faith is possible only to those who comply with the following injunction."

Thus far in the discourse the negative aspect has been stressed. We are told what we are not to seek as the main objectives of life, but now the thought turns in the following injunction to a positive statement, "But seek ye first his kingdom and his righteousness, and all these things shall be added unto you." Food and raiment are the incidentals of life; they constitute not the supreme objective of human endeavor. Spiritual ends are the true essentials of life, all others are merely transient accompaniments. As says C. D. Williams, "It is as if a company of sculptors should spend all their time and effort providing pedestals—some able to get only rough boulders from the wayside, others polishing and finishing fine shafts of purest marble—but nobody thinking of carving a statue to set thereon. Or as if a company of painters busied themselves exclusively with finding and stretching their canvases, some getting only coarse sacking, others silks of the finest web—but nobody ever painted a picture. Now Jesus is saying here, 'Don't bother so much about the pedestals and the canvases. They are absolutely insignificant beside the statues and the pictures. These are the paramount concern! The roughest boulder that carries a noble statue is better than the finest shaft of polished marble that carries nothing. The

coarsest sacking upon which some rude but great etching has been sketched is better than the most delicate silk which is absolutely blank. So the meagerest living upon which a life of human service and spiritual significance is built is infinitely better than the most luxurious existence which but cumpers the ground with its purposeless and useless occupancy of space and time."

Once more Jesus reverberates the warning, and once again He appends a reason. "Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." The cares of each day are sufficient in themselves; we need not borrow trouble for the morrow. This is loading ourselves overmuch.

"Strength for today is all that we need,
 For there never may be a tomorrow.
 Tomorrow will be another today,
 With all of its joy and its sorrow."

In gleaning homiletical material we find this passage especially rich. We might take as a text the last part of v. 25, "Is not the life more than the food, and the body than the raiment?" and for a theme, "God's Great Gifts to Man and Their Meaning;" for subheads, we could have, the gift of life, the gift of the holder of life, the human body, and the significance of such gifts. Then we could take v. 26 and use as a theme, "A Lesson from the Birds;" then as subdivisions, a lesson of the value of all created things, a lesson of the value of man as the head of all created beings, a lesson of trust. Vs. 28-30 might give us the theme, "A Lesson from the Flowers," which would yield in analyzing the following: a lesson of God's love in providing flowers, a lesson of the abundant provision in creation in the giving of flowers, a lesson of divine care. Finally, v. 32 may be a text with the theme, "The Primary Object of Human Endeavor," and consequent subdivisions such as these, the nature of this primary object, when it is to be sought and the results of such an object of endeavor.

Dr. Lyman Beecher was once asked, "What do you count the greatest thing a human being can be or do?" He replied, "The greatest thing which a human being can do is to bring another human being to Jesus Christ, his Savior." To win another to Christ is the first duty and the highest privilege of every Christian.

HINTS TO FISHERMEN

By C. E. CORNELL

Gospel Transformation

The Christian Advocate New York, says, "Seventeen years ago Antonio Sartorio, an Italian boy from central Italy, arrived in Astoria, Long Island, and joined the Sunday school of our Astoria Mission. There he was converted. He is now the pastor at Astoria, where his leadership is vigorous and inspiring and his church one of the most promising in all of our Italian work. The Astoria Mission began in the back room of a saloon, but it now occupies what was formerly the property of the 'Old First' church. It would be difficult to find even among English language churches a better organized or more progressive institution. The congregation is made up of self-respecting Italian people, many of whom own their own homes. They raise annually about \$3,000 for maintenance and benevolence. Something of the standing and influence of the church may be judged from the fact that there has not been a single case of juvenile delinquency among the families of its constituency. On Sunday evenings the church is filled for a preaching service for adults, the morning service being given over to the church school and a special program for the younger generation. The Sunday school is fully organized from the cradle roll to the home department. There are about twenty teachers, some of whom are employed in the public schools of New York City. The Brooklyn and Long Island Church Society is proud of what its agencies are producing in good citizenship. This type of service will do more than any other to raise the percentage of Americanism."

Leaders Wanted

Dr. John A. Marquis, General Secretary of the Presbyterian Mission Board, recently said, "What we need today is not men to die for Christ but to live for Christ. There is little call for the Christian Church except in terms of effective and attractive leadership. We need not merely a church that shall try but a church that shall succeed. We should unite our forces, minimize our differences, and go to work."

Pure Religion

Pure religion; undefiled before God,
Is this: to visit the fatherless and widows
In their distress, and keep oneself unspotted
From the world; to lift the haunting shadows
From the poor; make real the reign of brother-
hood;
To live a life of purity, unfettered
From the foils of selfishness and greed.
For this religion, God of love, I plead.
Grant me my share, that I may overcome
My baser self, and give without alloy
That others may receive a greater sum
Of earthly good; attain a higher joy
Than now is theirs. Help me, I pray, to give
Myself; a life of service let me live.

—E. GUY TALBERT.

The Seven "Overcomeths" of Revelation (Chapters 2, 3)

These seven "overcomeths" will furnish ample suggestiveness for seven prayermeeting talks, or seven Sunday evening sermon subjects. Careful and prayerful study will be necessary.

1. To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God.
2. He that *overcometh* shall not be hurt of the second death.
3. To him that *overcometh* will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
4. He that *overcometh*, and keepeth my works unto the end, to him will I give power over the nations.
5. He that *overcometh*, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.
6. Him that *overcometh* will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city

of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

7. To him that *overcometh* will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Why a River Becomes Crooked

Did you ever see a river that was as straight as an arrow? Probably not. They generally wind back and forth from the time they gush out of a mountain spring or seep out of a lake until they find repose in the bosom of the great deep.

And why is it that the river is never straight?

Let a master of epigram answer and at the same time drive home a wholesome truth: "A river becomes crooked by following the line of least resistance! So does a man!"—*Kind Words*.

The Milk of Human Kindness

There is some good after all, in the breasts of not a few individuals. This is keenly illustrated by the following incident.

While the concrete was drying on an uptown building in Portland, Oregon, under construction, a pair of robins built a nest in one end of a steel girder. When workmen returned to the job three weeks ago the nest was discovered and it contained two eggs.

The work of placing steel and adjusting columns has continued, but on the quietest possible basis. Brawny workmen stifled their curses, "air gun" operators muffled their hammers and riveters walked with guarded steps, so that the mother robin might hatch her young in peace and quietness. It was generally agreed among the laborers that the robins should be permitted to raise their family without disturbance. The two eggs hatched out two-wide-open mouths eagerly waiting for worms.

Seemingly aware of the friendly feeling, the robins master the situation and are sticking it out.

Rich Men Using their Money

Not all rich men are supremely selfish. A number of them are blessing the whole world with their riches. For example: The Rockefeller Foundation has disbursed millions of dollars to promote the health of the world. The past year this Foundation disbursed \$9,741,474

to promote world health. The report by President Dr. George E. Vincent shows that the Foundation aided the growth of fourteen medical schools in ten countries. John D. Rockefeller, Jr., is spending millions of money for tenement houses to house the poor. Many other rich men are aiding useful and practical philanthropies. There is no estimating the real good that is being done.

One Fallacy Leads to Another

A number of years ago when Mrs. Mary Baker Glover Patterson Eddy died, it was confidently expected that the old lady would arise from the dead and minister to her deluded followers in her resurrected body. But she never came forth from the grave and is still there so far as we know.

Now comes along one of her chief devotees—Mrs. Augusta E. Stetson, the leader of a body of dissenting Christian Scientists, who declares that she will not die, and that Mary Baker Glover Patterson Eddy who died in 1910, will manifest herself again on earth in human form.

The daily press reports Mrs. Stetson as saying that she has so far grasped the ideas set forth by Mrs. Eddy, the founder of Christian Science, that she will not experience death in the sense that she experienced physical birth.

According to available records, Mrs. Stetson is about 85 years of age, unlike her preceptress, Mrs. Eddy, she has made no will and intends to make none. The exact form in which Mrs. Eddy will return to earth Mrs. Stetson does not predict. She says, however, that Mrs. Eddy will manifest herself in such a way as to be perceptible not only to those who, like Mrs. Stetson, are deeply versed in Mrs. Eddy's writings, but to many others besides.

Mrs. Stetson revealed for the first time that "she believed that Mrs. Eddy was the Christ."

"Jesus," Mrs. Stetson said, "was the masculine embodiment of the Christ spirit, a sort of a spiritualization of Adam; Mrs. Eddy was the feminine embodiment of Christ, or the spiritualization of Eve."

There you have it, this much married woman, whose head was full of error and fantastic notions, is to come forth from the cemetery, the Christ of God. Nonsense! However, it will probably be a number of years before this unusual event happens.

Five Reasons

George Mueller, whose devoted, prayerful life has made its impress upon the whole world, gives *five reasons why prayer must be answered*. I asked, "Will you please give me your reasons for this confident faith?" "Yes," said he, "I believe my prayers will be answered because I have fulfilled these five conditions:

"*First*, I have had no shadow of doubt in praying for their salvation, knowing as I do that it is the Lord's will they should be saved, for He would 'have all men to be saved, and to come unto the knowledge of the truth' (1 Tim. 2:4), 'and this is the confidence that we have in him, that if we ask anything according to his will, he heareth us' (1 John 5:14).

"*Second*. The second reason is, I have never pleaded for their salvation in my own name, but in the all-worthy name of my precious Lord Jesus (John 14:14), that is on the ground of His merit and worthiness, and on that alone.

"*Third*. The third reason is, I have always believed in the ability and willingness of God to answer my prayers (Mark 11:24).

"*Fourth*. The fourth reason is, that I have not allowed myself in known sin, for 'if I regard iniquity in my heart the Lord will not hear me' (Psa. 66:18).

"*Fifth*. The fifth reason is, that I have continued in believing prayer for over fifty-two years, and shall so continue until the answer is given (Luke 18:7). 'Shall not God avenge his own elect, which cry day and night unto him?'"

And surely this has made the difference between George Mueller and ten thousand of God's dear children. Whenever the Lord showed him that it was His will he should pray, he continued in prayer until the answer came.

The Need of the Hour

The following beautiful and suggestive poem by America's distinguished preacher-poet, is worthy of note:

"What do we need to keep the nation whole
To guard the pillars of the State? We need
The fine audacity of honest deed;
The homely old integrities of soul;
The swift ternerities that take the part
Of outcast right—the wisdom of the heart.

We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august.

As the white vigil where the angels kneel,
We need the faith to go a path untrud,
The power to be alone and vote with God."

—EDWIN MARKHAM.

Little Windows to Peep Through

"The poorest education that teaches self-control is better than the best that neglects it."

"You can never win the heavy-weight title by doing light-weight stunts."

"It keeps the nose of many a man to the grindstone paying interest on his borrowed troubles."

"The men who try to do something and fail are infinitely better than those who try to do nothing and succeed."

"The man who is determined to make good has too little competition."

"The goal is not to the swift,

The prize is not to the strong;

The best of life is always

For the man who pegs along."

"Success is largely a matter of a good beginning. Also a knowledge of when to quit."

"One of the drawbacks of success is that it often has a string tied to it."

An "If" for Ministers

If you can show the young men how to wrestle

With flesh and blood, and how to buck the line,

And, at the same time, be a chosen vessel

Filled to the brim with love and power divine;

If you can please the modernists who hear you,

And give them sermons fully up to date,

Can calm the Fundamentalists who fear you,

And make them feel that you are really great;

If you can talk so loud that Deacon Purvus

Can hear distinctly every word you say,

Yet speak so softly that poor Mrs. Nervous

Will not be driven by your noise away;

If you can uniformly preach with unction,

No matter whether stocks are up or down,

Can show up well at every social function,

And yet on Sunday look swell in a gown;

If you know how to kiss the little babies

And tell each mother hers is just too sweet,

Can cater to the Hasbeens and the Maybes,

And be hail-fellow-well-met, on the street;

If you can boast a wife who's never weary

Of making calls and doing parish work,

Who plays and sings and has a voice that's cheery,

Is never sick and never known to shirk;

If you have children who are an example

To all the other parish girls and boys,

vited him to go along; the result was John Williams, martyr missionary in the South Sea Islands; the sister-in-law of Lady Huntington testified to the saving power of Jesus, and she was converted, and became the outstanding noble lady in England, touching all the great men of her time by her Christian influence.

The round can be continued; everywhere is a field of golden opportunity to labor and win for God.

CONCLUSION

Then invest what you have where you are and God will take care of the results.

Personal Responsibility for Resources

TEXT: *How many loaves have ye?* (Matt. 15:34).

INTRODUCTION

We are personally responsible for what we have. We labor with what God gives us, and employ our talents wherever we are. The glory of service comes through these facts. Not every man can be mighty, nor call everyone to fill great positions; the one talented man has a sphere of Christian service and labor; find the place, use the talent.

I. NO ONE BUT OURSELVES CAN INVEST OUR TALENTS

The hidden talent is worthless; the buried gold cannot be invested; only by use can what we have grow and become greater. What we have is an endowment from God and must be personally invested.

II. BY CONSECRATING WHAT WE HAVE GOD INCREASES IT

The lad with the loaves of bread, and the tiny number of fish must have been surprised when they fed the thousands and gathered up the twelve baskets full. God increased it. So he always does. He took the miner's son, and increased the ability until he became none other than Luther. He took the young bank cashier, touched him, increased his talents, and the result was the golden voice of Ira Sankey. God found the lad from Norway, an immigrant to our shores, touched his soul with melody, and the result is Haldor Lillenas, writer of song, gifted with the muse of poetry.

III. NO RETURNS WITHOUT LABOR

There are no investment returns without labor. Henry Martyn worked twenty-one hours a day for ten years, and mastered twenty languages in

which he was able to preach the gospel. John Wesley rode more than 225,000 miles horseback, wrote about 200 books, preached some 50,000 times, and molded the world. Moody prayed personally with 750,000 people in his meetings. Mueller prayed so much and so many times that 25,000 prayers of his were specifically answered in his lifetime, 5,000 of these being answered on the day that he prayed them.

CONCLUSION

Only by labor will we win for God. Invest what we have and God will take care of the crown of glory. Whether it be two loaves, five small fish, or ten talents, God will increase if we but invest them in his service.

Policies Determining Progress

TEXTS: *They pitched by their standards, and so they set forward* (Num. 2:34). *For the people had a mind to work* (Neh. 4:6). *No man . . . looking back . . . is fit for the kingdom . . .* (Luke 9:62).

INTRODUCTION

The significance of Labor Day for the church—fall roundups—new technics employed in solving old problems—looking toward the future—greater ideas and achievements—more consecrated efforts. What policies will win for the church? Some are these:

I. MARCHING ACCORDING TO DIVINE ORDERS

Every man in his place, camped by his standard, God commands; and forward we step.

II. UNITY OF MIND AND PURPOSE

A mind to work at a definite task, all hands together, never fails to achieve for the kingdom.

III. CARRYING ON UNTIL THE END

Too easily discouraged. God never commanded a retreat; always it is forward. Unfit for the kingdom unless we plow to the end of the furrow!

CONCLUSION

There is glory when the sun sets over the western hills, if we will labor for the Master, and follow such commands as these from the Word.

A sermon's length is not its strength. It may be very much its weakness. In this case brevity is a virtue. It is a pity to weary the head when we should win the heart. Some divines are long in their sermons because they are short in their studies.—SPURGEON.

SERMON POSSIBILITIES IN HILLS' THEOLOGY

BYRON H. MAYBURY

PART ONE—THEISM

Chapter One—offers splendid material for sermon building.

1. The definitions of God on p. 11.
2. The arguments regarding the ideas of God give the preacher splendid ideas to think about and build upon.
3. A sermon or sermons on God, His person, and how we may know God, and how He is knowable should be preached, and when preached should be planned to give the people a more vivid consciousness of God and a fuller knowledge of His character and personality.
4. While it is a difficult task to handle such subjects, yet to do so results in a growth in the preacher's store of material, as well as a widening of his thought and vision of God, etc.
5. The argument from the moral nature of man is very good (See page 22, 23).
6. The conclusions on page 38, 39 are very rich.

PART TWO—THEOLOGY

Chapter One, on the Being and Personality of God offers to the preacher fine suggestions for development of sermons that are descriptive of His Being and Personality.

Part One covers material that treats of man's ideas of God, and proofs of His existence, showing His need in the scheme of things, whereas, this chapter in Part Two treats of His Being, etc.

This chapter will introduce, while Chapters 7 and 8 give fuller material on this subject. In preaching on holiness, on the judgment, on the why of sin, of the law, of punishment for sin, etc., a knowledge of the character and attributes of God is essential to a thorough and enlightening treatment, hence, you will find chapters 7 and 8 veritable gold mines of thought and truth and Bible illustrations, that is, textual illustrations of this subject.

Chapter Two, on the subject of Divine Revelation, gives practically ready-made outlines and development for a splendid sermon on this subject, or a sermon on the Bible, etc. It shows the necessity of the revelation, giving a number of reasons for this.

It shows that such a revelation is probable, and how and why.

Chapter Three follows on the subject of miracles, and I will just say that if you want to find something worth while on this subject, here it is.

Chapter Four, on the Genuineness of the Scriptures and Authenticity

Suffice it to say, a condensed library on this all important subject, good necessary material for a sermon on a Bible.

Chapters Five and Six on the Revelation, Inspiration, and Authority of the Scriptures likewise add material for sermons on the Bible. You would have to look into these chapters to see the mass of material and wealth of thought packed therein, waiting to make you a good preacher on these great subjects.

Chapters Nine and Ten; on God in Trinity and God in Creation, are masterpieces on these subjects. I especially call attention to the chapter on God in Trinity. The material on the Sonship, and works, etc., of Christ are invaluable, as is the material on the personality and work of the Holy Spirit.

Chapter Eleven on the Providence of God, will get you started on this subject in such a way that some mighty fine, helpful and much needed sermons will result from the deep study of it.

PART THREE—ANTHROPOLOGY

Part Three will make you a better holiness preacher, and will if thoughtfully mastered make you a master of the knowledge of man's moral nature and responsibility.

It has chapters on the origin and unity of man, his primitive state, the how of his moral agency, with the theory of moral freedom, including the study of the will, the power of choice, motives that govern responsibility, the primitive condition of man before the fall, showing how and why sin was permitted, the fall analyzed, and effects of fall on the race, native or inherited depravity, and a thorough treatment of carnality that will give you a terrible grip on these truths of the human heart and life.

I would say that a careful study of Part Three will repay you many times over for the price of the book.

On page 195 a description of "the image of God" is given, showing what this meant, in the Intellect, Sensibility and Will

This portion is rich, and will help you create a thought-provoking sermon your folks will never forget.

The treatment of the human will, and power of moral freedom is most wonderful. Take this outline copied from the book.

Proofs of Free Moral Agency

1. From testimony of our own consciousness.
2. All men have a sense of blame when they do wrong.
3. History of man reveals this fact recognized.

4. Universal laws bear witness to freedom of will.
5. The action of sinner's mind in repentance proves his freedom.
6. The convicting work of the Holy Spirit bears witness to our moral freedom.
7. Scriptures address man as capable of choosing right, as possessing a control over his own volitions and as being held responsible for proper exercise of that control.
8. The very idea of freedom is properly advanced as an argument for the fact of freedom.
9. The rewards and penalties of the next world demand freedom in this.
10. It is objected this doctrine is inconsistent with God's foreknowledge, but not so, etc.

I would like to go on and bring to your attention other outlines contained in these chapters, but I refrain, for want of time. You will have to see for yourself just what sort of material this work contains for your use.

PART FOUR—CHRISTOLOGY

The chapters on the person of Christ, the incarnation, are productive of much sermon thought and material. His treatment of the Incarnation will interest you all.

PART FIVE—SOTERIOLOGY OR DOCTRINES OF SALVATION

This part of the work treats of the whys and wherefores of the atonement. A study of the moral universal, the moral government and laws of God; of the atonement through Christ, with the necessity shown, as well as some of the prevalent theories of salvation without atonement we meet today, of moral influence theories, etc., will result in an enrichment of thought that will bud into fruitful sermons of salvation. The chapter on the sufficiency and extent of the atonement, and the one on the benefits thereof, both are full to the brim.

Chapter 9 on election is interesting, and while not preached on as a doctrine yet a study of this chapter shall have its reward to the student.

Then it follows that the chapters on repentance, saving faith, justification, conversion or regeneration, adoption, or witness of the Spirit each will give you any number of sermons. Also the chapters on sanctification, and the objections thereto will be of inestimable value. And the chapter on the perseverance of the saints, in these days of "once in grace, always in grace" doctrine infecting so many should give the student material to shatter the strongest position of that strange, illogical teaching.

Then when you want to preach on the Church, on its sacraments, baptism, Lord's Supper, you

find ready and ample first class material in chapters treating on these subjects.

To show you some of the good things in this part of the book awaiting your use, take this outline on *Justification*:

1. Consider the nature of justification.
2. Consider what it is not.
3. Consider the conditions thereof, and how obtained.
4. Finally consider the results thereof, and how preserved.

This is a sample of the possibilities of the book for sermon building. Hills is so homiletical in his treatment, that the finest master of this art could not improve on the arrangement of much of his material. An exploration of these chapters will reveal the truth of this.

PART SIX—ESCHIATOLOGY

Every Nazarene preacher should be versed in this phase of the theology, especially as it contains many much disputed divisions, or shall we say, disliked parts. The majority of the clergy in the general Church do not believe in the second coming of Christ, and flatly refuse to discuss it from their pulpits though they may launch a tirade at those who advocate it.

But the statements of both Dr. Chapman and Dr. Hills will provoke thought on the subject of the "Pre" and "Post" question. A study of both sides will help a thinking preacher.

His chapters on the immortality of the soul, the intermediate state, the resurrection, the judgment, the eternal blessedness of the righteous, and on eternal punishment will give every preacher plenty to think about.

The critical student will find a field of clover in which to roam, without fear of exhausting the pasture. In this preview it has been impossible to give any extensive enlargement of the homiletical possibilities of this work, but we trust that you may have gleaned some idea of what this book holds for you, so much so that you will not feel satisfied until you secure your copy of it. Every Nazarene pastor who has any sanctified ambition to be a better preacher should not be without this work.

EPYRATA, PA.

SECURITY OF THEM WHO LOVE THE LAW

EDWARD PEAL

Great peace have they which love thy law and they shall have no stumbling-block (marginal reading) (Psalm 119: 165).

I. GREAT PEACE

1. A peace when world has no peace.
 - a. When temporal things fall.
 - b. When hardships come.

2. A lasting peace.
 - a. Source above and abundant.
 - b. Has no bad effects (morning after).
 - c. Is not a blind peace (if man of world could see future his peace would vanish immediately).
3. Brings peace with all men (Heb. 12:14).
 - a. Peace on inside promotes peace on outside.
 - b. Peace on inside desires peace on outside.

II. WHO? THOSE WHO LOVE LAW

1. Only those who keep law love it.
2. Those who love law hate evil (Psalm 97:10).
 - a. It is against God.
 - b. It is destroying man.
 - c. The law of God works no hardship. For our good.

III. NOTHING SHALL OFFEND THEM (have no stumbling-block)

1. From outside.
 - a. Hypocrites—these become stumbling-blocks to many.
 - b. When strong Christian backslides it will not cause us to stumble.
 - c. Persecutors.
2. From inside.
 - a. Selfishness—Judas.
 - b. Love of World—Demas.
 - c. Love of Popularity—Solomon.
 - d. Lack of Prayer—Disciples.

HOLINESS STUDY

MELZA H. BROWN

1. Holiness needed in the heart.
2. Holiness a second work of divine grace.
3. Holiness by faith.
4. Holiness and purity.
5. Holiness and power.
6. Holiness and the second coming of Christ.
7. The preparation for receiving holiness.
8. Seeking and obtaining holiness.
9. Holiness witnessed to by the Spirit.
10. The life of holiness.
11. Holiness retained.
12. Hindrances to holiness.
13. Holiness and heaven.
14. Holiness and humility.
15. The review of holiness.

These fifteen subjects make a very comprehensive study of the doctrine and experience of holiness and can be used for a Leadership Training course with the required textbooks and reference books or can be used as subjects for prayer-meeting lessons or for Sunday morning topics for a series of messages.

THOUGHTS ABOUT OUR LORD'S RETURN

(Matt. 25:1-13)

J. H. JONES

INTRODUCTION

1. Primarily to the Jews—thoughts for our day.
2. A faithful warning to the godly.
3. The heart of this lesson is v. 13—watch.

I. AT THE HOUR OF GREATEST DARKNESS—MIDNIGHT

1. Darkness at the first advent—Jesus the Light.
2. When Jesus comes again, even greater darkness.
3. Except those days shortened, no flesh saved.
4. Rapidly approaching that day.
5. Prophecy being fulfilled, before our very eyes.
6. Midnight, the time, when men sleep most soundly.
7. Will not be awakened, from their sleep, although these things are transpiring, before their very eyes.
8. At such a time as this, our Lord will appear (Matt. 25:3-9).

II. AT AN UNEXPECTED TIME

1. Not even the "wise virgins were awake."
2. The foolish lamps, no oil, just empty profession.
3. Oh, this carelessness, this awful indifference. But, "Behold the Bridegroom cometh."

III. WHEN ONCE THE BRIDEGROOM IS "COME AND GONE" TOO LATE

1. There is a limit to the "operations of grace."
2. God bore long with Israel; but finally let His judgments fall.
3. He is bearing long, with mankind, during the Gentile age, but judgment is coming.
4. The Appointed Time makes haste.
5. Let us beware, lest it be too late.

WE SHALL GIVE THREE SPECIAL LESSONS BY WAY OF APPLICATION—

1. The virgins are not to make for themselves abiding places in this old world.
2. Virgins are expected to "Let" not to "Make" their lights shine.
3. Borrowed religion will not stand the test of Christ's second coming.

2. He repented.
3. He prayed.
4. He confessed.
5. He looked to God in faith.
6. Was restored, and obeyed God.

CONCLUSION

1. Learn—you will find God just where you lost Him.
2. God has no bargain counters.
3. Then go and do as Jonah did.

ROBBING GOD

By CYRIL A. CRONK

TEXT: Mal. 3:8.

LESSON: Mal. 3:8-12.

I. MEANING OF TERM ROBBERY

1. To take property from another against his will.
 - a. Owners' rights not considered;
2. To withhold from.
 - a. Entrusted with another's property.
 - (1) Retain it for self.
 - (2) Unfaithful to trust bestowed.

II. WHO IS ROBBED?

1. "Ye have robbed me" (God).
 - a. The Supreme Being.
 - (1) Had no beginning and will have no end.
 - b. Man's best friend.
 - (1) Still a friend when others fail (Psa. 27:10).

III. METHOD USED IN ROBBING GOD

1. "In tithes and offerings."
 - a. Taken the tenth part.
 - (1) not yours, but God's.
 - (a) Only nine parts belong to you.
 - b. Given no offerings.
 - (1) No expression of love.
 - (2) Offerings come after the tithe is paid.
 - c. Tithes and offerings taken against God's will.
 - (1) Displeases Him.

IV. WHO ARE THE ROBBERS?

1. Those who keep the tithes and offerings.
 - a. Disobeying God's command (Mal. 3:10).
2. The list of robbers:
 - a. Sinners.
 - (1) Gather everything for self.
 - b. Holiness people.
 - (1) Make excuses for not tithing.
 - c. Nazarenes.
 - (1) Fail to bring the tithe into the storehouse.
 - (a) Use it as they choose.

V. RESULTS OF ROBBING GOD

1. Failed to obey God.
 - a. "Obedience is better than sacrifice" (1 Sam. 15:22).
2. Jeopardizes experimental Salvation.
 - a. Robbing God is as sinful as to rob man.
 - (1) Impossible to rob either God or man and keep saved.
3. Improper support of ministry.
 - a. Preacher's salary should equal that of professional man.
 - (1) Never has been, never will be, but it should be.
 - (2) Ministry turning aside to other things (Neh. 13:10).
4. Populates hell.
 - a. Some must preach to keep saved.
 - (1) Small salary, etc.
 - (a) Reject the call, some never hear the message.
 - b. District Budgets not paid.
 - (1) New fields not entered.
 - (a) Souls not saved.
 - c. General Budgets not paid.
 - (1) Missionaries ready to go.
 - (a) No funds.
 - (b) Heathen die without God.

CONCLUSION: Money for pleasure but little for God. Make sure you are not using the tithes and offerings.

THE HEAVENLY VISION

By W. B. WALKER

(Acts 26:19)

I. PAUL HAD A VISION OF HIS OWN LOST CONDITION

1. Paul was a church member but was unconverted.
2. A vision of our own sinful state is the first necessary step in finding God. Paul in seeing his own spiritual bankruptcy also caught a vision of the exceeding sinfulness of sin.
4. Paul saw that the nature of sin was twofold. Sin as a principle, and sinful actions incurring guilt.

II. THE APOSTLE'S VISION OF CHRIST

Paul's vision of Christ consisted of:

1. A vision of His pre-existence (Phil. 2:6-11).
2. The scope of this vision took in the natural attributes of Christ.
3. Paul's vision also took in the miraculous work of Christ.
4. This vision also comprehended the satisfying portion of the redemption of Christ.

III. THIS VISION REVEALED UNTO PAUL THE WORLD'S NEEDS

1. It revealed unto Paul how low and sensual men had gone (Rom. 1st chapter).
2. He caught a glimpse of the false religions of his day.
3. In seeing the world's needs a burning passion for the lost came upon Paul.
4. At the close of his eventful life Paul declared that he was pure from the blood of all men.

IV. THE APOSTLE PAUL ALSO HAD A VISION OF HIS ETERNAL HOME

1. It was a home free from the trials and difficulties of this life.
2. It was a home made without hands.
3. This home was the third heaven unto which Paul was once caught up.
4. It was a home in which he would receive the crown of righteousness (2 Tim. 3:8).

WAITING FOR DEATH

By J. W. BOST

TEXT: *If a man die shall he live again?* (Job 14:14).

I. DEATH IS A CHANGE

1. Of place.
2. Of conditions.

II. HOW SHOULD WE WAIT FOR IT?

1. With patience.
2. In hopefulness.
3. In readiness.

A FELLOWSHIP DIVINE

TEXT: *"They had been with Jesus"* (Acts 4:21).

INTRODUCTION

In *The Great Stone Face*, as told by Hawthorne, Ernest became like the stone face upon which he looked so intently. Men are transformed by their associations, or debased thereby. If man could walk with kings, or live with poets, or associate with the refined, many of his ambitions could be fulfilled. But there is a fellowship far surpassing that of kings, or poets, or the refined. The disciples had been so long with Jesus, that they partook of His kingly nature, and His heavenly glow. This change wrought upon the fishermen was marvelous in its transformation. When brought to the rulers of that day, they knew that these men had been with Jesus. This is:

1. *A Transforming Fellowship.* Their lives had been transformed from the debased to the holy. Their ambitions were changed. They

walked among the common men as sent from above. Jesus transforms every soul touched by His power.

2. *An Empowering Fellowship.* Whence the power for fishermen, and a clerk sitting at the custom, to upset the world? Whence the power for unlearned men to overthrow pagan religions, and to raise the religion of a crucified impostor (as Jesus was called) to the religion of the state? It was the power of being with Jesus. No man can walk with Jesus and not become powerful in the realm of purity. Purity is power.

3. *A Conquering Fellowship.* When men have been with Jesus they become conquerors. They conquer appetites and passions; they rule their own lives by divine power. Yes, they conquer other men for the militant Master.

CONCLUSION

Have we been with Jesus, so that others may recognize that we have walked with him? Have our lives been transformed, empowered, ennobled by His fellowship?

PITTSBURGH, PA.

THE FALL AND RESTORATION OF PETER

By ROY L. HOLLENBACK

TEXT: Luke 22:31-34.

These words are Christ's tender forewarning to the apostle Peter concerning his fall. It is a most loving warning. Note how it indicates:

I. HIS DOWNFALL WAS SOUGHT BY SATAN

The arch-enemy of God and man cunningly plotted the destruction of all the apostles by seeking to accomplish the downfall of this, their chiefest one. He is ever on the job, cunningly seeking our downfall.

1. "Satan hath desired to have." Sought of the Lord permission, as in Job's case, to tempt him. We learn by this that Satan cannot tempt us except by permission.

2. "Sift thee as wheat." This means to try his faith, whether it was such as would abide, or was merely dust and chaff.

II. THE TIME AND CIRCUMSTANCES WERE THEN OPPORTUNE

1. *It was a time of great sorrow.* Jesus had talked much about leaving. Sorrow had filled their hearts. How merciless was the devil to take advantage of this sad-hour!

It behooves us to always remember that "the joy of the Lord is our strength." Let sorrow, whatever may be its cause, be only brief. Step quickly into the sunlight. Dry your tears as soon as you can, for the time of sorrow is a dangerous time.

2. *It was a time of great physical strain*

a. His physical weariness may be seen in the Garden of Gethsemane. He was told to watch, but was physically unable to do so. In keen disappointment, but in utmost tenderness, Jesus reproves him with the words, "What? Could ye not watch with me one hour? The spirit indeed is willing, but the flesh is weak."

Had he watched, and not given away to physical weakness here, he might have escaped this great temptation.

b. How considerate we should be of those who are in physical strain. Temptations then are doubly keen. Many a mother, whose nerves were worn threadbare by constant care of a large household, has been accused of being carnal, by preachers who knew not what a real care was. You may certainly assist the devil by accusing one in such condition of being unholy! Possibly if you had half the duties and burdens they have, you would break under them. *Do not expect perfect music from an unstrung instrument.*

3. *It was a time of over-confidence.* He had just said, "Though all men forsake thee, yet will I never forsake thee."

a. Never be so confident as to boast in thy strength. "Take heed lest ye fall."

b. Souls are often surprised in times of great self-confidence and jubilation. Never take down your shield. "My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies," etc.

III. THE DISASTROUS BREAKING POINT

1. Out in the Garden Satan caused him to do a very rash thing, in cutting off the high priest's servant's ear. The

devil has a way of making a soul who is out of the Spirit do things, in spite of himself, which are rash and embarrassing to him. Then he whips him for having done them.

2. He comes from the Garden to the judgment house of Caiaphas following "afar off"; sneaks in amongst the men who stand without. Have a little maid and two men press him with accusations; and he flies into a rage, denies his Lord, curses, breaks out into shameful sin!

3. What shameful sorrow he must have felt at that moment when he broke into sin. And Jesus, at that moment looked upon him! Peter fled from His presence, and theirs, to weep bitterly by the wall! Poor broken and bleeding soul!

It is doubtful if he followed the crowd that took Jesus out to be put to death, or if he ever saw Him again before He was crucified.

IV. HIS RESTORATION

The next time Peter saw the Lord was after the resurrection when he, with some of the apostles, was fishing by the sea-shore. All night they had toiled and taken nothing. Christ appeared to them at the early morning hour disguised as a stranger, and says "Children, have you any meat?" He instructs them to cast their nets on the right side and they shall find. When they obey, they take a great multitude of fishes. At once John senses that Christ is that stranger, and says to Peter, "It is the Lord." Peter leaps from his boat and swims to shore, takes Jesus by the feet, and says, "Depart from me, for I am a sinful man, O Lord!"

Jesus then breaks his heart by three times asking him, "Simon, lovest thou me?" Here occurred Peter's glad restoration back into Christ's love and grace.

This man who so deeply fell was yet to arise in Christ's power to become a pillar of strength to others. He must "Feed my sheep," and "Strengthen the brethren."

I said, This task is keen—

But even while I spake, Thou, Love divine,
Didst stand behind, and gently overlean
My drooping form.

—DORA GREENWELL.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Purchased by Blood

It seems to me as though all heaven were trying to bid in your soul. The first bid it makes is the tears of Christ at the tomb of Lazarus; but that is not a high enough price. The next bid heaven makes is the sweat of Gethsemane; but it is too cheap a price. The next bid heaven makes seems to be the whipped back of Pilate's hall; but it is not a high enough price. Can it be possible that heaven cannot buy you in? Heaven tries once more. It says, "I bid this time for that man's soul the tortures of Christ's martyrdom, the blood on His temple, the blood on His cheek, the blood on His chin, the blood on His hand, the blood on His side, the blood on His knee, the blood on His foot—the blood in drops, the blood in rills, the blood in pools coagulated beneath the cross; the blood that wet the tips of the soldiers' spears, the blood that splashed warm in the faces of His enemies." Glory to God, that bid wins it! The highest price that ever was paid for anything was paid for your soul. Nothing could buy it but blood! The estranged property is bought back. Take it. "You have sold yourself for nought; and ye shall be redeemed without money." O atoning blood, cleansing blood, life-giving blood, sanctifying blood, glorifying blood of Jesus! Why not burst into tears at the thought that for thee He shed it—for thee the hard-hearted, for thee the lost?—T. DEWITT TALMAGE.

Taught of the Spirit

In Tremont Temple there were two colored men; one of them was Robert. He was born in slavery, never saw the inside of a school, and learned to read only through great effort of his own. But Black Robert knew more about the Bible than any other man in Tremont Temple. Why? I will tell you why. For years black Robert never read his Bible except on his knees. For two, three, four hours at a time, he read the Bible on his knees. He never went to bed that he did not put the Bible under his pillow, and when they found him dead in a hospital ward they found the Bible under his black curly head.

I had the privilege of being under one of the great Hebrew scholars of his day. He thought Hebrew, he was saturated in Hebrew; a gentle Christian man, a great scholar with a great brain. He would come straight to his desk, open

that old Hebrew Bible, drop his face right down between the pages, and say something like this: "O Lord Jesus, may Thy Holy Spirit teach us Thy Word." Do you wonder he knew his Bible? He knew it by the same process that black Robert knew him. You can't read your Bible without the Holy Spirit.—CORTLAND MYERS, in *The Expositor*.

Keep in the White Light

There is a bug light which assists in marking the channel which leads into the harbor at Portland, Maine. Once the mariner passes Portland Headlight, he takes his bearings from this bug light. It is equipped with a white sector which shines directly down the channel, and the white sector is flanked on either side with red sectors. Thus, when the pilot keeps in the white light he is safe. But when carried by currents to the one hand or the other until the light shows red, it is a warning to him to bring her back into deep water. God is just as faithful to us as this, warning us by the voice of conscience whenever we stray. Keep in the white light and be safe.

The Deafening Noises of the World

A gentleman was asked by an artist friend of some note to come to his home and see a painting just finished. He went at the time appointed, was shown by the attendant into a room which was quite dark, and left there. He was much surprised, but quietly awaited developments. After perhaps fifteen minutes his friend came into the room with a cordial greeting, and took him up to the studio to see the painting, which was greatly admired. Before he left the artist said laughingly, "I suppose you thought it queer to be left in that dark room so long." "Yes," the visitor said, "I did." "Well," his friend replied "I knew that if you came into my studio with the glare of the street in your eyes you would not appreciate the fine coloring of the picture. So I left you in the dark room till the glare had worn out of your eyes."

The first stage of Moses' prayer-training was wearing the noise of Egypt out of his ears so he could hear the quiet fine tones of God's voice. He who would become skilled in prayer must take a silence course in the University of Arabia. Then came the second stage. Forty years were followed by forty days, twice over, of listening to God's speaking voice up in the mount.—S. D. GORDON.

Moved by God's Mercy

A soldier, during the war, heard of the sickness of his wife and asked for a furlough. It was denied him, and he ran away. He was caught, brought back, and sentenced to be shot as a deserter. The officer took from his pocket a document that announced his death on the following morning. As the document was read the man flinched not and showed no sorrow or anxiety. But the officer then took from his pocket another document that contained the prisoner's pardon. Then he broke down with deep emotion at the thought of the leniency that had been extended.—T. DEWITT TALMAGE.

In Touch with God

We want a new grip of the old truth that we can actually get into touch with God. The radio instrument is delicate but it is just a toy compared to the soul which has power to commune with God. We see how much our Lord depended upon this touch with the divine Father. Sometimes when we want a thing on the radio just right we ask those in the room to be still a minute. Our Lord was always in touch with God, but when He wanted the finer adjustments He went off to the solitude of the hills and there alone in the night-time he tuned in and caught God, coming back stronger to the stress and strain of life.

As in the radio so in the spiritual sphere, the level on which we live is the level on which we receive. As the heart is so is the man. When sin and selfishness rule the life we cannot get anything higher. God sends nothing on that vibration, but we have a soul that can be tuned up to the level at which He sends and it is by longing for God and by prayer that we tune in with Him. "Blessed are they which hunger and thirst after righteousness, for they shall be filled."—J. W. WHILLANS.

Honor Thy Mother

A widow in the state of Georgia had a son. She made up her mind that he should have a college education. She took in washing, and she lived in the plainest sort of way, and she finally got him through college. Her son was graduated at the top of his class. Furthermore, he took a gold medal for special excellence in his studies. When commencement day came he was the valedictorian. In that day he went to his mother and said, "Mother, it is commencement day." "I know that," said his mother. "But,

Mother, I graduate today." "Why, of course, I know that." "Well, why aren't you getting ready to go to the commencement exercises?" "Why, my son, I am not going." "You are certainly going," he said. But the mother replied, "My son, I have nothing proper to wear, and you will be ashamed of your old mother. I have nothing but an old, plain, faded shawl, and a dress that has been worn for many years, and you would be ashamed of my appearance." "Why, Mother, ashamed of you! I owe all I have in the world to you and what is more, I won't go unless you go with me."

And the mother put on the plain, faded dress and the faded shawl and started down the main street to the church, and went into the building, and her son found her a place in a good position near the graduating class, and he took his place on the platform and delivered his valedictory address, received his diploma and his gold medal for special excellence in studies, and stepped down from that platform and went to where that lady was, where that mother was sitting in that faded shawl, and pinned the gold medal on the faded shawl and said, "Mother, that belongs to you. You have earned it."

I heard only a month ago, after having told that story around the earth, that the young man is today the president of the college where it happened.—Selected.

Unselfishness

When the *Titanic* went down, W. T. Stead was on his way to New York on the fated vessel to attend the Men and Religion Forward Movement Convention. On the morning that the *Carpathia* was steaming into the harbor bringing the survivors of the wreck, Mr. J. M. Whitmore said to Mr. M. A. McDonald, of Toronto, and a great friend of Mr. Stead's, "Is Mr. Stead on the *Carpathia*, Mr. MacDonald?"

"No, he is not on it," was the prompt answer. "What do you mean, Mr. MacDonald?" inquired Mr. Whitmore in great surprise at the sureness of the reply he had received. "I have known W. T. Stead ever since he was a young man and he was always ready to do the things he ought to do. When the *Titanic* went down, if there were others to get in those lifeboats, W. T. Stead stayed behind," replied the distinguished Canadian, paying in those brief words a most magnificent tribute to the character and memory of the great journalist.—DR. AQUILLA WEBB.

PRACTICAL

PASTORAL VISITING

By HAROLD C. JOHNSON

PAUL the apostle emphasized preaching as essential to accomplishment in the work of God. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:14, 15.) But he spoke of pastoral visiting as well. In his address to the Ephesians he says: "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons—and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:18-22).

Pastoral visiting is an art, if it is done right. And it requires some mental consideration. Some preachers say that they are not adapted to this phase of the Lord's work. Perhaps they are not as well qualified, and do not find the joy in it that others do, but often their failure along this line is not due so much to some constitutional condition as it is to their neglect of some very simple precautions in reference to this work.

A few suggestions concerning pastoral visiting are offered as follows:

1. Pray before you go, as you go, and while you are making the call. It is just as necessary that God anoint you for this phase of your work as for preaching or any other. He will, through prayer, put upon you a spirit of tenderness and sympathy that will make your visit effective.
2. Have special prayer in every home you visit unless providentially hindered. The people expect it and will not understand if you don't.
3. Take advantage of every opportunity to speak a word for Christ. This is your business. As a business man talks business, and a farmer talks agriculture and as a politician talks politics so should you talk salvation. Let nothing hinder you in this matter. Be full of your subject.
4. Let common sense and divine leadership guide you as to the proper time to visit certain homes.
5. Let every word and action be based on the highest plane of courtesy and purity.
6. Don't attempt to settle domestic troubles. Such action will only increase your own troubles.
7. Be neat and clean in your dress. A lack of these qualities will cause the people to be ashamed of you.
8. Do not visit merely for your own pleasure. It will often be your duty to visit homes that you may not especially feel like visiting, that is, you should not visit just the families who attend your preaching, you should also visit those who do not attend. Such visits may not always be pleasant and you may not feel like going but go anyway.
9. Don't make yourself at home too much, in any home. Remember that, "Familiarity, breeds contempt."
10. Do not be over serious nor over humorous. If you are the latter the people will not be likely to seek your advice. They will not understand you, nor be as likely to open their hearts to you and thereby present to you the opportunity to help them. To be the first will produce the same results.
11. Be careful whom you take into your confidence.
12. Do not make your visits too lengthy.
13. Go to the homes where you can do the most good. For instance, if death or sorrow of some sort has come to a home, a short visit and a word of sympathy will be appreciated. This refers to others outside your own membership too.
14. Visit often the homes of the young converts. They need the strength you can give them.
15. Intensify this phase of your work immediately after a revival. Much of the work can be sustained if the pastor will put forth a special effort then.
16. Use your special workers, especially singers and musicians that might be assisting you in a

meeting, to help you visit homes of the shut-ins, etc.

17. Do not visit those homes that will be likely to produce a blotch on your reputation and the cause of Christ. If a pastor is married, his wife should accompany him to certain homes. If the pastor is not married then let common sense and the advice of some good saint guide him. Remember it is better not to visit certain homes than to take a chance on bringing a reflection on yourself and the church you represent.

18. Much good can be done if you will spend homes than to take a chance on bringing a reser-
pitals, jails, reformatories, poor houses, etc. Don't be bashful in speaking for Christ every place you go. So go that you might speak and work for Him.

SOME HELPFUL SUGGESTIONS FOR OUR PASTORS

By Mr. KING, a Layman

THE first essential for any person to be a successful pastor or evangelist is to have a definite call from God to the work. The second is to "tarry until" he has been endued with power. Without these two epochs no one should expect the Lord to bless his efforts. The third essential is a proper vision of a sin-cursed, lost, hell-bound world, God's love for it, His completed plan for redeeming it, and man's part in carrying out His redemption. The right kind of education is a great help but God uses some very crude material successfully.

Then to be a successful pastor, a person must have the proper vision or conception of what his own spiritual condition should be. He must live a better life, if possible, than he expects anyone else to live—be an example for all to follow. His standard of living for himself and his people must be the Bible standard. He must insist on clean living from all his people. He must himself live above reproach, avoid every appearance of evil. He must know the duties of a pastor and have a deep sense of his responsibility to them, and should consider doing his duty a privilege. He should feel he has an awful responsibility resting on him—the greatest in the whole world. A holiness preacher must live a holy life himself and insist that the members of his church do the same, else the term holiness is a misnomer.

Then to be a successful pastor he must have energy; be willing to work and be always on the

job. He should remember he is a servant of the Lord as well as his people and never put personal business or pleasure before the duties of his ministry. His job is big enough to need his services at home practically all the time. He must not be too lazy or indifferent to pray, and pray until he prays through practically, if not actually every day, and this especially in getting his messages, messages God will honor and bless, and getting the anointing on himself for every message in its delivery. There is nothing quite so dry as the preaching of a holiness preacher without power, and be sure your congregation will know whether you are praying over your messages. God honors prayer and answers it.

He should visit his people, have their confidence, know their troubles, worries and burdens and help them to bear them, feel they are his very own, for why are they not when he is their shepherd and they are his sheep?

It is through faith we get all the things from the Lord so a successful pastor must be a person of faith. He should have a faith that compels God to honor His promises, a faith that holds on many times when it looks useless to hold on. In our own short experience we have seen where we have given up too soon.

Good judgment is necessary to the best success of anyone's doing anything. Therefore a pastor should study diligently every part of his work and not do anything hastily or without thought, but study and pray over every duty, problem, or whatever concerns him in his life and work and be careful to look after the things that appear to be small or of little consequence. It is the little foxes that spoil the vines. We want to mention three things specifically under the heading of judgment: First, the social affairs to be allowed in connection with the name of the church; second, extreme care in uniting people in matrimony as to their scriptural right, being suited to each other in taste, temperament, etc., marrying a believer to a nonbeliever. Should a pastor marry nonbelievers—unite two unholy persons into a holy state? The third we should like to mention is extreme care, with a long dark line under extreme care, in admitting people to membership. Perhaps there is nothing else (and we believe there is nothing else) that so hurts a spiritual church, and especially in the eyes of outsiders, as getting unworthy people into membership. It is easy to get them in, but how hard to get them out! And how often when

PRACTICAL

PASTORAL VISITING

By HAROLD C. JOHNSON

PAUL, the apostle emphasized preaching as essential to accomplishment in the work of God. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:14, 15.) But he spoke of pastoral visiting as well. In his address to the Ephesians he says: "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons—and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:18-22).

Pastoral visiting is an art, if it is done right. And it requires some mental consideration. Some preachers say that they are not adapted to this phase of the Lord's work. Perhaps they are not as well qualified, and do not find the joy in it that others do, but often their failure along this line is not due so much to some constitutional condition as it is to their neglect of some very simple precautions in reference to this work.

A few suggestions concerning pastoral visiting are offered as follows:

1. Pray before you go, as you go, and while you are making the call. It is just as necessary that God anoint you for this phase of your work as for preaching or any other. He will, through prayer, put upon you a spirit of tenderness and sympathy that will make your visit effective.

2. Have special prayer in every home you visit unless providentially hindered. The people expect it and will not understand if you don't.

3. Take advantage of every opportunity to speak a word for Christ. This is your business. As a business man talks business, and a farmer talks agriculture and as a politician talks politics so should you talk salvation. Let nothing hinder you in this matter. Be full of your subject.

4. Let common sense and divine leadership guide you as to the proper time to visit certain homes.

5. Let every word and action be based on the highest plane of courtesy and purity.

6. Don't attempt to settle domestic troubles. Such action will only increase your own troubles.

7. Be neat and clean in your dress. A lack of these qualities will cause the people to be ashamed of you.

8. Do not visit merely for your own pleasure. It will often be your duty to visit homes that you may not especially feel like visiting, that is, you should not visit just the families who attend your preaching, you should also visit those who do not attend. Such visits may not always be pleasant and you may not feel like going but go anyway.

9. Don't make yourself at home too much, in any home. Remember that, "Familiarity breeds contempt."

10. Do not be over serious nor over humorous. If you are the latter the people will not be likely to seek your advice. They will not understand you, nor be as likely to open their hearts to you and thereby present to you the opportunity to help them. To be the first will produce the same results.

11. Be careful whom you take into your confidence.

12. Do not make your visits too lengthy.

13. Go to the homes where you can do the most good. For instance, if death or sorrow of some sort has come to a home, a short visit and a word of sympathy will be appreciated. This refers to others outside your own membership too.

14. Visit often the homes of the young converts. They need the strength you can give them.

15. Intensify this phase of your work immediately after a revival. Much of the work can be sustained if the pastor will put forth a special effort then.

16. Use your special workers, especially singers and musicians that might be assisting you in a

meeting, to help you visit homes of the shut-ins, etc.

17. Do not visit those homes that will be likely to produce a blotch on your reputation and the cause of Christ. If a pastor is married, his wife should accompany him to certain homes. If the pastor is not married then let common sense and the advice of some good saint guide him. Remember it is better not to visit certain homes than to take a chance on bringing a reflection on yourself and the church you represent.

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it is done, there is a scandal to live down and no church can live down an indefinite number of scandals.

Tact is another asset even to the called man of God—tact to meet people and get them interested in you and what you are doing. This can perhaps best be done by taking an interest in other people and what they are doing, and you can do that though you cannot sanction what they are doing. Be interested in showing what is wrong and finding a remedy. Many people do wrong ignorantly and will do right when they get light. When we show a real interest in people they will respond in most cases and take an interest in us, then we can try, at least, to interest them in our interest; and for the pastor that is the salvation of souls. Don't be afraid to speak to people about their souls—they expect you to. Don't do less than the world expects of you as a professed Christian minister. The writer spent hours and hours with a pastor for nearly a year, himself hungry for salvation and always open to the presentation of the subject and would have welcomed it with gladness, yet we never got an opportunity whereby we were given boldness to speak. Yet this man preached an evangelistic sermon every Sunday night and really is a very good Bible student except on holiness. Tact can be used in making people take an interest in services by changing the old, threadbare routine of order of service by giving something unexpected occasionally—using a variety of themes to preach from and avoiding uninteresting series of sermons and especially long ones. Very often they get weak and uninteresting before completed, or at least before they are left.

A good way to kill the interest of a service before it begins is to spend fifteen minutes, more or less, in making the announcements. They may be important to you, but your congregation did not come to hear them. The great majority knows all you are going to say before you begin. Make your announcements, to be sure, but without foolish or silly comment, and have it over with, at least most of the time, then the departure from this rule will be interesting.

The pastor, being head of the church, should take a lively interest in all the activities of the church and be able to direct and keep everyone interested and working, and do it unobtrusively. This can be done best and especially in our small churches, by giving each and every one something definite to do and making him see that

what he is doing is necessary and important. All honest labor is honorable before God, so whatever anyone may do, from leading in services to scrubbing the church, is important and almost everyone likes to have his efforts appreciated. A realization of one's responsibility is the greatest incentive to labor. Has God called you to work? Then your work carried the greatest possible responsibility. You are to deal in the most precious thing in all God's creation—the destiny of precious, never dying souls. Don't take your work easily. One of the saddest things we can think of is a pastor taking his calling and job lightly, resting on his oars, asleep in Zion. "Woe to them that are at ease in Zion." And that means more than the preacher. It means all of us. O brothers, who have been called to be pastors, don't go to sleep at your posts! Are you discouraged because of conditions in your churches? It is so long since you have had souls saved under your ministry? Has trouble come in your membership? Rather have you been called to be a pastor? Is God dead? Are His promises not yet good? Is prayer not yet availing? Will not faith any longer work? How long since you have called your church to a night of prayer? How long since you have gone to the trouble maker or the one in trouble with the anointing of the Spirit on you? Have you prayed over the condition that is hindering in your church? Have you fasted and prayed for three days? Have you got desperate in the presence of the Lord and labored as you would have labored in a different way to save a drowning man? "When Zion travaills she shall bring forth." When a pastor does this in a martyr spirit and has a real passion for souls, anxious if need be to die for them, and continues on in this way and gets no results, his church falls, he gets no souls and is worn out physically, he may have reason to give up; but we believe God requires all this if it be necessary. But if he does give up it is only to go to some other field. God has called him to the ministry.

Isn't it a fact that the reason there is so little deep spirituality, so much looseness and listlessness, indifference and questionable conduct in the churches is because, at least partly, of the condition in the leaders? Have they done all they can? They are our leaders and have the greatest responsibility and are therefore more accountable. Do we, any of us, ever let quantity look bigger than quality? Let us not. Let us be clean if

there are only two—the pastor and one member. Then at least the world will have to give respect—a thing it does not always now give—to all holliness churches, and with good reason, though there may be at least some good in all. Oh, how this hurts our influence and opportunity!

The time is so short, the value of souls is so great, there are so few ready for heaven, and so many rushing on ignorantly and blindly toward hell and God has only people to work through here to get the means of salvation to the knowledge of the lost. Let us all, pastors and laymen alike, wake up to our duty and privilege and live better, pray more and work harder, so when we stand before the Lord as the lost are being judged and they have an opportunity to accuse us of not having warned them of their danger and having tried to get them to accept Christ, if we have failed, will it not make us hang our heads in shame before our blessed Christ? Let us warn, admonish, exhort with all patience and longsuffering, and let us also live true Christian lives, for we are epistles read of all men.

God bless every God-called, Spirit-baptized, sacrificing, martyr-spirited pastor, is our humble prayer to Him who has called them and holds them responsible. It comes from the very center of our heart.

SOME TEACHINGS OF JESUS ABOUT GOD

By JOHN F. COWAN, D.D.

IT IS manifestly impossible to include in one short article all that Jesus taught about God; but a few of the most precious truths may be presented.

He taught the *Fatherhood of God* as none other had. The world held some such idea of gods as the Irish peasant tenants used to have of their absentee English landlords. Jesus brought a keen sense of the exquisite reality of God's ever-present Fatherhood. It was a rediscovered truth, lost in Eden. We begin to find "Father" spelled with a capital "F," from Matthew 4, on. Men thought they must wait for heaven, orphans, to enjoy God as a Father.

1. He showed the *nearness of our Father*. Too often we plead, "O God, come down in our midst." Jesus said, "I know thou hearest Me always;" and, "Thy Father who heareth in secret," etc. He taught that we don't need to put in a long-distance call when we need our

Father. We won't have to say, as children sometimes do, "Wait till Father comes home at night."

He also taught how to get a sense of the nearness of our Father through His creation—flowers, birds. He showed Him as clothing the lily and feeding the sparrows. Sometimes we are like a gardener who complained of the loneliness of his work, until a friend pointed to a rosebud that had opened as he was working, and was shedding its fragrance.

"Did you open and perfume that rose?" the friend asked.

"Me? No," was the amazed response.

"Then your Fellow-Gardener has been here, so close to you that he must have brushed your sleeve, unfolding those satiny petals and breathing the attar of roses into them." What a wonderful truth!

Jesus taught that God is our Fellow-Teacher, finishing the lessons we cannot. If ever we find ourselves weak and alone at a task, we have not been sent by Him, or we are blind and "slow of heart to believe," as those on the road to Emmaus, else we should have found Him on the job who is our Fellow-Worker.

2. Jesus taught that our Father is interested in us. We feel that in the big events of our lives—birth, death, disaster, blessing—but not in lesser things, though He sent His Son to bid us pray, "Give us our daily bread," and that Son asked His disciples, "Have you any bread?" And He took from the coals bread and fish that some One had prepared and invited: "Come, break your fast."

He is interested in our *clothing*. "How much more [than He arrays the lily] shall He clothe you?" So He created the sheep, and cotton and silkworm to provide us clothing.

He is interested in our *homes*. If interested in the sparrows nesting in the temple, then more in our love-nests. All that takes place in the home—weddings, births, funerals, sickness, debt, taxes, baking, the whole gamut of our lives—the Son of His Father was sent to show heaven's interest in, even to the games of the children, the herbs grown in the garden, the chickens in the coops.

3. He taught that the Father *provides for us*. If we will put the things of the kingdom first, our Father will "add all these other things"—food, clothing, beauty, joy. As John says, "To

as many as received him, to them gave he power to become the sons of God." I saw at a great World's Fair what that means. America, England, Germany, the nations that receive Him most, had exhibitions of their ships, factories, schools, railroads, electrical appliances. They lived, ate, dressed, traveled like princes. Down in the amusement street were the Turkish bazar where were cigarettes and dancing girls. China had her tea shop, and Africa her Dahomey village of almost naked blacks dancing to the tom-tom. No nation that has not received God has ever invented so much as a four-wheeled vehicle or a steel plow. Their women, yoked with beasts, plow with sharpened sticks.

Jesus taught the *supremacy of our Father's commands*. They are saying now that you can't make people good by law. How about Nature's law that inflicts pain for meddling with fire, or overloading the stomach with green apples? It has made millions of children "good" when around hot stoves, or match-boxes, or apple trees.

How about the law of gravity? It makes pretty good planets; keeps them in their orbits for thousands of years, and so regular that we set our watches by the sun, and calculate eclipses hundreds of years ahead. That same law has prevented people from using the seventh-story window as an exit, instead of the stairway or elevator.

How about the law of sowing and reaping? Hasn't it made millions of good, careful, seed-testing farmers? They don't sow Canada thistles and expect to reap prime A-A-hard wheat.

What did the law of Moses do for the Jews? It made them so "good" intellectually and so unconquerable in spirit that no persecuting nation has ever been able to crush them. No people have ever been as temperate, as frugal, as patient, as irrepressible as the Jews, under the laws of Moses.

And the only hope we have of making the nations of the earth good enough to abolish war is in the law of Moses; "Thou shalt love thy neighbour as thyself."

Jesus taught that it was our Father's plan that law should rule until grace was fulfilled in Himself.

Lord, I would fear Thee, though I feared not hell;
And love Thee, though I had no hopes of heaven!

—SANTA TERESA.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

THE CHURCH WORLD

THE DEGENERACY OF THE EASTERN MINISTRY. One writer has selected this title to describe conditions existing among the ministers of this eastern section of the country, and more especially of New England and New York. This last week I asked one of the most prominent ministers of New York concerning moral conditions of the ministry of this great city. His response was something like this: "Many of the leading preachers of all denominations of the city use tobacco, smoke cigars and cigarettes. Many of them also will not refuse a drink with their parishioners." For years this man was the assistant pastor of the famous Fifth Avenue Presbyterian church, made memorable by the pastorate of Jowett. He also said that the man who followed Jowett as pastor of this church drank when invited to do so by his members. He affirmed that it was a common remark that at a general conference of one of the denominations especially strong in this section enough tobacco would be smoked to support a missionary for an entire year. This marks the degeneracy of the ministry of this section of the country. The doctor himself remarked that he thought drinking and smoking were not moral issues!

A graduate of Princeton Seminary, also a minister in the city, said that among the German ministers of the Dutch Reformed, and Lutheran churches, drinking of light wines and beer was indulged in to excess. Yet we are wondering why the country is deluged with women smokers, and prohibition has become such an issue. "Like priests," the old saying runs, "like people."

THE MENACE OF MODERNISM is especially strong in this portion of the country. The leading ministers, all around us here in the city, do not accept the Bible as the Word of God nor do they believe in the deity of Christ. Openly they affirm that the fundamentals of the Church are now invalid. They set up human reason as the standard of truth. One minister of a neighboring church stated recently in a sermon, "There is no use in praying: Prayer will not get anything which you cannot bring to pass yourself." Think of that from a man ordained to the ministry,

avowing he would uphold the doctrines of the church—and his denomination was founded upon the doctrine of Christian Perfection. Such men and their like are the products of Union Seminary here in the city, which openly negates every essential dogma of Christendom.

THE MORAL BREAKDOWN among the members of the churches is likewise appalling. Three Sunday school teachers from a neighboring church attend my morning and evening services, and they affirm that their scholars not only dance in the church, and under its auspices, but at every church function cards are played as the central type of amusement. The Ladies' Aid Societies function as card parties, and bridge games. Openly the members of the same church will attend the movies on Sunday, go to Sunday amusements such as the dance halls, the beaches, theaters and ball games. Smoke is so strong on Sunday morning, due to the men's smokers in the basement on Saturday night, that one can barely stay for the services.

FOSDICK IS REPORTED to have bewailed the lack of interest of the people, and especially of the church members, in the work of the church, saying that the crowds were falling off, and enthusiasm for the work of the kingdom was waning. But as Dr. Palmer remarked, "What else could one expect when he has undermined the faith of the people in the Bible, and those great truths upon which the Church has been founded." Modernism in the pulpit will react in a lack of interest in the pew. Fosdick, as a speaker and thinker, is one of the great pulpiteers of the century. His personality is attractive, but his doctrines are such as shrivel the enthusiasm of the people for the things of the kingdom. A positive faith, such as that of Spurgeon's, will draw massive congregations and will cause them to want to live righteously. But when one preaches doubts, instead of beliefs, the result will be felt among the people in a lack of faith and in a moral breakdown.

A MINISTER WHO SPANS FORTY YEARS in active service here in New York City said to me recently, "There is a decided lack of great preaching in the city as compared with thirty and forty years ago. Thirty years ago I can remember forty great churches with massive congregations, where the world's best preachers were

heard. Today among these there are no outstanding preachers, and many of the congregations have dwindled away." Dr. Jowett, whose story Dr. A. M. Hills has just told us in this magazine, without doubt was New York City's last great preacher. While Cadman draws large congregations through His radio preaching, and Fosdick because of his ability as a speaker, still they fail to reach the power of Jowett. Their doubts are too much in evidence, while Jowett must be remembered as a minister with positive convictions, a tremendous power in the pulpit, and a writer whose beauty has been unequalled since the days of George Matheson. Jowett was a perfect speaker, his voice was not strong, though it was extremely well modulated. He was a reader of outstanding dramatic ability. Every gesture was perfect. He never made a mistake, never fumbled for a word, and always preached from a manuscript on the pulpit.

METHODS OF SERMON PREPARATION

JOWETT'S METHOD of preparing his sermons was unusual, and one which, if rightly followed, will repay any minister. He arose at five o'clock every morning without fail, ate his breakfast, and took a walk in the park, and at six o'clock he was in his study and remained there until one in the afternoon. This time was almost sacred to him. Even telephone calls were despised during these hours. He did not allow his telephone number to be put in the directory, and he had a private line. Even his assistant pastor, Dr. Palmer, referred to above, would barely dare to call him during this time for any cause. During these hours he read extensively, giving much attention to literature. When thoughts would come to him, wherever he was, he would write them down, jot down themes, odd texts, etc. Then when he was in the study these suggestions would be sorted over, arranged and briefly rewritten. This copy his stenographer would type, and then the typed copy would be critically worked over again, changed, altered, and then rewritten. Then the stenographer would type the sermon again, and it was always placed on the desk of Jowett by Saturday noon. After Jowett had preached the sermon, none was ever published until he had rewritten it at least once more. He was most painstaking in his writing of every sermon, and without this preparation he was entirely lost in the pulpit.

FREDERICK ROBERTSON, remembered as the outstanding preacher of last century, though he died when thirty-seven years of age, exerted a tremendous influence upon coming generations of preachers. He first made copious notes for his sermons. Then from these notes he would make a rough plan of the sermon. Then this was all rewritten once more, quite extensively, and oftentimes as many as three times. From this written sermon a syllabus, or skeleton was prepared which was taken into the pulpit. Usually after he had preached the sermon he would go home and rewrite it to be sent to his mother, or he would dictate it to some member of his family for writing.

SPURGEON, on the other hand, went to another extreme. He would read everything which came to hand, or appealed to his fancy, during the week. Ofttimes on Saturday he would invite friends to his home for the evening meal. Then about seven o'clock on Saturday night he would excuse himself, saying, "I must go get some food for the sheep." Sometimes in an hour or so of intense preparation the morning message would be prepared. The Sunday evening sermon was many times prepared on Sunday afternoon. He said that he believed in preparing the preacher, himself, and not the sermon. He was a most rapid worker, and his thoughts came with the force and vividness of lightning. Spurgeon was the author of some sixty-five volumes of sermons, the sale of which has run into the millions of copies. A stenographer would take his sermons down as he preached them. On Monday morning the printer would prepare galley proofs of them, and Spurgeon would work over these for hours, correcting, altering, polishing them. It is this finish which makes the sermons of Spurgeon so gripping even today.

BEECHER wrote the introduction and early portions of his sermons in full, but the final results consisted of a few brief notes, outlined as single sentences, which he took into the pulpit. During the week he would carry in his mind a number of topics, and wherever he was he would think these over—at home, or in the street car, or while visiting. Rarely did he know what he would use until Sunday morning. Then after breakfast he would go into the study, and as he describes it, "I go into my study, as a man goes into his orchard; I feel among these themes

as he feels among the apples to find the ripest and the best; the theme which seems most ripe I pluck; then I select my text, analyze my subject, prepare my sermon, and go into the pulpit and preach it while it is fresh." Often while the choir was singing the final anthem he would be seen writing on the notes, making changes in his plan. The success of his method consisted in the fact that for weeks at a time he would meditate on the sermon, the theme, and would preach it only when it seemed "ripe or full-grown." But few without this amazing mental power of a Beecher can do this.

PHILLIPS BROOKS wrote one sermon every week, and he gave the best part of every morning to this task. On Monday he would generally be sure of his text. On Tuesday and Wednesday morning he brought together all the material he could find on the subject, and wrote out the notes. Then on Wednesday, on sheets of paper 7 by 9 inches, folded once, he would write out his outline fully. When finished there were about 1,000 words in every outline. The paragraphs in this outline were studied with great care. By the side of each paragraph he would place a number, which indicated the number of pages the paragraph would occupy in the expanded manuscript form. He then wrote out the sermon in thirty pages, and invariably the number of pages remained thirty.

WHICH METHOD IS BEST? Minds and personalities differ very widely and no set rule can be laid down for the type of sermon preparation each one shall follow. It is well to discover for one's self the method which best suits his own abilities. But it is safe to lay down the following rules: (1) Read extensively. All the great preachers have filled the mind with the best thought of the world. Jowett spent two years studying the metaphors and similes of Whittier alone. One cannot take out of the mind messages of power unless first he has filled it with the best thought of the ages. This is the human side of the preparation and does not deal with the preparation from the spiritual angle. (2) Then it is well to write something—if one cannot drive himself to write out the entire sermon, he should at least write out the introduction, and the outline or skeleton quite fully. Attention should be paid to the conclusion also. For the introduction and the conclusion of each sermon either

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