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J. B. Chapman, D. D.
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THE PREACHER AS A PIONEER

By THE EDITOR

IT IS easy to overemphasize the idea that "the church is responsible." We do not need to engage in the old scholastic debate on the chronological precedence of the hen and the egg. They used to question whether the Lord made a hen and she laid an egg or whether He made an egg and from this hatched the hen. But we know that God made the preacher and from him sprang the church. Jesus Christ trained and ordained preachers, but these preachers raised up and organized the church. And one who has visited non-Christian lands as I have done within the last few months has seen another clear representation of it. We do not send churches to these lands. We send preachers and the preachers raise up the church.

But at the present moment we are not thinking so far back as the origin of churches. Rather we are thinking of the preacher as a pioneer regardless of the age of the church which he serves. Our thought is suggested by the fact that the most useful churches are usually associated with a man. "Beecher's church," "Spurgeon's church," "Talmage's church," etc. These churches were units of great denominations, but it was in each case the preacher who pioneered the church to its peculiar type and place of prominence. Each of these churches became famous, but it was the pastor who showed and led the way to the place which it occupied.

Of course there is danger of officiousness and many a preacher has failed because he was so. But this is but an imitation of the quality of which we speak. After all the difference between a politician and a statesman is more often in the type and wisdom of the men than in the matter of their motives. The politician does not see and think, he just makes as though he does and the people see through the veneer. The statesman sees and thinks and the people learn to trust his leadership. Many a preacher stands up and says, "We must pray more, we must be more spiritual, we must work harder, we must get out and build up the kingdom of God." But these words are but the expression of a weak desire and poor practice and shallow conviction, and the church becomes weak and poor and shallow under such leadership. But

if the preacher not only preaches prayer, but prays indeed; not only uses a spiritual vocabulary, but lives in the depths of things divine; and is constrained by convictions which make the genuine to shine through all appearances and the real to stand up under all circumstances, the church will become like its pastor.

Perhaps one of our greatest weaknesses is our desire and hope to obtain worthwhile results without positing worthwhile causes. The old astrologer tried to find his course by the position of the stars instead of applying himself to the principles of discipline and life. The old alchemist sought to turn base metals into gold without expending much of effort and expense in the process. And so we would like to be spiritual and useful and successful and be the leader of such a people without paying the price for such a privilege. Especially we would like to ignore the time element. We would like to rise like a meteor and then abide like a star. We would like to grow up like a pumpkin and then be as hardy and useful as an oak. We would like to make use of some spiritual alchemy which will turn the lead of indifference and the brass of mere human emotion into the gold of spiritual joy and power and abiding victory. But it cannot be done. One can get a sanctified heart in the twinkling of an eye; but it takes time and test and trials faithfully endured to make character. Of course the process may be hastened by intensifying the heat and increasing the pressure, but even then the time element cannot be altogether eliminated.

But anyway, let us not forget that the preacher is the pioneer, not only in the founding of the church in the days of the apostles and in the community in which it is raised up in our own day, but in the progress and onward movement of the church as the days go by. Depth and length and breadth in the church cannot well exceed the measurements of the preacher. And not only is this true, but even an earnest church will dwarf under the leadership of a little preacher. And I mean little in the sense of soul measurements. "Feed the flock of God over which the Holy Ghost has made you overseers." "Reprove, rebuke, exhort, let no man despise you." That is, call on others to follow you as you follow Christ. But do not forget that if new fields are to be possessed, the preacher must be the pioneer.

In an address to preachers a few weeks ago, the speaker said, "Forty is the danger line for preachers. By this time the preacher has probably decided that he knows fairly well how to do his work, and he will not grow any more. He will be tempted to hash over his preaching material and discover nothing new. The best way for him to save himself is to adopt a new course of study and hold himself to it as rigidly as he did when he was an under-graduate. And by some such means he will not only become intensive, but he will also broaden out. And it may be he can save himself from the inroads of dry rot and premature deterioration." How old are you?

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DEVOTIONAL

LESSONS FROM THE LIFE OF DAVID

A Chapel Address by A. M. Hills

Jehovah hath sought him a man after his own heart, and Jehovah hath appointed him to be prince over his people, because thou [Saul] hast not kept that which Jehovah commanded thee (1 Sam. 13:14 R. V.).

DAVID was one of the very greatest of the world's great men. Long before he was born, in the first book of the Bible, prophecy gave the scepter to the tribe of Judah. But the tribe of Judah did not have the pre-eminence till David came to the throne and fathered a dynasty of kings, himself beyond compare the greatest of them all. And in the last book and last chapter and almost the last verse of the Bible the Son of God Himself links His own name, that is above every name, with that of David, "I am the root and offspring of David, the bright and morning star."

Such surpassing greatness is no accident. I wish to study with you this morning the sources of it for your own instruction and inspiration. The Amazon River is two hundred miles wide at its mouth, but it had its rise in the small streams in the mountain heights of the mighty Andes. What were the streams that fed this mighty Amazon tide of David's influence which has flowed across three millenniums of human history, and with never more power than now?

I. He developed to a high degree of excellence his physical nature. A great soul, to achieve great things, must have a good machine to use. The aged prophet is told to go to Bethlehem and anoint a son of Jesse to be king. The old man's sons are made to pass before him according to their age: Eliab first, a man of noble personal presence. "Surely the Lord's anointed is before him," thought Samuel, but Jehovah said, "Look not on his countenance or on the height of his stature; for the Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart." "Now he was ruddy and withal of a beautiful countenance and goodly

to look to," and twenty-two years old. He doubtless had the bright, keen eye, the vigorous walk, the elastic step, the firm muscle, and the endurance of perfect health. He was inured to hardship, seasoned by trial, storm and tempest—a red-checked, bronzed, athletic, courageous, young man. He had already tackled and conquered by the help of God a lion and a bear in defense of his helpless sheep.

Now that kind of manhood is still needed by those who propose to achieve great things and bear great burdens in the world. And it is not made by sucking cigarettes, drinking whiskey and spending your midnights in palaces of sin. Years of idleness and self-indulgence do not produce any royal manhood.

II. Notice that David had early piety. How do we know? Oh, we learn it, as it were, from his diary. I read in the 22nd Psalm (R. V.), "Thou didst make me trust when I was upon my mother's breasts. Thou art my God since my mother bore me;" and in Psalm 16:1, "O, my soul, thou hast said unto Jehovah, Thou art my Lord;" and in verse 7, "I will bless Jehovah, who hath given me counsel." In verses 8, 9, "I have set Jehovah always before me; because he is at my right hand I shall not be moved. Therefore my heart is glad."

If David had been a God-rejecting, blaspheming youth Jehovah would not have said to old Samuel, "Arise and anoint him, for this is he." Young people, God is still selecting devout, prayerful, young people to fill conspicuous places in His kingdom.

III. He had a gift for music, and while his sheep were quietly feeding or resting in the pasture, he was diligently practicing on his harp. How many, many young people have God-given musical gifts which are all neglected and left uncultivated. Our loving heavenly Father imparts our several gifts to us, and every man's life is a plan of God. He knows just what He wants each one of us to do and be. He has the place for us to fill which we can never do unless we develop the faculties and powers He has given us.

Music adds immensely to the power of the sanctuary services. It makes the home delightful and saves it from many degrading influences. Blessed are the young people who discover their gifts and train them to use in the service of God. David did it and his reputation as a musician spread until it reached the ears of the king, and he was sent for to be a member of the court and royal family where he learned kingship, and the art of commanding men, and ultimately of leading the praises of Israel.

IV. He practiced using his sling, an ancient weapon of war. He might have been too lazy to practice, but not he! That was a useful accomplishment and he had a laudable ambition to excel in everything useful. Practice! practice! practice! Slings at this, and that and the other mark, ten thousand times till he became a prodigy of skill, without any expectation of any great thing coming of it. There came a day in the history of God's people when a heathen giant was defying the armies of the living God, day after day. David's father sent his shepherd boy to the army with some rations for the older brothers, and while there the big Goliath came out and blasphemed God and defied His people. David had never heard such blasphemy before and was amazed that nobody in all the army of Israel resented such an insult to their living God.

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David looked so insignificant in comparison that the braggart heathen cursed him. David modestly answered, "Thou comest to me with a sword, and with a spear, and a javelin: but I come to thee in the name of Jehovah of hosts, the God . . . whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens and to the wild beasts of the earth; that all the earth may know that there is a God in Israel!"

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V. This young Hebrew studied noble literature. It was not very extensive; Greek and Roman literature did not exist. Of the Hebrew Bible, only Job, the Five Books of Moses, Joshua, Judges, Ruth and Samuel existed. But this pious youth probably committed all of them to memory. At any rate, explain it as we will, this shepherd lad, out in the sheep-pasture, without academy or college, acquired a literary style that, for force and beauty and majesty of utterance, has seldom been equalled and almost never surpassed. Almost immediately after he comes into public notice he begins to write those prophetic and worshipful psalms that have voiced the prayers and praises and devotions of the people of God in worshiping assemblies for three thousand years. He may well be called the poet-laureate of the Church and kingdom of God. Probably a hundred thousand congregations every Sabbath pray, or praise, or confess their sins in the language of David. Even Christ, when dying on the cross, prayed one of his prayers.

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VII. Now learn the peril of success. There came a time when David reached the summit of his greatness. He has gained literary prominence. He is the greatest military captain of his age. His nation in a thousand years never produced another statesman that was his equal; surrounding nations are paying him tribute.

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EXPOSITIONAL

THE PROPHET AMOS—THE PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

His Final Message—Ruin and Hope (Chapter 9).

I will set mine eyes upon them for evil, and not for good (4b).

IN THE concluding words of the previous sermon, once more Amos had denounced the idolatrous worship of the land. Beginning his final message to the Israelites gathered at their sanctuary at Bethel he sets forth in symbolic form the coming judgment of God. Mercy had long been extended to them, but now the day was appointed when wrath would be outpoured.

In a vision Amos, like Isaiah, who prophesied a little later, "saw the Lord." It was not however in glory and majesty that he saw God, but as a God of wrath ready to smite. Looking away he sees the Lord standing by the altar, the altar which Jeroboam had erected when he established his schismatic worship and on which down through these years the sacrifices had been offered to the golden calf. Here in the midst of the sanctuary crowded with its devotees stands Jehovah and gives the sentence of destruction. There sounds forth the command, "Smite the lintel of the door, that the posts may shake." A severe blow upon these capitals would bring the roof to the ground and those within would perish. With one mighty stroke the judgment of God was to fall.

Not only should sudden destruction come upon these idol worshipers but it was to be complete. "Neither hell nor heaven, mountain-top nor sea-bottom, shall harbor one of them."—SMITH. They shall not be able to flee away or make their escape. Although they may seek refuge in places that would seem to afford safe hiding, yet there shall the hand of the Lord be upon them. Should they seek to bury themselves in the depths of Sheol, yet there would they be searched out, and if on the other hand they should try to reach unto heaven itself, yet this would give them no security. Again if they should seek a retreat in

the caves and wooded seclusion of Mt. Carmel, from thence would they be taken. Then if they should hide themselves in the uttermost part of the sea, yet there would the venomous sea serpent find them and inject a deadly poison. Finally, if they should retreat into the land of their enemies as captive slaves, the sword would follow them and slay them. No matter where they might go, the eyes of the Lord would be "upon them for evil and not for good." Grace had been vouchsafed to them for many years, now only evil was to befall them.

*"So writeth the mind remorse hath riven,
Unfit for earth, undoomed for heaven,
Darkness above, despair beneath,
Around it flame, within it death."—BYRON.*

And who is He who will bring this calamity upon the people? He is the Lord of hosts. When He by a simple touch lays hand upon the land, it totters, and the inhabitants thereof are thrown into mourning. At His command the earth is convulsed, rising and falling like the swollen tide of a river. He it is who hath built the heavens, and the heavens of the heavens. Over the earth He spreads His vaulted sky, and forth from these He pours the rain over all the land. He is the true God of Israel, not the golden calves; He it is who now brings judgment upon the people.

Should Israel feel that they were in a peculiar sense the people of the Lord and thereby would not be brought to ruin, yet the word of the prophet comes to them that they, when it is a question of judgment for sin, will not be favored.

*"Are ye not as the Cushites to me,
O children of Israel? saith Jehovah.
Brought I not Israel up from the land of Egypt,
As the Philistines from Caphtor, and Aram from
Kir?" (R. V.)*

The Israelites stand on the same basis as the Cushites. While they had indeed been brought up from the land of Egypt by Jehovah, yet the movement of the Philistines from Caphtor and Aram from Kir was likewise directed. Here we

have set forth a truth which marks the prophet as a man with a vision of truth and reality far beyond his contemporaries. He taught a universal Providence! This was a new truth to his day and generation. The Israelites believed that every nation had its god and Jehovah was their God, but they did not recognize Him as the God of the universe. Herein we have a moving away farther than ever from the popular trend of thought. Amos had sent his shafts of invective against the idol worship, then he passes from that to their very conception of Jehovah, a conception which was present in their thinking when once they turned their thought for a little from the golden calves to a purer thought of the Divine Being. Herein also they were deficient. Thus we "feel some of the titanic force of the prophet, in whom that break was achieved with an absoluteness which leaves nothing to be desired. But let us also emphasize that it was by no mere method of the intellect or observation of history that Amos was led to assert the unity of the Divine Providence. The inspiration in this was a moral one: Jehovah was ruler and guide of all the families of mankind, because He was exalted in righteousness; and the field in which that righteousness was proved and made manifest was the life and the fate of Israel."—SMITH. Accordingly,

*"And lo! the eyes of the Lord Jehovah
Are upon the sinful nation;
And I will destroy it utterly,
From off the face of the ground." (R. V.)*

Thus the note of doom so recurrent in the messages of the prophet is sounded once more, but this time there follows a mitigation of the sentence. Hitherto the dark picture has been unrelieved, but with his closing words Amos announces that the destruction shall not be full and complete. "I will not utterly destroy the house of Jacob, saith the Lord." The Israelites will be scattered abroad among all the nations of the earth. As corn is tossed to and fro in the sieve, so shall they be among all peoples. They shall lead a restless, tempestuous life, roving about, persecuted, tormented. But with it all the eye of the Lord their God will be upon them, and not one righteous person will fail of the purpose of God. All the sinners, however, will be cut down with the sword, those who had rested assured in self-confidence that no evil would befall them. Herein we have the suggestion of a righteous remnant which becomes a very distinct teaching

in the writings of Isaiah. Although the people as a whole had forsaken God, yet, as always, there are some devout souls who keep their faith. Thus even in idolatrous Israel, laden with sin and iniquity, there were still some who trusted in God. These would ever have the protecting care of Providence.

With this thought of a righteous remnant, there is an expanding of the mind's vision under the divine hand of inspiration, and the prophet looks out into the future. "He now foretells, how that salvation, of those indeed His own, should be effected through the house of David, in whose line Christ was to come. He speaks of the house of David, not in any terms of royal greatness; he tells, not of its palaces, but of its ruins. Under the word 'tabernacle' he probably blends the ideas that it should be in poor condition, and yet that it should be the means whereby God should protect His people."—PUSEY. Not only is this booth or tabernacle of humble mien but it is fallen. Under such conditions will the power and might of God intervene and the rifts in its structure will be closed and ruins raised again and rebuilt as in days of old. When this restoration shall take place, no longer will they be harassed by their neighbors around about, but they shall occupy a position of pre-eminence and bring blessing to the surrounding countries and also to the heathen at large.

Within their own borders the land shall abound in great richness of production. "The ground will be so fertile that the plowman has hardly completed the work of plowing and sowing when the grain is ready for harvest, and the vintage will be so plentiful that it will not be completed when the time for plowing comes around again. The vintage will be so bountiful that it will seem as if the hills themselves were being dissolved into streams of wine."—EISELEN. Into this abundance the captives will be brought back and enjoy the abundance of the yield. They shall dwell within the land as a permanent possession and shall not again be removed; they shall restore all the waste places of the land and till its soil and reap its harvest. Thus does Amos under the familiar figures of his own day and age depict the spiritual blessings that shall come upon the children of God.

In connection with this final message of this prophet, we should review some of the most prominent teachings. We have noted his conception of the majesty and power of God man-

3. Henceforth *walk* not as other Gentiles walk, in the vanity of their mind (Eph. 4:17).
4. *Walk* in love (Eph. 5:2).
5. *Walk* circumspectly, not as fools, but as wise, redeeming the time (Eph. 5:15).
6. Your feet shod (Eph. 6:15).
- IV. The endmost seat thou shalt leave free,
For more must share the pew with thee.
- V. The offering-plate thou shalt not fear,
But give thine uttermost with cheer.
- VI. Thou shalt the bulletin peruse,
And look there for the church's news.
- VII. Thou shalt the minister give heed,
Nor blame him when thou'rt disagreed.
- VIII. Unto thy neighbor thou shalt bend,
And if a stranger, make a friend.
- IX. Thou shalt in every way be kind,
Compassionate, of tender mind.
- X. And so, by all thy spirit's grace,
Thou shalt show God within this place.

Ten Commandments for Church Attendants

- I. Thou shalt not come to service late,
Nor for th' Amen refuse to wait.
- II. Thy noisy tongue thou shalt restrain
When speaks the organ its refrain.
- III. But when the hymns are sounded out,
Thou shalt lift up thy voice and shout.

- VIII. Unto thy neighbor thou shalt bend,
And if a stranger, make a friend.
- IX. Thou shalt in every way be kind,
Compassionate, of tender mind.
- X. And so, by all thy spirit's grace,
Thou shalt show God within this place.

—JOHN H. HOLMES.

HOMILETICAL

A PRAYER FOR A REVIVAL

By U. T. HOLLENBACK

Will thou not revive us again: that thy people may rejoice in thee?" (Psa. 85:6).

Revival means "pertaining to making alive again."

Presupposes conditions of spiritual death. "Millions now living are already dead."

I. REVIVALS ARE PRECIPITATED BY

1. The intercession of holy people.
With right motives.
With right relationships.
With fervent desire—lazy prayers not availing.
2. Exposition of the Holy Bible. Only solid foundation for faith. Much Bible saves from great inflation and consequent collapse of much that is only psychological manipulation.
Special singing will never take the place of preaching.
3. Exhibition of a holy heart and life.
Preacher must have samples to show.
Inconsistent living makes skeptics.
4. Demonstration of holy joy.
More than natural joy of filial affection.
Not artificial joy of the pleasures of the world or the effects of intoxicants.
The joy of the Lord makes people see their own wretchedness.
5. A manifestation of the Holy Ghost.
He manifests Himself through the above

channels. He comes only by earnest invitation.

He comes not to the rebellious.
He works according to our faith.

II. A BIBLE ILLUSTRATION OF A REVIVAL

Ezekiel's Vision (Chap. 37).

1. He saw skeletons:
 - (1) Very dry.
 - (2) Very motionless.
 - (3) Very quiet.
 - (4) Much separated.
2. God tests faith. He does every effort for revival.
"Can these bones live?"
Ezekiel expressed doubt. "Lord God, thou knowest."
He worked faith. Works the test of faith, not your feelings, outlooks or talk.
The fact he went to work proved he had some faith. He prophesied.
3. The revival begins:
 - (1) A noise (v. 7).
 - (2) Shaking (v. 7)—time to hold on, not to run away.
 - (3) A getting together.
4. Regeneration takes place. He calls to the wind—type of the Holy Spirit.
They revived, i. e., lived.
They stood upright—ready to so walk.

III. RESULTS OF A REVIVAL

Peace (Psa. 85:8).
Salvation (Psa. 85:9).

Glory (Psa. 85:9).

Makeups—Mercy and Truth.

Righteousness and Peace.

Good crop of fruit in God's garden (v. 11).

THE MAN OF COURAGE

(Joshua)

By E. M. VAUGHT

TEXT: *And be of good courage* (Numbers 13:20).

- I. THE MAN OF COURAGE IS CALLED BEFORE THE PEOPLE
 1. "And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage, for thou must go with this people" (Deut. 31:7).
- II. THE MAN OF COURAGE CHOSEN OF GOD
 1. "The Lord spake unto Joshua, Arise, go over this Jordan, Be thou strong and very courageous. There shall not any man be able to stand before thee" (Joshua 1:1, 2, 7).
- III. THE MAN OF COURAGE CHALLENGED BY THE COWARDS
 1. "Whosoever he be that doth rebel against thy commandment . . . he shall be put to death: only be strong and of a good courage" (Joshua 1:18).
- IV. THE MAN OF COURAGE COMMANDED BY GOD
 1. "Have not I commanded thee? Be strong and of good courage: be not afraid neither be thou dismayed" (Joshua 1:9).
- V. THE MAN OF COURAGE CARED FOR
 1. "For the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deut. 31:6).
- VI. THE MAN OF COURAGE CROWNED WITH GREAT SUCCESS
 1. "So Joshua took the whole land, according to all that the Lord had said . . . and the land rested from war" (Joshua 11:23).
- VII. THE MAN OF COURAGE MADE COMPETENT BY THE WORD OF GOD
 1. "This book of the law shall not depart out of thy mouth . . . then thou shalt make thy way prosperous and then thou shalt have good success" (Joshua 1:8).

I value your magazine highly. I have others that come to me each month; but I am never disappointed in yours, for its spiritual tone, and helpfulness to the pastor is manifested in every number.—J. W. Terry, Pastor Methodist Episcopal Church, Selby, South Dakota.

WHERE SATAN SOWS HIS SEED

By C. E. CORNELL

1. The Card Table.
2. The Wine Glass.
3. The Theater.
4. The Dance.

TEXT: Gal. 6:7, 8.

- I. TRUTH IS TRUTH WHEREVER YOU FIND IT
 1. Like gold. Gold is gold whether taken out of a mud puddle or a granite mountain.
 2. The Bible is truth; always truth.
 3. The Bible is against all forms of worldliness.
- II. SOWING AND REAPING
 1. Sow to the flesh reap a hard heart.
 2. Sow to the flesh reap remorse.
 3. Sow to the flesh reap ruined health.
 4. Sow to the flesh reap deformed character.
- III. FIVE POINTS AGAINST THE THEATER
 1. Practically all churches are opposed to the theater.
 2. The theater is opposed to the church.
 3. The actors are not religious.
 4. The plays are questionable and often immoral.
 5. No theater-goer is a soul-winner.
- IV. THE POWER OF HABIT
 1. A habit formed is not easily broken.

Illustration:
The seed—the power of increase.
Mr. Jones raised 22 pounds from a single seed.
Habit has a similar growth.

 2. Leave off the world if you would be safe.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Substitution

When Dr. Joseph Hardy Neesima was president of the Doshisha University in Kyoto there came a time of great disturbance, teachers and students being at odds. One morning Neesima came to chapel with a cane in his hand. Paul Kanamori, the Japanese evangelist, tells the story of what happened.

"Gentlemen," he said, "I am sorry to see such a disturbance in the school. It is a disgrace to Doshisha. But, as such a disturbance has arisen, we must punish the person or persons responsible for it. So this morning I will punish the offender."

Of course everybody supposed he was going to punish the ringleaders of the rioting. But he continued to speak.

"But, gentlemen, I cannot lay this responsibility upon any of the students, nor upon any of the teachers. Upon whom, then, shall it fall? I will tell you. The person who is wholly responsible for this great disturbance in Doshisha is Joseph Neesima, its president. It is the duty of a president to govern his school and keep it in good order. Now this President Neesima has failed to preserve order in his school; he has failed in the discharge of his duty. This great disturbance has not only brought great misfortune on the students and has given great trouble to the teachers, but it has brought disgrace upon this institution. The whole responsibility must be laid upon the president. He must bear it and he must be punished."

As he finished speaking he began to strike his left hand with all his might, again and again. He struck so hard that finally the cane broke into three pieces. His hand began to bleed and the whole school was taken aback. One of the students rushed to the president's side, and seizing his arm began to cry, "Oh, my teacher! My teacher!"

Teachers and students all burst into tears and wept aloud. It was a wonderful sight indeed. The president with his hand bleeding and the whole school weeping!

Why did he punish himself? He had had nothing whatever to do with the uprising, and the whole school knew it. There was no need for explanation. Everyone knew that he was performing "Migawari"—substituting himself for his students. They transgressed the laws of the school. And transgressions must be punished. But Dr. Neesima was not simply a president, an administrator of the school. He was a father to his students, loving them as his own children. How could he punish his beloved children? He chose to be wounded for their transgressions; to take upon himself the chastisement for their sins.—Selected.

Except Ye Be Converted

Do you know of anything blacker, stickier, or more distasteful than coal tar? People of Jesus' time probably knew something of asphalt or pitch. It is found in that country, but coal tar is particularly a product of modern civilization. Thousands of tons of it were thrown away until chemists learned to "convert" it, and now we have hundreds of useful products derived from this material. They contribute beauty and charm

to our lives (dyes); prevent diseases (disinfectants); render our food more palatable (flavors); aid in ministrations to the sick (medicines); add to our stock of motor fuels; give a host of new odors (perfumes); keep away insects (naphtha); and in a thousand ways enter into the comforts and luxuries of our daily lives. And this for a waste product which men once threw away! It is all a symbol of the alchemy of Jesus which can change human derelicts into useful members of society.—PROF. J. MOYER.

The Sinfulness of Sin

In all the United States prisons, inmates convicted for violations of the Federal Narcotic Laws make up thirty-four per cent of the population, while those convicted of all sorts of breaches of the prohibition law only make up fourteen per cent of the (prison) population. In a check-up in the Federal penitentiary at McNeil's Island held recently it was discovered that fifty-six were bootleggers and 896 were drug peddlers. The capture of the books of one dope ring in Chicago showed 18,000 drug addicts among the customers, involving yearly payments of \$39,000,000. It is estimated that 75,000 girls from all walks of life disappeared from the homes of the United States last year, and the majority of them went by way of the drug habit. These figures are all for the United States, but many other parts of the world are no better. The League of Nations has reckoned that only 336 tons of opium are needed for all the possible medical needs of the world, but 8,600 tons are actually used every year.

And the story of what this consumption does in the inducement to crime, the breaking down of morals and decency, and the break-up of health, shows that this thing is a monster in something more than in size. The incalculable suffering in mind and body of those who have tied themselves to this living death is something one cannot think of without a shudder. And the stories that are told of the efforts at reclamation of addicts in institutions, with everything that science can do to help, gives one a terrible idea of the diabolical hold the drug habit can have on a man's very soul.

Mayor Walker, of New York, says, "The dope problem is the biggest one this city has to solve, and so far as I have been able to ascertain from reports from other big cities, the biggest one in those communities too." The whole devilish business of training boys and girls to be dope

fiends is something to get excited about.—*The New Outlook.*

When I See the Blood

In 1893 at the World's Fair in Chicago a great Parliament of Religions was held. The apostles of the East had presented their arguments and had spoken beautifully of their philosophies. Edward Everett Hale had expounded Unitarianism. The plea for the gospel of Jesus Christ was made by Joseph Cook. In the course of his great address he turned to the men on the platform, who had already spoken, and said, "Gentlemen, I beg to introduce you to a woman who has a great sorrow. She has blood stains on her hands, and, do what she will, she cannot wash them out. She has been driven to desperation in her distress, and in the hours of the long night she has cried out, 'Out, damned spot, out damned spot!' but it will not 'out,' for it is the blood of a murder. Is there anything in your philosophies or religions that will tell this woman how to get rid of her great sin?" From one to another of the representatives he seemed to turn as though he expected an answer to his question. Then he added, "You have said nothing that tells us how the stain of sin can be washed from a human life." Then lifting his eyes he said, "I will ask another: John, can you tell this woman how she can get rid of her awful sin?" He tarried for a moment as though waiting for an answer from the unseen. Then he said, "Listen! John is speaking—'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'" That is the answer to the question.—*Selected.*

Self

Rev. John MacNeal uses the following illustration: When Mahmud, the great Mohammedan conqueror of India, had taken one of the cities in Gujarat, he proceeded, as was his custom, to destroy the idols. There was one in the principal temple, fifteen feet high, an ugly thing which the priests begged him to spare. "Break the others," they entreated, "but leave us this one. See, it has no beauty." But he was deaf to their entreaties, and seizing a hammer, struck it a smashing blow, when, to his amazement, there rained down at his feet a shower of gems and pearls—treasures of fabulous value that the crafty priests had hidden within it. Self is an ugly idol, but it holds the hidden treasures of our life which ought

to flow down at the feet of the conquering Saviour. "If any man will come after me, let him deny himself."—*Selected.*

God's Kind of Forgiveness

Gypsy Smith, the noted English evangelist, told a story about one of his own children who had played truant, and in trying to be stern, Mr. Smith sent the child to bed without any supper. He passed the rest of the evening tip-toeing about, listening, and wondering what the effect of the punishment would be. Finally, not hearing any sound, he made his way to the bedchamber. As he leaned over the bed, the little fellow said, "Is that you, Father?" And sobbed out, "Father, will you forgive me?" "Yes, my son, yes—yes; I will forgive you, for I love you." "Then, Father, take me down to supper." God not only forgives, but makes the forgiven child to share in His communion and fellowship. The prodigal finds "bread enough and to spare."—*Selected.*

Waiting upon God

To wait on, is another term for service. The man who serves us when we sit at table, and who is there just to supply our wants, we still distinguish by the name of *waiter*. When the prime minister waits upon the king, that is not an idle, sauntering business. It is part of a service to which he has been called, a service which demands his highest energies. And so when a man is said to wait on God that is not a negation of activity, for the thought of service runs right through the term. We wait on God whenever we help a brother, and do it lovingly for Jesus' sake. We wait on God when we teach our little class, or climb the stair to cheer some lonely soul. The servant in the kitchen waits on God when for His sake she does her duty faithfully. The mistress in the drawing room waits on God when for His sake she is a lady to her servants. We are all apt to forget that, and to narrow down these fine old Bible words. We are prone to limit the great thought of waiting to the single region of devotion. But the root idea of it is not devotion. The root idea is simple, quiet obedience. "And what doth the Lord thy God require of thee but to obey?"—DR. G. H. MORRISON.

Parental Neglect

Last week I was visiting the home of a famous manufacturer and he took me out to his farm. He showed me his cattle. Above the head of

each heifer and each cow was the pedigree. The most careful record was kept on every animal. A blue-print he had in his library at home of every one of those animals, and yet when we began to talk about the labor problems in his own plant I asked him how many of those people did he know about and he told me—I quote his words—"Why, they are all alike to me, Mr. Babson. I don't know one from the other." Later in the evening—it was during the Christmas vacation, a few weeks ago, a young fellow came in,

drove up to the house in a fancy automobile and came in and asked for his only daughter to take her to a party. I didn't like the looks of the fellow very well, and after they had gone out I said to him, "Who is that chap?" The father said, "I don't know, some friend of Mary's." He had every one of his cows blue-printed, but he didn't know the name of the man who didn't deliver her until two o'clock the next morning, and that man is one of the largest manufacturers in his city.—ROGER BABSON.

PRactical

PART III. HINTS TO MINISTERS

By REV. JAMES CAUGHEY

Compiled by Dr. H. Orton Wiley

II. A DANGEROUS STATE

IT IS a dangerous state of mind when a minister begins to suffer himself to change plans, etc., which have been hitherto successful in the conversion of sinners. Not a few cases, during the last twenty years, have presented such glaring and fearful contrasts. A minister may still be popular, though he has backslidden from soul-saving. Secularities are hazardous. They may, indeed, be nothing more than church usages, which custom has thrown within the range of the duties of the preacher. He may become secular, "an active business man," without going out of the ministry; but it is often at the expense of his spirituality and usefulness. He may, it is true, be doing all these things "for the good of the church," and her institutions; still he may become secular in his spirit and be more concerned for pounds, shillings and pence than for the number of sinners likely to be awakened and converted under his ministry. When "the collection" has been made and counted he is satisfied (if it has been a good one), and will go home and let poor sinners do the same, without staying to see whether the "good sermon," or powerful and stirring truths he has uttered have taken effect upon the ranks of wickedness; whether there is not some poor, wounded penitent who may want healing, and for whose conversion faithful prayer should be offered.

The church is frequently to blame; although the minister, from past associations and business habits, acquired before he entered the ministry, may have a bias for "arranging and transacting temporalities." The apostles themselves were in danger of being ensnared by these very things. They took the alarm, however, called the "multitude of the disciples" together, and said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:1-5). It seems "the saying pleased the whole multitude," and proper men were immediately appointed over the "temporalities of the church." The results were just what might have been expected; we are told in the seventh verse of the same chapter, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly."

But, you will say, "What is to be done when, in many places, there are none to undertake the management of such matters; at least with the proper spirit? They must, therefore, be left undone unless the preacher throws his energies into them." Well then, I suppose the minister must take hold of them, and when a necessity is thus laid upon him God will give him grace according to his day; and I am happy to say there are ministers of God within the circle of my acquaintance who, though almost pressed to the

earth by such cares, yet frequently rise above them, and preach the gospel with the Holy Ghost sent down from heaven; and who enter into the revival as if they had not a single anxiety connected with the "secularities of the church."

I have known ministers who have substituted "eloquent preaching and well-studied sermons" for prayermeetings after preaching, frequent exhortations, personal conversations with sinners, vigorous efforts for the conversion of penitents, and the co-operation of local preachers and leaders in such meetings; nor have I ever yet observed splendor of talent and blazonry of pulpit imagery make up for the absence of these powerful auxiliaries to a gospel ministry. Whereas, I have noticed men whose talents and learning were far inferior crowned with the most abundant success by the employment of the helps to which I have just alluded.

It is, however, to be feared that some repose overmuch confidence in prayermeetings, etc., and too little in the preached word; as if more could get converted in these means than during the deliverance of the gospel message. This is to be regretted; for surely it would seem a most fit and proper time for God to save sinners during the proclamation of the glad tidings of salvation. But let it be remembered that others run to the very opposite extreme; and if they do not scout the idea of a prayermeeting, are seldom, if ever, seen in one. So far from staying to manage such a service, they disappear from the congregation as soon as their work is finished in the pulpit. Now I think those preachers are most successful who unite both means together; who do not put asunder what God hath joined—faithful, pointed, searching preaching, preceded and followed by the effectual fervent prayers of many righteous men. We are to wield the tremendous truths of God upon the consciences of sinners and to offer them salvation just then, through faith in the blood of the Lamb.

III. EVANGELICAL PREACHING

See to it that your own soul is a flame of love to God and man. Cry earnestly unto God for a baptism of fire and of the Holy Ghost. Without this you may preach "hell and damnation" as you please, but you will have little success among sinners. It is not by the terrors of the law of God, but by offers of mercy through the atonement, we are to win men. Not that you are to neglect the law; it has its use, but beyond a cer-

tain point it cannot go. "As the flame in the bush," says a writer, "made the thorns visible without consuming them, so the fiery law discovers men's sins, but does not abolish them." "The whole," remember, "need not a physician, but they that are sick." Let sinners be wounded first, before you attempt to heal. Inattention to this is the great cause of *inefficient preaching*. Some men are all honey, all kindness and mercy; they expatiate most eloquently and ingeniously upon the nature and extent of the atonement, and the willingness of God to save sinners; yet you hear of very few souls converted under their ministry. The gospel, as they preach it, needs a John the Baptist going before to prepare the way, crying, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance." When such a messenger has aroused the careless to a concern for their souls, or broken them down into repentance and inflicted deep wounds in their bleeding consciences, then these "kind and winning preachers" may have good success in the free and full declaration of the redeeming plan. He is, however, the ablest minister of the New Testament, who has that combination of talent within himself necessary for "breaking down and building up;" such as was manifest in our Savior's preaching—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" "Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." "Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Preach, therefore, plainly and pointedly; call things by their scriptural names. Be not afraid of the faces of the wicked; make heavy thrusts at the conscience—wield the terrors of hell, and lay around the sword of the law, and hew on all sides with a giant arm; but preach Christ cruci-

fied—lift Him up upon the cross, bleeding, groaning, dying, for sinners.

Preach thus, and sinners will not flee from you; but they will be drawn toward and around you, as by an influence from heaven; and Jesus shall see of the travail of His soul, and be satisfied. What saith your Lord? "*And I, if I, be lifted up from the earth, will draw all men unto me.*"

But repeat the blow, again and again, night after night, week after week, till the wicked stagger and fall because they can hold out no longer. "Sinners get the pores of their souls opened by an awakening sermon," said a good man, "but going into the cold atmosphere of the world they get a cold, which shuts all up again, and this frequently proves fatal." If you wish to avoid this, don't give them time to cool; not a whole week, not two days, if you can, help it. Come upon them again as soon as possible; follow the blow. They cannot stand up under such a gospel hammer when wielded systematically, uninter-ruptedly, and vigorously. Let your heart all the time be right with God. Have one single steady aim, to glorify God and save sinners. "When we want an arrow to go right home," says old Humphrey, "there is nothing like taking a single aim." This is what a good friend of mine calls "using a rifle-barrel instead of a scattering blunderbuss." Lay siege to the sinner, to every sinner, in this series of sermons. Thunder at the door of his heart; but offer him mercy, through the blood of the Lamb.

"When Popilius," says a writer, "by order of the Roman senate, required Antiochus to withdraw his army from the king of Egypt, and he desired time to deliberate, the haughty Roman drew a circle about him with his wand, and said, *In hoc stans delibera*, "Give a present answer before you move." This is the kind of preaching we need today.

AN APPOINTMENT

I made a sweet appointment once
With Pleasure, glad and gay;
But Pleasure then forgot to come,
And sad I turned away.

I made a tryst with Duty stern,
With aching heart the while;
Then Pleasure round the corner came
To greet me with a smile.

—NELLIE WOODWORTH HALE.

THE YOUNGER GENERATION

By W. G. SCHURMAN

I SUPPOSE it is customary for a man when he gets old to deplore the rapid life of the younger set, and I think there always has been a tendency for old folks to view the on-coming generation with more or less mingled horror and suspicion. Then I think there is a tendency on the part of many to feel that the world is gradually getting worse and worse. That may also be the result of old age, and though I know I will hear the cry raised, "Schurman is getting old," yet I will not shrink from speaking out my convictions where a principle is involved. I was talking to one of the young people in the church recently as to the course he should pursue relative to his school life, and how he ought to talk to his teacher and tell him he could not conform to such things because he was a Christian. I said, "I believe the teacher will respect you and listen very carefully to your reason for not desiring to indulge in that exercise." He said, "Why Brother Schurman, you do not know what you are talking about. I have heard the teacher swear at the pupils, and call them a — sap for showing no more signs of intelligence."

That got me to thinking. In the town in which I was born, no one was permitted to teach school who did not make a profession of religion, or at least whose standards were of the highest. A school teacher's job would not be worth thirty cents if he was heard to swear or use any vulgarity, either in the presence of his pupils or among his friends. I remember when I was superintendent of a Sunday school in New Hampshire, they used to have a school teacher teach one of our classes who made no profession of religion, but had the highest standard of Christian ethics that a man could possibly have without a Christian experience. I think the only thing he ever did that a Nazarene was not supposed to do, was to go to what he called a high-class show two or three times a year.

I have known in my day lawyers and judges who sat on the bench who made no profession of religion but who attended church and whose ideals were of the highest, but today there are school teachers who teach my child, and perhaps yours, who smoke cigarettes, commonly use swear words, attend vulgar shows and desecrate God's day. No one would care to dispute when I say there are lawyers whose chief aim seems to be to

defeat justice for filthy lucre's sake, and judges who can be bought for a trifling sum to see that justice does not get a chance. I say I don't suppose anyone would care to deny these statements. I know they are strong but they are true. Then the preacher who is supposed to teach morality is sometimes immoral himself. For the last two or three months the daily press has made particular mention of two prominent preachers who have gotten into the front page because of scandal. No less a personage than Sherwood Eddy recently made a statement at a preacher's meeting in Chicago that the preacher's theme is sin and its cure.

I am sincere when I say that I believe the average man is living in an age when the moral standard has been so lowered that people are no more ashamed when they do wrong, and that certainly is not a healthy condition. When a man or woman is ashamed of his sins there is some hope for him, but when he is shameless, he has certainly stepped down in the moral scale, and money today seems to be able to purchase entrance into any grade of society. I do not know that it is so, but it is openly reported here in Chicago that Al Capone's picture appeared on the screen in a local theater, and the crowd cheered and hoorayed as they do for the President of the United States or some other prominent person.

I have a friend who follows the habit of picking up hitch-hikers and giving them a ride. One night, coming past Lincoln Fields, he stopped to give a respectable looking young man a lift into the city of Chicago. The young man unbosomed himself to my friend, telling him that he was an auto thief, and belonged to a big ring that bought automobiles in Illinois and sold them in California, or some other western state. The automobiles stolen in California would be sold in Illinois or some other eastern state. He said it was a regular profession. The syndicate, or ring, gave him \$25.00 for every car he delivered into their hands, whether it was a Ford or a Packard. The man, while not a graduate of college, had attended for two or three years one of our local schools in Chicago, and when my friend talked to him about religion being able to save from sin and make honest men of dishonest men, he seemed to be surprised. He had religion himself, claimed to have gone to mass nearly every Sunday morning, and yet here he was making his living by preying on society. He made his boast that he

moved in the best of society, had many girl friends of the best families, and yet he had served time in two penitentiaries, and was a professional auto thief.

This leads me to say what I started to say, that in my boyhood days there seemed to be a religious background in the moral fiber of the younger people to which a minister could appeal in his sermon, but the teaching of the schools has taken away the children's faith in the Word of God, and leaves the preacher in the position where he has to teach the average boy or girl pretty near what the missionary has to teach the pagan. In other words, there is no sin consciousness, seemingly, in the hearts of many of the young people of today, and this very condition makes me feel that the minister has the greatest opportunity today in the world of winning souls to Jesus Christ. He has a special promise in Scripture. Here it is: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Charles G. Finney said this means when sin is running rampant that is the preacher's time to look to God and the Word to change the condition of society, and we should preach the Word with no uncertain sound. If men are really lost and need but to die to be damned, then we must first feel their lost condition; preach to men that they are in a lost condition; warn them of the damnable nature of sin, and then present the remedy.

IS THE CHURCH OF THE NAZARENE DRIFTING?

I was recently considerably startled in reading an article in a Sunday school periodical in which the writer attempted to hold up the virtues of social gatherings among the young people. Now, don't misunderstand me here. No one is more desirous of encouraging the young people to seek proper social recreation. I was taken "to do" some time ago for making the public statement that some people's god seemed to be their belly. I was told that the language was unbecoming, a minister standing in the pulpit, but I answered by saying that I was merely quoting Scripture, and not ashamed nor did I feel like making an apology for quoting the Word of God. As a matter of fact, too many are rapidly getting to the place where their god is their belly, and you can coax them to a religious or semi-religious gathering by offering them something to eat far more quickly

than you can get them to congregate to worship the Lord.

In the early days of the holiness movement we were told that the baptism with the Holy Ghost cured the recipient from indulging in and pampering carnal appetites. I am still inclined to believe that. I am as sincere as I know how to be when I say that when the church gets to the place where it has to coax Christian people to their line of duty by feeding their stomach rather than appealing to a lost world, that church is a fallen church, I care not by what name it goes.

This article to which I refer gave the impression that the proper carrying on of the social life by the church would put the poolroom out of business. That is the biggest piece of bunk that was ever advocated. It was because the old line churches had gone to seed on church suppers, fairs, festivals and so-called social doings that Dr. Bresee said, "God raised up the Church of the Nazarene to Christianize Christianity."

I think the social life needs attention and direction but I do not think it needs too much encouragement or anyone to plead for its life very much. We will naturally run that way anyway. Nowhere in the Scripture does the Lord tell us to love ourselves. He knew we would. There is no law against it nor does the Lord thunder at it. He simply says, "Thou shalt love thy neighbour as thyself," and if a man can love his neighbor as himself, he will be cured from selfishness. If he does not, he is ruined, and if he does not look after his spiritual life as much as he does his social life, he will be ruined.

Our young folks do not need much encouragement to go in for social affairs. It may need to be directed by someone, but I am sure it does not need to be unduly encouraged. What we do need is someone that can impress upon our young people the necessity of as deep a devotion and consecration to the cause of the Lord Jesus Christ and to the countless millions of pagans as they are prone to bestow upon their own pleasures. Think this over now, brother, and see if I am not right.

THE GOSPEL TRAIN

I recently heard a man giving his testimony who said that the gospel train did not need any brakeman, but rather one hundred firemen to pile on coal and raise steam to climb the grade. I think we frequently say a lot of things that

sound bright, but will not stand the test under careful investigation. In the first place, a train needs a brakeman just as much as it needs a fireman. Of course it would be bad business for the brakeman to work on the brakes when the train is climbing the grade, but it would be equally as disastrous for the fireman to pile on coal to make steam on the down grade. We need neither fanaticism nor formalism, and as sure as you live, we are in danger of both unless the fireman and the brakeman can work in their proper place. Someone has said that a fanatic is one who expects the end without the means. I feel the religion of Jesus Christ is the most practical and sensible thing in the world, and ought to appeal to the mind of man as well as the heart.

It has been my fortune or misfortune to have been pastor always where someone has come along with some revamped doctrine to get the attention of the people—one who will make statements that cannot be verified by either facts or reason. When the train is running away, the brakeman can be a real blessing, and when people are being carried away by books and preaching that will rob man of the experience he has enjoyed for years, and the people are deceived into thinking that they are getting something better than they ever had, it is time for the brakeman to apply the brakes, and I propose to be that man when there is necessity for such.

Mr. Finney used to say that when he went to a church where people were standing around waiting for the Spirit of God to save them without any effort on their part to follow the demands of Holy Writ, he would keep thundering on such texts as "Make unto thyself a new heart," "Seek the Lord while he may be found," "Return unto me and I will return unto you," but when he found a people who were cursed with the teaching that they could come to the Lord when they desired, and reject as they pleased, he would open his Gatling guns on them from Scripture that would present God as a Sovereign, and that unless God helped them and moved them and pleaded with them, they could not even repent. I think I know some Churches of the Nazarene that need some brakemen. I am sure I know more that need firemen. I am also equally sure that a properly equipped train has both fireman and brakeman, and may God help us to see the proper place for them.

THE QUESTION OF FEELING

I heard a man the other night in prayermeeting make the statement that we should constantly feel the power of God in our lives. I think the feeling business has been overdone in our religious meetings and our services where testimony is given. It is very misleading, and if not properly understood is destructive to the faith of some people. I certainly believe in heartfelt religion, but we are not saved because we feel saved. We are saved through faith in Jesus Christ. May I illustrate that with a crude illustration. Here is a mother in the backyard of a home where a *huge dog is chained*. The mother holds in her arms a child, and while there is a little temptation to fear on the part of the child, she feels safe while in the mother's arms. The moment the mother puts the child on the ground and steps away from her, even though the dog is tied securely and cannot reach the child by the distance of ten feet, that feeling of safety is gone, and the child begins to whine in fear until the mother again picks it up in her arms, when the child feels secure. But the child was just as safe in the backyard ten feet away from the chained dog as it was in its mother's arms. It is not any more safe in its mother's arms—it only feels safer, and I am fearful that we are too prone to go by feeling.

We need to teach people that they are saved not because they feel saved, but because their faith is in Jesus Christ, and they are walking in obedience to Him. Satan will try to scare them but the sacred writer said, "They overcame by the blood of the Lamb and by the word of their testimony."

I recently read a little article that interested me very much on the question of suffering. It said there was an argument among physicians as to which stood the greatest suffering, the person who had physical pain or the one mentally afraid. There was a division of opinion. One man made the statement that to suffer in the mind was a hundred times worse than to suffer in the body. They asked him to prove it, and he took this unique method of doing it. He took two young lambs. He broke the leg of one, put it in a cage, put food in front of it, and left it there all night. He took another lamb and tied it in a cage with a tiger, the latter also being tied, and in such a way that it could not possibly reach the lamb, and left it there all night. In the morning it was

found that the lamb with the broken leg had eaten the food set before it, although it must have suffered excruciating pain from its broken limb, but in going to the other cage they found the lamb dead from sheer fright.

Satan's job is to make the children of God afraid, and if he can get us to looking at our feelings, he will be bound to win a victory over us. If I know I am obeying the Lord implicitly, I need have no fear. The sacred writer said, "I will not fear though an host should encamp against me, and though the mountains be cast into the depth of the sea." In other words, if we are walking in obedience, he knew that things would work out for his good. God is running the universe, and he would not worry. The longer I live the more satisfied I am that the whole secret of Christian living is summed up in three words, "Trust and obey," or may I reverse the order and say, "Obey and trust"? The poet has said:

"Trust and obey, for there's no other way
To be happy in Jesus, but to trust and obey."

MEMORIZING SCRIPTURE

In a recent evangelistic campaign, we were struck with the tremendous amount of scripture that the evangelist injected into his messages. He would back up every statement by a quotation from scripture and drew his illustrations from the Word of God. By experience we have learned that no illustration is more telling on a congregation than one drawn from Holy Writ, and when we do quote scripture in connection with our sermons, we have the assurance from the Lord that He will bless His own truth. We remember hearing a prominent evangelist in New England, years ago, say that it was very important that we quote the Scriptures correctly, for God has not promised to bless our word but to bless His Word. Therefore, we are to deliver the message exactly as the Lord states it. I think it was Ezekiel, of whom the Lord said, "Hear the word from my mouth and give them warning from me." It was this failure to understand the Lord correctly that caused all of Eve's trouble. God said, "In the day that thou eatest thereof, thou shalt surely die." Eve told Satan that she feared to eat the fruit lest she die. She made a possibility of what God declared to be a fact.

I presume there are many young preachers who will read this article. By all means memorize

scripture while you are young. It will be one of the greatest assets in your ministry as you get on in years that you could possibly have. Rev. F. M. Messenger's thought in distributing scripture text calendars was not only to get folks to read a verse of scripture, but to memorize a verse every day. That would not be a very great task, and yet we would have 365 verses in the run of a year that would never leave us if we memorized them in our youth. If you have been in the habit of drawing from the writings of men in your preaching, just try it once from the Word of God, and note the effect on your congregation.

DISTRICT AND GENERAL BUDGET

Well, sir, what folks said was impossible has again been accomplished. Our District and General budget in Chicago First church for the coming year is \$7,945, or in round numbers, \$8,000. There will be a considerable pull on our finances this year to take care of people who are out of work. Therefore we added to this unified budget \$1,000 for local needs during this winter, making \$9,000 in all. Nearly everybody said that they did not believe we could do it. A number said, "It might be done." Miss Carpenter came and gave the address on the morning of October 4th, and we had \$7,945 by the time the morning service was dismissed. Tonight, October 5th, we have within \$50 of our \$9,000, and I am as sure we will go over the top as I am that I am living, for there are some of our people we have not seen yet.

That leads me to say that the people will generally respond when the pastor takes the attitude of "it can be done." I fear that too frequently the Christian man or woman is tempted to begin retrenchment on the Lord's work rather than on his own needs. Who ever heard tell of a man addicted to tobacco or strong drink cutting down his expenses on that line because of a depression. Whoever heard tell of the average baseball fan or amusement seeker refusing to go to the ball game or to attend his favorite movie because of the depression. As sure as you live, brother, the man who worships the little brown god of tobacco is more devoted to his god than many of us are to the Lord Jesus Christ. Be it said to our shame, they will pay their money to worship their little brown god, and no matter if a man is out of work; you never heard tell of him cutting down on his tobacco bill. We need the preaching of consecration and devotion to our God.

A number of our people are out of work, more have had their wages reduced, but to date they have not even hinted at cutting my salary. Why then should I not set the example by giving a little more, and thus showing my appreciation to God. Some people have not felt the depression in our churches. A few are getting more wages than they ever got in their lives. One man came to me at the close of the service last night and told me that he was going to give an extra \$100 for missions, and increase his weekly envelope from \$7 to \$10, splitting fifty-fifty on local needs and the Unified Budget. God bless these precious people. I suspect in every society we find people who deserve the letters N. G. after their name. They have the name that they live but are dead, but be it said to the credit of the great masses of our people, that they are as loyal to the church as they know how to be when directed what to do. We give God all the praise and glory. The slogan for First church, Chicago, is that so far as we are concerned, *if there must be a retrenchment, it will not be on the missionary work.* We expect if God lets us live, to come up to our assembly next year with the budget paid in full. I will be somewhat disappointed if it is not overpaid. I sincerely believe that if the pastor will take this attitude and look after His great family of children (the heathen) that have so few opportunities, He will raise up friends for us to carry on our home work.

We Go This Way but Once

"We go this way but once, O heart of mine,
So why not make the journey well worth
while,

Giving to those who travel on with us

A helping hand, a word of cheer, a smile?

"We go this way but once. Ah, never more

Can we go back along the selfsame way,

To get more out of life, undo the wrongs,

Or speak love's words we knew but did not
say.

"We go this way but once. Then, let us make

The road we travel blossomy and sweet

With helpful, kindly deeds and tender words,

Smoother the path of bruised and stumbling
feet."

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PSYCHOLOGY FOR THE MINISTER

By BASIL W. MILLER

The Psychology of Crowds and the Minister

IN THE minister's dealing with souls much of his work is accomplished among crowds, or groups of individuals. However great stress he lays on "individual work for individuals," the personal contact, and personal evangelism, still he must realize that his is a task of the first magnitude of "mass production." He meets the group for conference. He delivers his addresses to congregations. He preaches to audiences. He leads the church, whose membership runs from a few souls even up to six and eight thousands—the largest in Christendom. Hence it is necessary for every preacher to understand those psychological laws which dominate crowd thought and group reactions. Let us then briefly in some twenty, boldly stated laws or principles outline "crowd psychology" as applied to the task of the ministry.

LAW 1. *Every crowd presents a collective mind, and has a mental unity.* Whenever the minister meets a group of people for discussion or business, he is dealing with the crowd mind, and not with the aggregate of the individual minds, nor with an individual mind. When the

preacher arises on Sunday morning to bring "the message of the hour" he speaks not to so many individuals, but to a unified, collective mind.

LAW 2. *This collective mind makes the crowd or audience feel, think and act in a manner different from that in which the isolated individual would do.* Hence the minister must engineer his talk and his actions differently from what he would if dealing with one person, or with the persons of the audience one by one. The reasoning power of an audience is less than that of the various individuals separately thinking. There is a contact which is formed by the proximity of the persons with each other which is responsible for this lowering of the reasoning power.

LAW 3. *In a crowd or an audience in terms of the minister's field, every sentiment and act is highly contagious.* This is so true that the individual will sacrifice his personal sentiment for that of the audience. This contagion can be illustrated by the "ripple of laughter" or the wave of tender emotions which every minister has witnessed pass over his congregations. What is put into this crowd through the work of the preacher's voice or actions soon fills the audience.

LAW 4. *All crowds are highly suggestible.* The thinking of the group mind is furnished by the leader and when certain laws are followed these suggestions take hold of the audience, and grip it with a great power. In each case the source of the emotion is usually the action of the speaker, which takes hold of an individual or two, and from them the emotion sweeps on through suggestion until it seizes the entire group. The spell of mighty revivals is brought on also by this dynamic of suggestion. The Spirit of God touches a few individuals; the minister is enabled to arouse them to action, and soon others follow their example. The reaction on the audience is powerful, and others follow the suggestion and arise to go. This power of suggestion is highly contagious. If the minister is able to reach a few of his congregation who are leaders with his suggestions, his talk is half won already because their suggestion is so contagious that the group will respond. Success here depends upon the ability of the minister to embody his suggestion in action.

LAW 5. *The crowd or audience is impressed with greater facility through excessive sentiments, violent affirmations and numerous repetitions.* To make this principle a source of returns in preach-

ing we must be definite in our convictions, clear-cut in our statements, speaking with such a sentiment of divine unction that none can doubt our sincerity. It is here that the modern pulpit falls short of the power of "the princes of the pulpit" of our yesterdays. They spoke of judgment, and reasoned with men about eternity. We are too prone to "scrape star dust," and deliver heartless literary essays on doubtful moral obligations. Whenever the minister faces his congregation with anything less than a sense of divine conviction, "the crowd" is not impressed. Violence in sentiments and emotions in the pulpit does not necessarily imply violent physical demonstration, but it does carry with it "hot convictions flaring into flame," aroused emotions which flush the face and sparkle through the eyes. The evangelist, coming to move men immediately, finds that violence in emotions and stirring appeals produce results most easily. He is but putting the above named law into action.

Law 6. Ideas suggested to an audience are effective only when they assume an absolute, uncompromising and simple shape. The most successful ministers follow this principle in their simplicity. Note the elements entering into this law: First, there must be an absoluteness about our message. It cannot be a doubtful story of duty and obligation and moral responsibility which we bring to our churches when gathered in audiences. If it is, never can we carry the suggestion into action in the life of the group. The message, moreover, must be uncompromising in its note. If the minister flinches, he can never let down in this task. He must stand by his convictions and labor for his beliefs. Then finally simplicity must mark each suggestion. Every sermon is a suggestion to be embedded in the collective or group mind, and carried into action. When it is not simple the suggestion is lost.

Here the modern pulpit has a vital lesson to learn. To sound the dubious note, or to cover the simple truth we wish to convey in high-sounding phraseology and technical words, dooms that suggestion to immediate death. The short sentence carries a note of authority which no other can avail itself of. The simple word, the direct appeal, as barbed arrows strike the collective mind and demand action. This has been the stronghold of famous orators. They knew how to carry a simple message through direct appeals, and uncompromising truth to their audiences. Here Moody was at his best. His was

one story to tell. He did not doubt its need nor absoluteness, and with convictions at white heat he carried it to the world of sinners. The late Torrey, a Ph. D. from a German university, a great writer and one of the most learned biblical scholars of his day, laid aside all this wisdom and brought a simple, direct, uncompromising gospel message in his evangelistic meetings.

Law 7. The leader of an audience, or hero of a crowd, must fit into the life of that audience or crowd. Great leaders have never attempted to govern or lead in opposition to the wishes of the group. They have appealed directly to the sentiments, desires, traditions, and wishes of the crowd. Napoleon said, "It was by becoming a Catholic that I terminated the Vendean war, by becoming a Mussulman that I obtained a footing in Egypt, by becoming an Ultramontane that I won over the Italian priests, and had I to govern a nation of Jews I would rebuild Solomon's temple." He made his strongest contact with the imagination of the group with whom he labored. It was for this reason that Lincoln so easily became an immortal leader—he fit so perfectly into the life of our nation. Ofttimes it is said of one of our great writers or preachers, that he writes or says things "just as we always felt them."

Here many pastorates are wrecked. The minister, a young theolog, with a head full of theories, a heart moved by fancies, "sitting on the edge of a cloud and dangling his feet" in his sermons, feels and acts as though he were above his congregation. He preaches "out of books" and dwells in the realm of unreality, and never comes down and "mingles with those of more common dust." The true leader in every case must know the traditions, sentiments, wishes and soul longings of his crowd, his parishioners, and fit perfectly into them. To dress as the audience does not desire, to speak "over their heads," to engage in activities which they deem questionable, to cut contrawise to their traditions or beliefs spoils every suggestion the minister may desire to carry over to his audience. The admonition must be: Dress, act, live, think, believe, as the congregation does and you will fit into its ways, and be their leader. But go contrary to these and your authority will be short-lived.

Law 8. The crowd or audience is controlled by its imagination, and to move the audience the minister must capture this imagination. This is accomplished by the minister through graphic,

startling, marvelous word pictures. Le Bon writes, "Whatever strikes the imagination of crowds presents itself under the shape of a startling and very clear image, freed from all accessory explanations, or merely having as accompaniment a few marvelous or mysterious facts; examples in point are a great victory, a great miracle, a great crime, or a great hope" (*The Crowd*, p. 78). Lindbergh is an example of striking the imagination of the crowd, which was that of the world. The popular revival movements, where healings take place, strike the same response. The old saying that nothing succeeds like success is another way of bringing out this fact. The minister must learn how to present to his audience his messages, devoid of details, graphic word-pictures, which will capture this collective imagination. The reason why the theater and the movie have made such appeals to the world both today and through the centuries is because of the fact that they present graphic scenes which play upon the imagination. One theater manager often has found it necessary to protect his "villain" from the violence of the audience after the play is over. The imagination was captured.

To capture this imagination illustrations are vital. Simple, heart-felt examples of the point at issue will arouse the emotions sooner than a thousand words of harangue. What reasoning cannot do, a graphic, telling story will achieve, when it comes to touching the imagination and hence reaching the emotions of the audience.

LAW 9. *An appeal to the traditions of the crowd or audience never fails to inflame the imagination of the group.* The minister who labors among fundamental churches has but to go back in his memory when some aged brother arose and pleaded for "the old paths," naming three or four of the elemental conceptions of the church. It is here that emotions are at the highest tension. To touch these traditions when they are being cast off by other groups, doubted by other audiences and even mocked by them, is a certain method of reaching the heart of the audience. No better "point of contact" between any minister and his audience can be found than these basic traditions of that group. The psalm singing United Presbyterians respond immediately to a reference or a message on the Psalms. Those who hold to the shibboleth of "the tongues movement" respond to a reference to Pentecost with their peculiar connotation of speaking in an unknown language or tongue. "Second blessing holiness"

groups, churches and audiences respond at once to a reference to this doctrine. Methodists are aroused with any telling story of John Wesley. Modernist groups are awakened easily when the minister speaks of their challenges to fundamentalists. And a denunciation of modernism among those who are inflamed with hatred for such arouses the imagination. These are but some of the methods by which an appeal to tradition can be capitalized by the minister in his work with any group. In the South it is Robert E. Lee, but in the North it is Abraham Lincoln.

On the other hand the minister, if he would reach his audience, can never afford to cut contrary to these traditions. He may pass them by, but he can never afford to slur or deny them. When once he does this, his control of the audience or group is lost immediately, and as the colored preacher said, "Immejiately, if not sooner."

LAW 10. *The use of words and formula which provoke images in the imagination of an audience wield a peculiar power over the group.* Remember the French Revolution and "Fraternity, Equality and Liberty," or the American Revolution and "Liberty," or the Civil War and "One Union Indivisible," or the World War and "The World Safe for Democracy." These are but words or formulae provoking images in the minds of the group, but they aroused such fervency as was necessary to carry on these wars. One has but to go to the world of religion and recall such formulae as, "The evangelization of the world in this generation," "A changeless Christ for a changing world," or that graphic slogan of ours, "The whole Bible for the whole world." Many times the mere pointing to "Old Glory" during a patriotic sermon arouses the audience to a high tension of emotion. The word "heaven" is an image provoking word, and when rightly used stirs the imagination to flights of emotion. Mother brings back tender memories, and touches the coldest of hearts. Picturing Jesus being crowned in heaven amid the singing of "All Hail the Power of Jesus' Name," is very popular with stirring preachers, and many times have we seen audiences rise to their feet and with hands in the air, rejoice at the spectacle.

LAW 11. *Crowds are moved not by reason and logic but by sentiment and emotion.* Le Bon writes concerning reason as an appeal to crowds, "Crowds are not to be influenced by reasoning, and can only comprehend rough-and-ready asso-

ciations of ideas. The orators who know how to make an impression upon them always appeal in consequence to their sentiments and never to their reason. To bring home conviction to crowds it is necessary first of all to thoroughly comprehend the sentiments by which they are animated" (*op. cit.*, pp. 128, 129). This demands that the speaker share these sentiments, and be able to read the effect produced by his discourse, and to vary his language and appeal in accordance with the effect. Ofttimes a minister "makes a telling point" but his carefully prepared and logical discourse does not permit him to follow up this aroused sentiment or conviction and he loses the result. Christ never reasoned—He affirmed. He appealed to the fundamental needs of the soul of man, and dogmatically stated the remedy for all soul-diseases. He touched such sentiments as honor, self-sacrifice, faith, the love of country, yes, of God's country, and the desire of God's approbation. He builded His kingdom upon such aroused emotions, such stirred convictions.

The great preachers of the past have been men who were able to "speak to the hearts of their audiences, and not to their heads." Luther, a man mighty with pen, aroused the emotions of his fellow-countrymen. Whitefield drew such gripping word pictures of sin and its disasters that the common people could see those images and were moved to tears. Under the spell of his graphic appeals to the emotions hundreds would fall to the ground as slain of the Lord. These preachers touched the emotions and thus moved their audiences.

LAW 12. *The leaders of crowds are men of action, capable of arousing faith in the work, and almost despotic in authority.* The successful leader has been hypnotized by the gospel, whose apostle he now is. To him every contrary opinion or theory appears as an error or a superstition. Then he is a man of action. He is willing to sacrifice every personal interest for the welfare of his group. This minister would rather be doing than thinking or planning. This leader is ready to "burn out for his cause," to die if need be for the propagation of his doctrine or dogma.

The intensity of his faith gives power to every word he speaks, and adds to it an ability of suggestion unknown to others not so inflamed. His intensity is so contagious that he arouses a similar faith in others. Unless he is endowed with this faith, this capacity to enthuse others, he will not

be a leader of his people. The ability to create faith in the outcome in others, is the minister's greatest instrument in carrying out his program. Again this leader is almost despotic in his authority. When he feels that he is right and will die for this conviction, he will go to any worthy extreme to achieve his ends. The successful minister is he who has that capacity of making "his word law" to his followers. He must be able to arouse such faith in his program, his convictions, that all opposition will disappear before him.

LAW 13. *The minister arouses action through affirmation, repetition, prestige and success.* To produce action in the crowd or in the church is the end of the work of the minister. Leaders of all types have found that action is produced by a few very definite yet simple means. (1) The minister must affirm his program without reasoning. He must definitely outline his policy as right. His gospel must be one of authority, and unchanging affirmation. (2) He must repeat this affirmation, as a matter of "line upon line." Repetition drives home the affirmation. We fail often to arouse action after we have stated our program, preached our doctrine, outlined our policy, because we do not repeat, and again repeat it. (3) The minister must build up prestige among his people. They must feel that he is a man of his word, an authority in his work. The congregation must look upon him as a sympathizer with them in their difficulties. He must know what he wants to achieve, clearly outline his objective, and his program for attaining this objective, and have the capacity of organizing his workers, and carry through to a successful termination his plans and organization. He cannot afford to be a dreamer who lays plans, but does not execute them. (4) Finally this demands that the minister be successful in his activities to arouse the congregation to such a pitch that they are willing to follow him in any undertaking. Yes, success is the best success, or the best way to succeed. When the congregation can always feel that the leader succeeds in his work or plans, they will be willing to follow. But one failure, lowers the prestige of the minister, breaks that magic spell, and he loses his place of leadership. It is a better policy to undertake less and carry it through successfully than to fail in a few undertakings, though one accomplish a great deal in their failures. Once the spell of leadership is broken, nothing can rebuild it.

LAW 14. *Mass or group action in the early part*

of a meeting tends to establish the leadership of the minister. Successful leaders of popular meetings have discovered that mass or concerted action on the part of the audience during the early moments of the service tends to establish the leadership of the minister, and to prepare the way for future concerted or mass activity. Many things can be done to achieve this action. We stand and sing, unite in prayer, repeat the Lord's Prayer together, raise our hands and sing, praise the Lord on our "instruments of ten strings" together. All of these activities in which the congregation reacts together unify it, and produces what is termed a psychological crowd, or one with a group or collective mind. The more ways as these that the minister can have the congregation join together in doing things, the easier is it for him to lead them to function unitedly later on. This is especially true when it comes to the making of decisions. When altar calls or consecration meetings are in process, the minister usually has the crowd raising their hands together, march down the aisle and give him their hand, etc., and finally through the means of these group reactions, he can touch the heart of the individual. A good rule to follow in producing results at the close of the sermon when men are to "come to the altar," "seek the Lord," "present themselves for baptism," "join the church," etc., is first to get the congregation acting together in such a manner as not to break the spell of the sermon, do unitedly things which are easily done, as to raise the hands if they want to go to heaven, and then lead on to the final decision to give themselves to Christ. These easier united actions pave the way for the final decision. Contagion alone, when the Spirit of God moves on a meeting, tends to bring people to this final step of acceptance.

LAW 15. *In any public service the minister, to lead the group, must be the master of the situation.* The congregation does no original thinking for itself. Its thoughts must be given by the minister. The minister must master the crowd for himself by securing attention. Roy L. Smith says that the leader of a mob is the man who has attracted its attention and offered it an idea. This is what the minister must do. "No man can capture a crowd who is not mentally alert and aware of every movement within his congregation," he writes (*Capturing Crowds*, p. 69). Since crowds tend to act as units, once the minister is able to get the congregation within his

control individual wills are under his spell. For this purpose a smile, or a word of encouragement as a reward when the congregation reacts to the preacher's suggestion, is very helpful.

It is well for the preacher to keep out of view of the congregation until the service begins. His entrance is then more in the manner of a surprise than otherwise, and he captures the attention of the group. Some of the outstanding orators wait until just before they are to speak, and then walk on to the stage. They are greeted with an applause. Their entrance was a surprise. Pastors of the leading churches have found that the same is true with reference to their work. Their task is that of securing attention, of making everything of the service contribute to this end. They must have the spotlight thrown upon themselves in order to master or dominate the meeting.

Likewise to dominate an audience every part of the service must present one idea. Smith writes, "If a preacher has been able to present one idea to an audience, he has done a superb piece of work: Too many times the service scatters. The music presents one idea, the sermon another, the special features present another. The most effective service is one which hammers at one idea until it is driven deep into the hearts of the people" (*Op. cit.*, p. 72). This means the focusing of every activity of the service upon one thought, music, sermon, prayers, etc.

LAW 16. *Psychical fusion is necessary in order to create a congregation out of a crowd.* Too many times when an audience gathers it is an unrelated mass of individuals not fused into a psychical unity. When this is true the task of the minister in moving that crowd is almost impossible. Great speakers have found certain things necessary in order to get their message over with the audience. The same is true with the minister. (1) It is necessary that the crowd be in close physical proximity. A scattered audience spells defeat for the minister. Evangelists call their few people into a compact space, where bodily movements are almost impossible. (2) Be as close to the audience as possible. Great distance between minister and congregation breaks the physical atmosphere and makes it difficult to fuse the crowd together, or to produce the crowd mind. (3) It is necessary also to arouse the attention of the audience, or to focus that attention upon the speaker. Unless the minister is able to tie the tangled threads of the minds together in one

knot he will not be able to move the audience. (4) The preacher as far as possible must avoid all distractions of attention from himself and his message. (5) Finally as Jowett writes let the preacher be a wooer of his crowd. The "scraper" will fail in producing psychical fusion or mental union in the audience, while the wooer will arouse the emotions, and create religious sentiments that bring the minds of the congregation into a unity.

Jowett writes, "Go back to your wooing days, think of all the little devices . . . employed in order to woo the affections of the one you loved. Think too, of the little tendernesses paid, and the kindly services rendered when even the flickering response seemed to be a repulse. . . . Every great preacher is a wooer. . . . We need to woo our people. Let us speak a little more tenderly, Let us drop out the thunder and put in the restraint, and where the thunder has failed the lover may succeed" (*Apostolic Optimism*, pp. 273, 274).

Note: It is seen that this article deals entirely with the psychological elements, the human devices, and does not speak of the divine elements, such as conviction, the supernatural power of God in dealing with men. The human and divine phases are correlated by the minister in moving men.

NEW YORK CITY

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHELBY CORLETT

BIBLE SUNDAY

It is quite customary to observe the first Sunday in December as Universal Bible Sunday. This is fostered by the American Bible Society for the purpose of bringing their work before the church. But it also gives the pastor an excellent opportunity to preach on the Bible, and to bring his congregation to a new appreciation of its worth. We do not need a message in the way of defense of the Bible, but rather the issues of today demand a positive statement of fact concerning its inspiration, its message and its authority. The best way to preach on these facts of Christian faith which are being attacked today is not to recognize that anyone doubts what is being said, but preach it as if everybody should believe it just as you present it. Of course this demands

of the preacher to be true and correct in his presentation of his message.

Sermon Themes and Texts

Theme—The Indispensable Book.

Text—"If the foundations be destroyed, what can the righteous do?"

Theme—The Bible the Word of God.

Text—"God, who at sundry times and in divers manner spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Hebrews 1:1-2).

Theme—The Inspiration of the Bible.

Text—"All scripture is given by inspiration of God" (2 Timothy 3:16).

One pastor preached a series of sermons on "Influence of the Bible" under the following themes:

The Bible and Salvation (2 Timothy 3:10-17).

The Bible and Worship (Psalm 136:1-26).

The Bible and God (Luke 15:11-32).

The Bible and Christ (John 20:26-31).

The Bible and Conduct (Psalm 119:9-16).

The Bible and the Church (Acts 2:37-42).

The Bible and Service (Luke 10:25-37).

CHRISTMAS

The pastor has a wonderful opportunity to counteract much of the commercialized aspect of Christmas by emphasizing the true Christmas message. Also it gives opportunity to stress such important themes as the Virgin Birth, the Deity of Christ, and the Incarnation. No pastor should permit the Christmas season to pass without preaching a special message on the event which is being commemorated—the Birth of Jesus.

Theme—The Greatest Christmas Gift.

Text—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9).

Theme—The True Meaning of Christmas—The Incarnation.

Text—"That holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Theme—The Purpose of Jesus' Birth.

Text—"Thou shalt call his name JESUS; for he shall save his people from their sins" (Matthew 1:21).

Theme—Jesus Crowded Out.

Text—"There was no room for them in the inn" (Luke 2:7).

WATCH-NIGHT

It is a general custom to observe the closing hours of the old year in a Watch-Night service. There are numerous ways in which to conduct such a service, but owing to the exceptionally lengthy time used it is best to have a great variety with several brief intermissions. One portion of the service may be used in personal testimony; taking a retrospective view of the year, encouraging a personal examination of what the year has meant to the individuals, and what they have in prospect for the coming year. In the nature of the case this cannot be a "popcorn" service, yet those speaking should be encouraged to be brief. Another portion of the service may be used by those having charge of the different departments of the church: the Sunday school superintendent, W. F. M. S. president, N. Y. P. S. president, chairman of the board of stewards, the pastor, and others in local leadership, in which they will outline some plans for work during the new year. A service of this kind may be of great benefit to the program of the local church. The pastor or some visiting preacher should give a sermon somewhat in keeping with the occasion. The Watch-Night service should have a fine evangelistic appeal. There are those who have become lukewarm, others who have backslidden, perhaps others who have not been converted or sanctified, who may be challenged to make things right before entering the New Year. Encourage all to enter the New Year with victory.

TWO NEW USEFUL BOOKS

Recently two very fine and useful books for the preacher have fallen into our hands. One is entitled, *SERMON HEARTS*. It is exactly what its name implies, for it presents the gist or "heart" of one hundred and fifty sermons. This book is compiled by William H. Leach. It contains "notable sermons of the great preachers of our day and yesterday reduced to six hundred word outlines." It covers the Bible from Genesis to Revelation, and includes sermon hearts of preachers from Wesley to Chappell. A book of 320 pages, selling for \$2.00 at our own Publishing House.

BARBED ARROWS, by Roy L. Smith, is the other book which we found to be very interesting.

This book offers fifty sermons on various subjects by the author but boiled down to around six hundred words each. Dr. Smith has the reputation of "having a unique way of saying a volume of thought in a simple sentence." This book is filled with "seed thoughts" and any preacher will find it a valuable addition to his library. Priced at only \$1.50 from our own Publishing House.

A VALUABLE CONTRIBUTION

FUNDAMENTAL CHRISTIAN THEOLOGY, by Dr. A. M. Hills is perhaps the most valuable contribution made to holiness literature during this decade. Dr. Hills has the reputation of being one of the outstanding holiness preachers and teachers of this day. He has trained more successful holiness preachers than any living professor. His years of experience as a teacher of theology, his keenness of insight into present day conditions, his thorough scholastic training, and his work as a successful preacher thoroughly qualify him to write such a theological treatise. This work is in two volumes. Keratol binding sells for \$7.00, or \$3.50 each; and half-leather binding sells for \$8.00, or \$4.00 each. Convenient payment terms may be arranged by ordering them through our own Publishing House.

SYMPTOMS OF A DECLINING STATE.

To be read and pondered on the knees alone with God.

1. When you grow bolder with sin, or with temptations to sin, than you were in your more watchful state.

2. When you make light of those sins and infirmities which once seemed grievous and almost intolerable to you.

3. When you settle down to a course of Christian life that gives you but little labor, and leave out the hard and costly part.

4. When your God and Savior grows a little strange to you, and your religion consists in conversing with men and their books, and not with God and His Book.

5. When you delight more in hearing and talking, than in secret prayer and the Word.

6. When you read the Word more as a matter of duty, than as food in which your soul delights.

7. When you regard too much the eye of man, and too little the eye of God.

8. When you grow hot and eager about some disputed point, or in forwarding the interests of some party of Christians, more than about those matters which concern the great cause of Christ.

9. When you grow harsh and bitter toward those who differ from you, instead of feeling tenderly toward all who love Christ.

10. When you make light of preparing for the Lord's day, and the Lord's Supper, and think more of outward ordinances than you do of heart work.

11. When the joys of heaven and the love of God do not interest you, but you are thirsting after some worldly enjoyment and grow eager for it.

12. When the world grows sweeter to you and death and eternity are distasteful subjects.

All these are sure symptoms of a declining state.—*Marching Orders.*

PASTOR AND PEOPLE

In the Presbyterian church, and to a degree in all Protestant churches, the relation between pastor and people is very unique. We know of none in our social structure quite like it. In the first place, the pastor is invited to the pastorate. He may have had more or less to do with bringing about the call. Usually, however, in our church the pastor has very little to do with it. Some men for good and sufficient reasons may desire a call, but to "go after it" as men seek public office is very rare. In the second place, he comes to a position made for him. The physician and lawyer and merchant must build up their clientele, but the pastor finds it ready and waiting. In the third place, he is by formal contract promised such care and provision as will make for his comfort, and in addition a stipulated salary. Others, like teachers, have salaries promised by the public, but the promise to do all that is necessary for comfort is not included. In the fourth place, he receives immediate social acceptance, and usually is permitted to share personal and family secrets which are not given generally. These are special favors and privileges which even the apostles did not have in the same measure.

Privilege involves responsibility. Ministers are very liable to take these things as a matter of course or to demand them as a right. When that happens the highest type of relation becomes impossible, and the minister's work will not be as

fruitful as it otherwise might have been. We have seen a potentially happy and successful pastorate killed at the very start by a wrong attitude on the part of the minister. People should also be careful to fulfill their part. Having of their own volition invited a man to the pastorate, they are in duty bound to prevent him from regretting it. A cordial welcome, some delicate, appropriate attentions, ministry to his material necessities, do much to bring success. He is, as it were, a guest to be made to feel the hospitality. The first six months will do much to determine what the rest will be. Many are assuming new pastorates just now and these words may be fitting.—*Editorial in The Presbyterian.*

THERE IS A VAST DIFFERENCE

Between being sorry for sin, and sorry because your sin is found out;

Between confessing your sin, and confessing some other person's sins;

Between seeing your own faults, and seeing some other person's faults;

Between conversion of the head and conversion of the heart;

Between being led by the Holy Ghost and being led by your own imagination;

Between the spirit of meekness and the spirit of indifference;

Between suffering for Jesus's sake and suffering for your own ungodly work;

Between persecution for Christ's sake and persecution for your own hypocrisy;

Between contending for the faith, and striving for your own opinions;

Between the shout of victory, and the yell of triumph;

Between preaching "the Word of God"; and preaching some man's opinions.

Between being hid away with Christ in God, and being caught in the devil's fly-trap.—*AUTHOR UNKNOWN.*

LIBERALISM RESPONSIBLE FOR LOSSES

Losses in church membership in the United States during the past year are directly attributable to liberalism. Harold Paul Sloan, editor of *Christian Faith and Life*, says it in a recent issue.

From Prof. George H. Betts' volume, "The Beliefs of Seven Hundred Ministers," he finds that the order of the denominations with respect to their liberalism is as follows:

Congregational, Methodist, Presbyterians, Episcopalians, Baptists, Lutherans. Congregationalists are most liberal. Methodists are second. Baptists and Lutherans stand at the other end of the line as least liberal or most orthodox.

On the doctrine of the Trinity of God: Congregational ministers show 36 per cent believing; Methodists, 72 per cent; Presbyterians, 78 per cent; Baptists, 86 per cent; Episcopalians, 96 per cent; Lutherans, 99 per cent.

On the doctrine of the unique inspiration of the Bible: Congregational, 40 per cent; Methodist, 53 per cent; Presbyterian, 66 per cent; Episcopalian, 75 per cent; Baptist, 80 per cent; Lutheran, 90 per cent.

On our Lord's resurrection: Congregational, 36 per cent; Methodist, 74 per cent; Baptist, 82 per cent; Presbyterian, 86 per cent; Episcopalian, 100 per cent; Lutheran, 100 per cent.

On miracles, the percentages are: Congregational, 43 per cent; Methodist, 53 per cent; Presbyterian, 57 per cent; Baptist, 64 per cent; Episcopalian, 67 per cent; Lutheran, 98 per cent.

On the atonement for sin at the cross: Congregational, 20 per cent; Methodist, 60 per cent; Presbyterian, 57 per cent; Episcopalian, 68 per cent; Baptist, 75 per cent; Lutheran, 99 per cent.

These percentages, as added up, show the total percentage of faith is: Congregational, 30 per cent; Methodist, 61 per cent; Presbyterian, 70 per cent; Episcopal, 75 per cent; Baptist, 76 per cent; Lutheran, 96 per cent.

Dr. Sloan then shows that the percentage of gains and losses are in direct proportion to the percentage of belief and disbelief. The Congregational church shows great losses which she has tried to conceal by mergers with the Christian Connection and Evangelical Protestants. Methodism stands next with a loss of 43,211. Presbyterians hold third place with a loss of 22,763. Then come the Episcopalians with a gain of 16,522, the Baptists with a gain of 75,705, and the Lutherans with a gain of 56,108. In other words, the Lutherans show the highest percentage of gain and the highest percentage of faith. Baptists and Episcopalians stand exceedingly close in percentage of faith, namely, 76 and 75 per cent, and they stand exceedingly close in their percentage of gains, namely, .8 per cent and 1.3 per cent. Presbyterians and Methodists fall lower in their percentages of faith, and lower also in their membership returns, both denominations showing a loss.—*The Christian Standard.*

TEN COMMANDMENTS OF THE PEOPLE TO THEIR NEW PASTOR

1. Don't scold us, and we will like you better.
2. Don't call us ignorant since we know that, and don't like to be reminded of it.
3. Don't think that you know it all, for we did know some things before you came here.
4. Don't put a strong test after unchristianizing us, and then tell us that we never had any salvation, just for the sake of having a lot of seekers.
5. Don't crowd beefsteak down the throats of our young converts when they need milk. They may choke to death.
6. Don't be always boasting about your wonderful ancestry and the great things you have done in other places, without showing some of the traits of your greatness here.
7. Don't aim big sermons at us, they may knock us down. We want messages that will make us sit up and take notice.
8. Don't rail on our neighbor church members when they come in to hear you, so they will not come back to hear you again.
9. Don't forget what Jesus said in the 18th of Matthew about a brother being at fault. If you follow this rule you may save the church and yourself wholesale embarrassment and disgrace.
10. Pray for us.—*Selected.*

GREAT THEMES AND GREAT PREACHING

A certain minister was in the habit of selecting great themes for his sermons. He felt that his people should be led to think along the great facts and truths of the gospel. He said that if he could not be eloquent he could be instructive, and so he put into each sermon some great truths and facts, so that he might be a teacher, valuable, helpful and stimulating, even if he could not be sparkling and famous. With great earnestness and studiousness and conscientiousness, he worked, from week to week, and from year to year, and the people listened to him gladly, because they knew he would always have something to listen to that was worth while. He never neglected his preaching. He felt that this was one of the greatest duties and joys of his life. He put his heart and his prayers into his work, and the people came to realize that their preacher was one of the great preachers of the day.

One thing he was very particular about, and

that was to select great and appropriate texts. Let there be no mistake here. We may say, and say truthfully: "Every word of God is pure." But, for all that, there are some very great texts, and a great many of them, and each one should be selected, for its particular occasion, with great care, and emphasized with all possible force, when it is used. The sermon may be forgotten, or much of it, but if the text is lodged in the minds of the hearers, they will be much richer, in a very great way. The preacher who can plant great texts in the minds of his people is a great and valuable instructor.

A preacher whom we once knew was a very pleasant gentleman, and had considerable attractiveness. But he never made much impression as a preacher, and, in fact, never filled a large place as a preacher of the gospel. He took little themes, almost inconsequential, on small points of behavior, or everyday conduct, and did very little in the way of instruction or of stimulating faith. He did not seem to have the conception of the fact that he was sent out from the Lord with any direct or constraining message. He conducted each service in a quiet, inoffensive way. Probably few persons found fault with any particular thing he said. The trouble was that he chose small themes and dealt with them in a small way, and it was probably just because he was a rather small and unimportant man.

Someone said, "May the Lord save us from the middlin' doctor, and the middlin' teacher, but especially from the middlin' preacher." We are not so much afraid of those who may be of moderate eloquence, but we are particularly anxious about those who have small conceptions of the importance of the work and small enterprise in discharging their duties. Not every man can be conspicuously great, but everyone can do his best, and it is such a great thing to preach the great gospel, that anyone can really do his best, and in a really great way, if he puts himself into it with all his heart and mind and soul and strength, in the love and truth of God:

Workfulness was once defined as "treating great things as though they were small, and small things as though they were great." Thus, little things in social life are by some considered more important than religion, Christ, salvation, the Church and eternity. It would be well to think this definition over and see how it is in our own lives.—E. P. W., in *The Presbyterian*.

HOW TO PREPARE AN EXPOSITORY SERMON

This is the title of an excellent book written by Harold E. Knott, Professor of Homiletics, Eugene Bible University, Eugene, Oregon. There is no more fruitful method of preaching than exposition. All writers on preaching agree that it is the most effective form, yet very few of the modern preachers are using this method. Perhaps it is because they have not had instruction in preparing such messages, and there are very few books published from which a preacher may get definite help in preparing this type of message. This book is published with the idea of supplying this long-felt need and it very clearly sets forth the principles involved in expository preaching, how to study for and prepare such messages, and numbers of examples of expository sermon outlines are given. "Any preacher who will give the plan (expository preaching) a fair trial will find the preparation of sermons an increasingly delightful task, his study of the Word of God will have a more purposeful meaning, and his congregation will grow in grace and knowledge of our Lord and Saviour Jesus Christ;" so states the author in emphasizing the benefits of expository preaching. No matter how many books a preacher has studied or read on homiletics he will be profited by the study of this book. Young preachers in particular will reap untold benefits from its study. Any preacher who is interested in expository preaching will find the principles of such preaching clearly outlined in this book. There is no better way for a pastor to edify his people or to help them get established in spiritual things than by biblical preaching and the greatest of all biblical preaching is the expository method. Order this book from our Publishing House. Price, one dollar.

"Troubles"—The things which try and test the strength and the courage; the difficulties to be overcome, the heights to be scaled, the conflicts to be endured, the victories to be won. For things that challenge to best endeavors, that test one's mettle, that develop character and moral fiber, let God be praised. Physical tests and muscular training make for bodily strength and vigor; mental tests and intellectual training make for keenness of perception and clearness of thought; moral tests and spiritual conflicts make for strength of character and greater power for service.—Selected.

FACTS AND FIGURES

By E. J. FLEMING

Officially, the anti-God triumph is complete in Russia, actually it is largely a failure. The government, at the request of the Union of the Godless, has limited the sale of playing cards to those of a design representing religious caricatures. The ace represents the Holy Spirit; the knaves, St. Peter and the apostles. Cards will be adapted to the various religions professed in Russia. Destruction of stocks of Bibles imported from England is ordered, and prohibition of publication of religious books. The Bolshevik Press acknowledges, however, its failure completely to indoctrinate the peasants. Forty-five per cent of Leningrad teachers disapprove of anti-God education, and are being exhorted from Moscow to greater effort. Bibles, religious books and crucifixes are being jealously guarded and secretly distributed among peasants and children.—*Pentecostal Evangel*.

Washington, D. C., has been selected as national headquarters for the various orders and brotherhoods of the Roman Catholic churches in the United States. There are about twenty monasteries and convents in and around Washington, and they own land and property valued at more than ten million dollars.

The total population of the states of Chiapas, Vera Cruz, Durango, Tabasco and Yucatan is given as 2,900,000, and under the present laws sixty-one clergymen will be the quota for these five states of all denominations.

Despite the fact that our pocket books have been cut down to the size of the new United States paper money, more than \$666,000,000 of the old, large size bills are still out, most of it in banks, or hoarded by individuals.—*The Christian Herald*.

Negro illiteracy decreased 6.6 per cent in the United States during the past decade ending April 1, 1930, according to the report of the Census Bureau. Out of a population of 9,292,556, there were 1,513,892 illiterates, as against 1,842,161 illiterates in 1920 out of a population of 8,053,225.

Besides the Negro illiterates there were 4,283,753 illiterate persons in the United States, of whom 2,407,218 were whites. For native whites the percentage of illiteracy was 1.5; for foreign born

whites, 0.9; for Negroes 16.3; for other races 25.

By sections the percentage was 2.7 in the North and West; 8.2 in the South. In the North 4.7 per cent of the Negroes were illiterate; in the South, 19.7; in the West 3.3.—*Christian Advocate*.

Of the 1,250,000 children enrolled in the public schools of New York City it is estimated that one-third of them receive no religious training whatever.

The center of population of the United States is given by the Census Bureau as 2.9 miles north-east of Linton, Indiana. It moved 22.3 miles west and 7.6 miles south between 1920 and 1930.

A bulletin of the graduate school of the American University, Washington, D. C., shows a total of 7,807 American missionaries now stationed in 87 countries. Nearly one-half of these are in China, India and Japan. In China, 1,846; India, 1,352, and Japan, 515.

CONFERENCE WEEK

By LOGAN HALL

Say, in conference week, it's funny
How my pa gets in a sweat,
Waitin' 'round to see what happens,
And what minister we'll get!

Pa says, "What we need in this church
Is a man to raise the debt!"
Ma says, "First we need the people
Then the bills will all be met."

Old Mis J'ones drops in to see us
And she says, "There'll be a fuss
If they send a young upstarter
To be practicin' on us!"

An' Bill Jones, who goes with sister,
Says, "I'm gonna make a shift
If they send us an old-timer
That'll let the young folks drift."

'Ficial board all wants a preacher
Who'll make the old fire fall,
But my gang is fer a feller
That can coach at basket ball.

So I'm wonderin' how the preacher's
Gonna fit all down the line;
An' I'll tell you one thing certain
I don' want his job fer minel!

CHRISTMAS GREETING SUGGESTIONS

For Pastors and S. S. Superintendents



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Two Christmas folders as illustrated for the use of Pastors, Superintendents and others who wish to write their own Christmas message. Beautifully printed in full color on high grade white Velour Folding Enamel stock. Supplied flat ready for your printed or written message.

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Be sure in ordering to give name of folder wanted



C. L. 7



C. L. 8

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A delightful new method of expressing Christmas Greetings is to write or have printed a note or letter on stationery decorated with appropriate Christmas designs. We show here cuts of two designs each printed in attractive colors on heavy writing paper. Size $6\frac{1}{2} \times 10$ inches. Unlined envelopes to match.

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