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THE PREACHER AND HIS GOSPEL

By THE EDITOR

PAUL occasionally measured things by "my gospel," suggesting that there was an intimate connection between the gospel and the man who preaches it. The preacher is more than a phonograph record, more than a channel through which saving truth passes. Perhaps he would be glad to be impersonal and passive if the gospel could be the better preached thereby; but he is not given this prerogative. His personality enters into his message and truth is vital only in connection with personality. So the preacher is preaching himself whether he will or not. And to improve his preaching, the preacher must improve himself.

Take two instances: the preacher who takes on simplicity as an external thing usually becomes silly rather than simple; and the preacher who "works" to be "deep" usually just becomes "muddy" instead. But simplicity and depth are both fruits of sincerity and the way to attain them is to launch out into one's self—his better self; where condescension and pretense are alike despised.

Yesterday I read a description of a country. But my profit was not as large as it might have been because the writer passed from using the language of the street—not forbidden language, but expressions so common place as to savor of condescension—to the vocabulary of the technician. So that at one moment I felt that he was "beneath" himself, and the next that he was making a flourish of his specialized knowledge. And in either case I could not feel that he was fair with me. I would like for him to tell me what he saw and felt and thought just as "man to man." I resented what I call his insincerity.

And this is my thought regarding the preacher. He must not let me feel that he is "coming down" to me. And he must not allow me to feel that he is placing before me words and thoughts that he thinks I cannot understand. He must be honest and sincere with me. He must tell me what he knows and feels and thinks. If his message is not adapted to me, then it is a clash of personalities and a call for improvement on the part of us

both, and that is what we should want. For it is not truth in the abstract, but the gospel preached in the power of the Holy Ghost, sent down from heaven that saves and inspires and establishes men.

The preacher's cry to become a better preacher is a cry to become a better man; for the gospel which he preaches, although of universal content, is an interpretation and revelation of the "man sent from God" who proclaims it. And yet I pray more earnestly than ever, "O Lord, make better preachers out of us all!"

DEVOTIONAL

GOD'S WILLINGNESS AND MAN'S UNWILLINGNESS

By A. M. HILLS

O Jerusalem, Jerusalem, which killest the prophets and stoneth them that are sent unto thee: how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not! (Luke 13: 34.)

And when he was come near he beheld the city, and wept over it, saying, If thou hadst known in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes (Luke 19: 41).

ONE blessed truth of the Holy Word is that Jesus is a picture of God—God manifest in the flesh. Philip saith unto him, "Show us the Father, and it sufficeth us. Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." Jesus revealed the Father's *Atoning love*; He revealed the Father's *Mercy*; he revealed the Father's *Sympathy*; He revealed His *Indignation over sin*.

I. *We see in the text THE WILLINGNESS OF GOD to save all men."*

"For God so loved the world that he gave his only begotten Son."

"Come unto me *all ye* that labour, and I will give you rest."

"*Him that cometh* unto me I will in no wise cast out."

"A well of water springing up unto eternal life." Jesus spoke these words to the fallen woman of Samaria.

Jesus forgave a thief and murderer on the cross. Is Jesus doing such work now? Yes. Everywhere.

Valentine Burke was an old-time burglar, with a kit of tools and a gun always ready. His picture was in many a rogues' gallery. Twenty years of his life had been spent in prison. He was a big strong fellow with a hard face and a terrible tongue cursing sheriffs and jailers. Moody was holding his first meetings in St. Louis, publishing every word, at the same time that Burke was in the St. Louis jail waiting trial for a deed of daring. "How the Jailer at Philippi Got Caught!" was the headline of Moody's sermon one day. The paper was providentially thrown into Burke's cell and that phrase caught his eye. "Philippi," he said, with a chuckle, "that's a town in Illinois. I've been there." But when he found out that he was reading a sermon, he threw the paper down in a rage and cursed and paced his cell like an enraged tiger. But God got a grip on his heart. He read the sermon through, and said, "Twenty

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years I've been a jailbird. I've lived a dog of a life. I'm getting tired of it. What is it to be saved anyway. If there is any such God as that preacher is telling about, I'll find it out if it kills me." About midnight, after hours of remorse, and agony of prayer, he found Him. The next morning he spoke kindly to the guard and greeted the sheriff kindly as a friend and told him of his conversion. The sheriff said to the deputy, "Jim, keep your eye on Burke. He's playing the pious dodge. Next thing you know he'll be breaking jail."

At the trial, through failure of evidence, Burke was discharged. He started out in the world with the stamp of sin on his face, but with Christ in his heart, hunting for work and finding none. He prayed for a new face and God gave it to him. He again came to St. Louis, discouraged but still holding on to God. He was sent for by the sheriff who asked him, "Have you kept your religion?" "Yes, sir," was the reply. "Burke," said the sheriff, "I have had you shadowed every day you were in New York, for I thought you were a fraud. But I know you have lived an honest Christian life, and I want you to be deputy sheriff." When he died he was mourned by the Christians of St. Louis as a miracle of grace. Such cases are everywhere. There are thousands of them.

Jesus sanctified the people then. He prayed for it and died for it. He commanded His disciples to tarry. Is He doing it now? Yes, in ten thousand hearts. He has cleansed the hearts of drunkards, tobacco-enslaved, morphine victims, gamblers, hot-tempered people, and the fretful.

II. *Notice the unwillingness of men.*

"How oft would I—BUT YE WOULD NOT."

He would gladly have healed every palsied sinner, every fallen woman, every thief in all Palestine. He would gladly have enthroned himself in the love of every woman's heart—as *He did in the heart of Mary*. He would have taken the greed and the hate and the envy and ambition and murder out of every ruler's heart as He did out of Nicodemus and Joseph. He would gladly have saved all the people as He did his disciples. *But they would not.*

It is so now. God never invades the sacred precincts of the human will. In its own little sphere it is omnipotent. There is no such thing as saving a man against his will. Salvation and compulsion are contradictory terms. A man

can resist God and go to death and hell in spite of a heavenly Father's compassion and a Savior's dying love, and all the pleadings and importunings of the Holy Ghost.

If people are not saved *now* it is because *they will not be*. Every drunkard could be saved as well as the few. Jesus was willing to sanctify all His followers. He told 500 to tarry and wait, but only 120 waited and received the Holy Ghost. So now, people sit side by side; some accept, and some reject.

III. *The fate of those who will not have the blessings of God.*

It was something awful. Jesus foresaw it, and it well-nigh broke His heart. He saw the city and wept over it saying, "If thou hadst known." They had rejected Christ, their Passover. In gorgeous robes the priests still blew their silver trumpets, and rent the heavens chanting their unmeaning litanies. They had rejected the spotless Lamb of God, and in blindness of heart were sacrificing unmeaning lambs upon their rejected altars. The blood of Christ had been rejected, and the blood of their now unmeaning and worthless sacrifices was still flowing, and the smoke of unavailing offerings was still ascending; but it was sweet incense to God no longer. They still lifted the voice of prayer, but God would hear their prayers no more.

An incredible number of Passover pilgrims gathered in the doomed city. There was a few hours of hushed silence; but it was the ominous silence that preceded the bursting storm. Titus quickly drew a line of circumvallation around the doomed city, and began to crucify all the deserters who fled to him. They crucified Jesus and now *they are crucified.*

They would not have Jesus the bread of life; now they have no bread and the story of their famine is the most horrible in all literature. Mothers lost their maternal instincts and devoured their own children like hungry wolves. Whole houses were filled with unburied dead, which brought an awful pestilence. The city became a cage of furious madmen, a city of howling human wildbeasts, and cannibals—a human hell! They had cried to Pilate, "His blood be on us and on our children." And now, amid shrieks and flames and suicide and massacre, the temple is taken. The great altar of sacrifice is heaped with the slain and the courts of the temple swam deep in blood—six thousand women and children with a cry of despair and screams

of terror perished amid the blazing ruins of the cloisters. 1,337,490 perished in and around the city, and 101,700 were taken prisoners to be sold as slaves or to die fighting with wild beasts in the amphitheater. Titus was appalled and exclaimed, "It is the hand of God." Brother, if God dealt so with them for rejecting His Son, if we do the same, what may He not do to thee and me?

In this generation when there is so much preaching of the sweetest gospel that was ever preached, many are indulging in the awful luxury of saying, "No! No!" to God. Where is this going to end? Some day God will turn a deaf ear to them.

Harry B. was often pleaded with by a godly mother to give his heart to God. He answered, "O all I want is five minutes before I die to say, 'God have mercy on me.'" In a few months Rev. George Kulp was sent for to pray with him for he was dying. He had not prayed a minute before the poor dying man said, "Tell George not to pray too long. I'm in such agony I can't stand it." He had five minutes, but he couldn't pray.

A company of young men were in a revival, and resisted all appeals. They finally covenanted together that they would never ask anyone to pray for them. Time rolled on. Mrs. Williams, who was holding a revival in a certain city, was sitting at dinner one day. Someone ran to her from a house across the street to come and pray with one of those young men who was dying. She went, "Pray, pray, pray," came from the dying lips. She was a wonderful woman in prayer. She knelt and tried to pray but she could not. "Pray, pray pray!" She knelt and tried again, and the third time, but the Spirit would not help her to pray. The young man had resisted the Spirit, and when he wanted prayer it was too late.

And God has shown to the needy hearts of many of you Christians the meaning and importance of sanctification. And you have been saying, "No," to the Spirit. Dr. G. Campbell Morgan said at Keswick: "I will say now backsliding begins more often in this tent than anywhere else in England. It is on the height of the mountain where the light is shining that the wrong choices are made. I believe that up and down in the land there are hundreds of men and women who have been to Keswick and are infinitely worse ever since. The call came and they did not obey it. That is the

tragedy of it. Every convention the spiritual mountaintop creates a crisis and ever after it is higher or lower. Which shall it be?"

The seeking soul comes face to face with absolute surrender, full consecration and the death of the carnal mind. If one shrinks back and refuses to pay the price, the end will be open backsliding and ultimate death.

Dr. Vossler of Loveland, Colo., had twenty holiness people who held weekly prayermeetings in the church. He yielded to the persuasion of carnal members and turned the prayermeeting out of the church. They went to the general prayermeeting. After a year, he confessed that they were the strength of the church prayermeeting. He went to a holiness campmeeting and heard the truth again. He was called to Longmont to be pastor. His fashionable, worldly wife moved him to preach against sanctification. In two weeks he died wringing his hands and saying, "I'm a lost man. I'm a lost man!"

THE KIND OF SERMON I LIKE

One that tells me wherein I have erred and suggests a better course for me to follow.

One that exalts Christ as the Savior of the world.

One that makes me want to do something. One that stirs to action. If I go home without any desire, created by the sermon, to do something, to act upon its suggestion, I feel that my time has been poorly spent.

One that never antagonizes another religious sect or creed. Never unjustly or destructively criticizes an honest conviction or an honest doubt. There is a proper way to deal with an honest doubter but to unjustly ridicule from the pulpit is abusive. There is a correct way to deal with the honest conviction of another who we believe is wrong, but to criticize destructively from the pulpit is cowardly as well as un-Christian.

One that gives me some food for thought, that leaves something for me to figure out for myself, and does not try to do my thinking for me.

One that, when it portrays the attributes of God, causes me to see Him as a kind, loving, compassionate, forgiving Father and not a wrathful tyrant.

One that makes me love my fellowmen a little more.—DENNIS W. FOREMAN, in *Religious Telescope*.

EXPOSITIONAL

THE PROPHET AMOS—THE PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

THE FIFTH SERMON

"Woe to them that are at ease in Zion" (Ch. 6)

"Ah, ye that are easy in Israel,

And secure on the hill of Samaria;

Ye lords of the first of the nations,

And as gods to the household of Israel."

TURNING from the arraignment of the national worship with its abundance of sacrifice and elaborate ritual, the prophet analyzes the personal causes for the sins of Israel. Back of all the false worship, back of the cruel injustices lay a haughty, over-weening self-confidence, which led to ease, to self-exaltation, to luxuriousness, to revelry and careless indifference.

Whenever hopes are built upon other foundations than trust in God, when reliance is placed on material security of any kind, then we need beware lest suddenly these be swept away, and we find ourselves left deserted and alone. The Israelites as well as the inhabitants of Judah relied upon the natural fortifications of their cities. Situated on hills, as they were, they regarded them as impregnable, therefore they felt secure.

With this sense of security and their abundant wealth, they sat at ease. "Material prosperity often seems now, as it did of old," says Hastings, "to obliterate the thought of spiritual responsibility. We become rich and easy-going. But when a man says to himself—even if he would never venture to say it openly: 'Soul, take thine ease,' that, according to the verdict of Jesus, is the language of the utmost folly. For while God is working in Zion and all the energies of the Holy Ghost are exerted to save and bless men, it is anomalous that those of us who profess union with Him should be less strenuous. We need to be aroused to the fact that while the promises of the gospel are 'without money and without price,' there is yet a very real price to be paid for the blessings of Zion. Henry Drummond once said that, while the entrance fee to

the kingdom of God is nothing, the subscription is all that a man has. Our Lord's own life is characterized by this one fact, more almost than by any other, that in it there was no ease. He was always at peace, but never 'at ease'."

"Make haste, O man, to do

Whatever must be done;

Thou hast no time to lose in sloth,

Thy day will soon be gone.

"Up, then, with speed, and work;

Fling ease and self away;

This is no time for thee to sleep,

Up, watch, and work, and pray!"

—HORATIUS BONAR.

Why should Israel thus rest in implicit confidence in herself and thus be at ease? From whence came all the blessings that she had received? Had they not come from the hand of Jehovah, her God? If they would lift up their eyes and look, if they would turn their gaze to the east, and behold a kingdom, and then to the north and finally to the south, what might they see? Nations without as an extensive border as theirs. Nations that had felt the hand of the conqueror. Nations that were not as guilty as they because they had not known God. If these nations had been less blessed in as extensive a country, if they had been less guilty before God, would not Israel who had received greater blessings, and therein also as well as otherwise become more guilty, be doomed to fall? What have we nations or individuals that we have not received?

As a natural accompaniment to their feeling of ease was a giving up to selfish indulgence. They put far from them the day of divine judgment, and removing this far from their thoughts, they were the more bold in oppression. They pampered themselves with every form of luxurious furnishing for their homes, they fed themselves upon the choicest of food. Moreover they gave themselves over to revelry. "They tried to lead a merry life and a happy one," observes Woffendale. "They displayed ingenuity by inventing instruments to drive away dull care. As

David improved and introduced musical instruments into the service of God, so these men devised and fitted them for luxury and sensuality. But artificial music creates no divine harmony. It weakens the nature and ministers to the folly of men. When men sing instead of weeping, when mirth is unseasonable, unbridled, and licentious, it is void of everything that dignifies the mind and elevates the souls to God.

'There's not a string attuned to mirth
But has its chord in melancholy.'

In their revelry of song, they indulged in wine not in moderate measure in cups but using large vessels. Thus lost in riotous pleasure they had no thought for the sufferings and afflictions of their nation. Selfish pleasure blinds the eye to the burdens and the toils endured by others. There is a lawful pleasure which ministers to the well-being of man, but when pleasure is carried to excess when it has for its one end and aim the pampering of self, it sears the heart and conscience to the ills of others, and it becomes unlawful. Southey gives as the criterion of true pleasure the following: "Would you judge of the lawfulness or unlawfulness of pleasures, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

For all these sins, for their ease, their pride and confidence, their selfish indulgence and indifference, judgment was coming. Already the wrath of the Lord their God was uttered against them. Their arrogance was abhorred and their palaces only stirred the sentence of hatred and condemnation.

"So comes a reckoning when the banquet's o'er,
The dreadful reckoning, and men smile no more."

In this sentence of doom they were committed to captivity, yea, among the very first they were to go. Moreover ghastly and fearful were to be the scenes that should surround these captives. In the palace where the throng had met, where there had been revelry and the song of the viol, would come the plague, and even though ten men had been left therein, they would fall beneath its deadly grip. As they fall one by one, and a kinsman takes up a dead man to perform the rite of burning seeking to know whether there may be others still in the house that

should be carried forth, he calls to one in the 'innermost parts' in sepulchral tones, "Is there yet any with thee?" As Pusey gives the picture, this man in the inner recesses of the house "was the one survivor of the ten, and he too, sick. The question, Is there yet any with thee? inquires whether there was anyone alive, to succor, or dead, to burn? There was none. All, even the bodies, had now been removed; one only remained, of all the hum, din, and throng, in that abode of luxury, one only in the extremity of its untenanted chambers. Probably the sick man was going to speak of God. The uncle breaks in upon his NO! with Hush! for we may not make mention of the name of the Lord! Times of plague are, with the most, times of religious despair. They who had not feared God in their prosperity, do nothing but fear Him then. Fear, without love, turns men more away from God. He feels then the presence and power of God whom he had forgotten. He owns Him as the Author of his miseries; but, not having known Him before, he knows Him now in no other relation. The words then, 'for not to be mentioned is the name of the Lord,' are very probably the voice of despair. 'It is useless to name Him now. We did not name His name in life. It is not for us to name it now, in death!'"

How different are the two pictures given us. In one we have all the ease and luxury of material wealth, all the mirth of wine and song. In the other the midnight of despair and death without hope and without God. Yet he who shares the one, shares also the other.

"With equal pace impartial fate

Knocks at the palace as the cottage gate."

—HORACE.

In this overwhelming disaster that is to sweep over the land all will be included; the palaces will fall, and also the little houses shall be rent with clefts. The rich with their profane debauchery and the poor man with his humble abode, but the disaster falls primarily for the sins of the rich.

Should they think it strange that such evil was to befall them? Did they not know that the providences of God were unalterable? Did they not know that He ruled in righteousness and truth? Did they ever see horses run upon a cliff? Would the plowman try to drive his oxen thither? Such a thing would be absurd. They all knew that right well. But did they not know also that it was equally absurd "to

seek gain from injustice and oppression, to which God had annexed loss and woe, temporal and eternal? More easy to change the course of nature, than the course of God's providence or the laws of His just retribution. They had changed the sweet laws of justice and equity into the gall of oppression, and the healthful fruit of righteousness, whereof they had received the seed from God, into the life-destroying poison of sin. Better to have plowed the rock with oxen for food! For now, where they looked for prosperity, they found not barrenness, but death."—PUSEY.

Added to this folly of theirs in thinking that the laws of justice and equity might be turned aside was the fact that they rejoiced in that which actually had no existence, "a thing of nought," that which had no reality in fact. They thought they had a strong kingdom and mighty power was theirs, that they had won this by their own strength, when already the nation stood on the horizon which would bring doom and destruction upon their land from the north to the south.

Such was the sentence of judgment upon Israel, and such is the sentence not only upon nations who defy the laws of God and man, but also upon individuals. To disregard the principles of equity and justice and fail to let the heart beat with love and sympathy for the burdens of others, to live in selfish ease and contented pride will ever bring the pronouncement of condemnation.

"Lord, lead the way the Savior went,
By lane and cell obscure,
And let love's treasures still be spent,
Like His, upon the poor.

"Like Him, through scenes of deep distress,
Who bore the world's sad weight,
We, in their crowded loneliness,
Would seek the desolate.

"For Thou hast placed us side by side
In this wide world of ill;
And that Thy followers may be tried,
The poor are with us still."

—WILLIAM CROSWELL.

In seeking for texts, there are two that stand out very distinctly in this chapter. The first one is found in verse one, "Woe to them that are at ease in Zion." The theme may be simply four words of the text, "At ease in Zion," and subdivisions as practical needs suggest may be used.

There are those who are at ease in Zion, being negligent regarding their own spiritual progress and advancement. Moreover, oftentimes they are at ease without zeal for the welfare in spiritual matters of the community in which they live and finally they may be at ease with respect to the great general interests of the church, the extension of the kingdom at home and abroad, the great missionary interests.

The other outstanding text of this chapter expresses the thought of the foregoing text in a more specific way. It is the last half of verse six, "They are not grieved for the affliction of Joseph." No spiritual burden might be used for the theme if we desired to apply it especially to our own people. Then we could follow with a development, first along the line of the responsibility resting upon the Christian to carry a spiritual burden, the privilege entailed in carrying such a burden, that thereby we enter into the sufferings of Christ, and the fruit resulting from such a burden. In connection with this text it might be of interest to note the outline given by Hastings, he gives three thoughts as suggested by the passage, first "an appeal to the feelings—in the word Joseph. The word Joseph is significant. The northern kingdom consisted of several tribes; among them the chief were those of Manasseh and Ephraim, descended from Joseph so the mention of Joseph here is an appeal to patriotism—Joseph the great ancestor of these tribes, the favored by Jehovah, the idol of the people." Then Hastings continues in giving in his next point the statement of fact—"the affliction of Joseph," explaining that we are responsible to see the dark shadows in the lives of others and bear a burden for them. Finally there is the fault charged, "they are not grieved."

Other thoughts might be brought from texts in this chapter, the evils of unbridled pleasure and intemperance might be dwelt upon by using verses 3-6, and the folly of trusting in our strength or that which is wrought by our own power might be deduced from the reproach, "Ye rejoice in a thing of nought."

To Make You Smile

A West Virginia Negro, a blacksmith, recently announced a change in his business as follows:

"Notice—De copardnership heretofore resisting between me and Mose Skinner is hereby resolved. Dem what owed de firm will settle with me, and what de firm owes will settle with Mose."—*The Pathfinder*.

HINTS TO FISHERMEN

By C. E. CORNELL

A Prison Prayer Opens Burma

Soon after Adoniram Judson reached Burma he was arrested as a prisoner of war by the Burmans, who were at war with the English. Although he was not an Englishman but an American, he obtained no exemption. Judson spent 21 months in prison, fever-ridden and subject to malicious brutality. No doubt reading of Peter's experience in prison greatly heartened the apostle to Burma—the consciousness that though man seemed to be against him, God was surely present in power and potency. His bride was his constant inspiration and she did all that it is possible for a human being to do in such circumstances. She was perfectly familiar with the Burman language and of a presence that won respect even among barbarians, so that she walked unharmed in the midst of a hostile city with no earthly protector.

While Mr. and Mrs. Judson were persons of prayer, their persons were *prayers*—the righteous personality that stuck to high duty and remained faithful to high tasks. Prayer plus work is the summing up of the story of every missionary conquest. We are sometimes under the impression that we are doing a great work in the world when in reality we are merely puttering around some big thing God has given us to do.

Christ, the Worker

Rev. M. G. Gosselink writing in *The Christian Herald*, on the above topic, says, "Jesus was conscientious in His work. Everything he did was of first quality. He didn't have to be watched. He didn't have to be prodded. If all workers were such as He, there would be no need of time-clocks; of overseers; and of the whole system of keeping check on labor. Fidelity counts. Faithfulness in the kingdom of heaven will be properly rewarded. 'Be thou faithful unto death, and I will give thee a crown of life.'"

The whole life of Christ was one of consecration. "He came not to be ministered unto, but to minister, and to give his life a ransom for many." He spent His strength in ministry to the multitudes. He was in truth, "His brother's keeper." He has called us to the same task.

He said, "Go, labour in my vineyard." He didn't say, "Go, and sit down in my vineyard under the vines, and eat the delicious grapes," but He said, "*Go labor.*" If we as Christians worked more earnestly and zealously for Christ, we would enjoy our spiritual work more, and He would have an abundant increase of fruits. "Work—thank God, for the might of it, The ardor, the urge, the delight of it— Work that springs from the heart's desire, Setting the soul and the brain on fire. O, what is so good as the heat of it? And what is so glad as the beat of it? And what is so kind as the stern command, Challenging brain, and heart, and hand?"

Bible Meaning of the Seven Graces

The following from Adam Clarke is suggestive: Virtue—Courage or fortitude, the energy to be used in the Christian calling.

Knowledge—True wisdom by which your faith will be increased and your courage directed and preserved from degeneration into rashness.

Temperance—(self-control)—Keeping every sense under proper restraint, and never permitting the animal part to subjugate the rational.

Patience—Bearing all trials and difficulties with an even mind, enduring in all, and persevering through all.

Godliness—Piety toward God; a deep reverential, religious fear; not only worshipping God with every becoming outward act, but adoring, loving and magnifying Him in the heart; a disposition indispensable to salvation.

Brotherly Kindness—The strongest attachment to Christ's flock; feeling each as a member of your own body.

Charity—Love to the whole human race, even to your persecutors.

The Bible, the Greatest Book in the World

The Literary Digest said: "Translated into six hundred languages, the Bible is more read in China than Confucius, more read in India than the Vedas, more read in Italy than Vergil, more read in Greece than Homer. Recent archaeological research verifies every line of Scripture."

Henry Ward Beecher once said, "The Bible

stands alone in human literature in its elevated conception of manhood, in character and conduct." To know the Book, not only theoretically but practically and experimentally, to enjoy the salvation that it teaches, is the greatest knowledge, and will cure the ills of the world.

Sparks from the Anvil

Animals are such agreeable friends—they ask no questions. They pass no criticisms.—GEORGE ELIOT.

Carelessness does more harm than a want of knowledge.—FRANKLIN.

Great men rejoice in adversity just as brave soldiers triumph in war.—SENECA.

The intent and not the deed is in our power; and therefore, who dares greatly, does greatly.—BROWN.

The "Amen Corner"

Original Methodism was considered "peculiar" because of the "Amen Corner." Here gathered a number of substantial Christian men and women, who responded to the *telling points* of the preacher with a vociferous Amen! But this corner has long since been abandoned by the Methodists. A few Amens come from the congregation nowadays, but not many. The Nazarenes are making a heroic effort to perpetuate the Amens. The following relative to the Original Amen Corner will be of unusual interest.

Notable amongst the corners of old London is that denoted "Amen" (writes P. H. Ditchfield in T. P.'s and Cassell's Weekly.) You come across it very surprisingly, perhaps, after an altercation with your publisher, or a disappointment in not securing the exact book you want, and then you will find yourself at the end of Paternoster Row in this little paradise, a green oasis in the midst of turbulent streets and noisy crowds. Whence did it derive its name?

This is evidently connected with the nomenclature of Paternoster Row, Ave Maria Lane, and Creed Lane. It must be remembered that a ball surrounded the precincts of St. Paul's Cathedral, and the famous Row was just outside the boundary. In mediæval times the church used to favor processions, and often the clergy of St. Paul's, attended by choristers at various times, were accustomed to perambulate the streets nigh the cathedral and the singers chanted as they went. When they turned into

the narrow thoroughfare they commenced to sing the Paternoster, and when they came to Amen Corner they finished their recitation of the Lord's Prayer. Then they turned south and chanted the Ave Maria as they passed along, and when that was finished the solemn chanting of the Creed was heard as the procession moved along Creed Lane.

This seems to be a better explanation of the names than that devised by John Stow, who stated that Paternoster was so named "because of stationers, or text-writers, that dwelt there who wrote and sold all sorts of books then in use: A. B. C., with the Pater Noster, Ave, Creed, Graces, etc. There dwelt the turners of beads, and they are called Paternoster makers. At the end of Paternoster Row in Ave Maria Lane, so called upon the like occasion of text-makers and bead-makers then dwelling there." These artificers were called paternosters, and turned beads for rosaries. One Richard Russell described as a paternoster was living here in 1349. It seems to me better to accept the former explanation.

This little precinct called Amen Corner is separated from the street by a wall pierced by a handsome gateway. The College of Physicians was in the lane before the Great Fire, but it was burned down, and a canon's house erected on the site. Within the Corner and Amen Court are the dwellings of the canons of St. Paul's and other officials, wherein the former can write their sermons and live in peace, and not be distracted by the roll of constant traffic in this quiet little oasis.

Spear Points

"The world is long on religion but short on Christianity."

"A man is not necessarily a Christian merely because he attends church, any more than a wheelbarrow is an automobile because it is kept in a garage."

"It's impossible to introduce others to Jesus if you do not know Him yourself."

"It's half devotion that makes hard devotion."

"True religion will operate between Sundays."

"Christianity knows no bargain counter religion; it calls for full submission to Christ."

"Carve your name on human hearts. They are better than marble."

"To be nameless in worthy deeds is a mighty poor biography to leave."

—DR. ISAAC WARD.

HOMILETICAL

THE HAPPY MAN

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God" (Psalm 146:5).

The Bible has much to say about happiness or joy. It never fails to show where such may be found, and of what it consists. In this Psalm we have both the source and nature of true happiness.

I. HAPPINESS IS FOUND BY THOSE WHO POSSESS GOD.

God is the only source of lasting joy. If we hope in things, certain failure is sure to result; because things cannot produce lasting happiness. The same may be said of persons, they cannot give us lasting joys. To have God for our help; and to have hope in the Lord is to possess everlasting happiness. Poverty cannot destroy it, nor men take it away. Strange as it may seem, God's joy is in possessing us, and our joy is in possessing Him. In this relationship redemption is complete.

II. THE NATURE OF HAPPINESS WE FIND IN GOD

1. Because He "Keepeth truth forever" (v. 6).

God never will break His promises, nor will He fail those who trust in Him. He cannot disappoint us, for "He keepeth truth forever." He will help when we need help. Our hope is secure for it is in the covenant-keeping God of Jacob.

Let this stimulate our faith in times of trouble and fears. God cannot fail us, He will help us. Surely this should make us happy.

2. Because "He executeth judgment for the oppressed" (v. 7). The wicked oppress the righteous. They distress them with their persecutions. They deny them of their rights, and slander them in hatred. The devil adds his power to trouble them and afflict them in many ways. But God will execute judgment. He will deliver His people from the power of their foes. He will not condemn them, but will judge them righteously. We are safe while in His hands. For He understands us fully, sympathizes with us in our troubles. This should make us happy.

3. Because "The Lord giveth food to the hungry (v. 7). Can we be starved while such a promise stands? Have not the saints a perfect right to claim this promise? Can God not fulfill it? Will He fail to do so? If we believe Him in this, then be happy, because our bread is sure.

4. Because "The Lord looseth the prisoners." Our happiness is in freedom, the freedom which the Son gives. Liberty from fear, from evil, from men, from the world's ways and fashions, from worry, from death, and from the grave. Can anything hold us prisoners when the Lord looseth us?" Then be happy in the liberty which the Lord doth give.

5. Because "The Lord openeth the eyes of the blind." Here true happiness is in being able to see. See what the wicked can never see. We see God, and hope, and heaven, and our eternal home, and life, and eternal bliss. We see values in afflictions, enlargement in distress, power in weakness, help in temptation. Much is seen by those whose eyes have been opened.

6. Because "The Lord raiseth them that are bowed down." This is exaltation to a place of honor. Made kings, and priests unto God. Rights and privileges are now ours. Power in prayer, in faith, can we conquer the world.

7. Because "The Lord loveth the righteous." Our happiness is in being loved of God.

JUSTIFICATION

(Rom. 5: 1)

I. AN EVANGELICAL ACT

1. An act of God's free grace (Catechism).
2. As to the origin (Rom. 3: 24; Heb. 9: 12; Matt. 20: 28).
3. As to the cause (Rom. 3: 25, 26; 1 John 4: 10).
4. As to the agent (Rom. 8: 33; Gal. 3: 8; Isa. 50: 8).

II. THE ESSENTIAL GROUND OF JUSTIFICATION (Christ).

1. He took our law place (2 Cor. 5: 21; Acts 13: 38, 39).
2. His blood (1 John 1: 7; Rom. 5: 9; Matt. 36: 28).

3. His resurrection (Rom. 4: 25).
4. His obedience (Rom. 5: 10; Phil. 2: 8; 1 Pet. 1: 2).

III. IT CHANGES OUR RELATION

1. Our state by nature (Children of wrath) (Eph. 2: 3).
2. Our state of grace (Pardoned) (Eph. 1: 7).
3. It is therefore a judicial act by which he places the sinner in right relation to himself (Gal. 2: 20).
4. By his great grace (Eph. 2: 8, 9; John 6: 44).
5. By faith (Rom. 2: 28, 29; 1: 16, 17; Phil. 3: 9).
6. We become sons and heirs (Rom. 8: 15, 17; Gal. 4: 5, 6).

IV. THE EXPERIMENTAL EFFECTS, OR EVIDENCES

1. Peace with God (forgiveness of sins) (Rom. 5: 1).
2. Peace of God (God-like peace) (Phil. 4: 7).
3. Crucified affections and lusts (Gal. 5: 24).
4. Faithful in every good work (Col. 1: 10, 11).
5. Holy conversation and godliness (2 Pet. 3: 10, 11).
6. Overcoming the world, flesh and the devil (John 5: 4, 5).—*Selected.*

GOD'S CARE FOR US

By E. M. VAUGHT

TEXT—*For he careth for you* (1 Peter 5: 7).

I. HE CARES FOR OUR BODIES

1. "If God so clothe the grass of the field . . . shall he not much more clothe you, O ye of little faith?" (Matt. 6: 30).
2. "Himself took our infirmities, and bare our sickness" (Matt. 8: 17).
3. "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8: 23).

II. HE CARES FOR OUR MENTAL DISTRESS

1. "Take ye no thought how or what thing ye shall answer or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke 12: 11, 12).
2. "Casting all your care upon him, for He careth for you" (1 Peter 5: 7).

III. HE CARES FOR OUR PERSONAL WELFARE

1. "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psa. 84: 11).
2. "And we know that all things work together for good to them that love God" (Rom. 8: 28).

IV. HE CARES FOR OUR SOUL

1. "I have laid help upon one that is mighty" (Psa. 89: 19).
2. "He gave His only begotten Son that whosoever believeth on him should not perish but have everlasting life" (John 3: 16).
3. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5: 23).

BUDGET BALLAST

By WILLIAM G. HESLOP
(STUDY TWO)

I. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matthew 4: 16).

The missionary message is an old message. Notice the sad condition of the *people*:

1. Sitting in darkness.
2. Sitting in the region and shadow of death. Heathen religions are not all right. *The people are sitting in darkness.* Heathen religions are not more suitable to the needs of the people. *They are sitting helpless in the region of death.* Heathen religions are not more adapted to their peculiar surroundings and habits. *They are sitting hopeless in the shadow of death.* God's Word settles it. Without Jesus Christ *they are and shall remain* in thick, black, impenetrable darkness.

"Christianity is a missionary religion because it claims, and justly claims, to be superior to all other religions."

"I know of a world that is sunk in a shame,
Where hearts oft faint and tire;
But I know of a Name, a precious Name,
That can set that world on fire;
Its sound is sweet, its letters flame;
I know of a name, a precious name,
'Tis Jesus."

II. "Follow me and I will make you fishers of men" (Matthew 4: 19).

Men. *Fishers* of men. To be a *follower* of the Christ is to be a *fisher* of men. Following and fishing is faith and works. If you are a follower you are a fisher.

"No man can follow Christ without following Him to the uttermost part of the earth."

"Never a day nears its sunset
Never the sea turneth tide

But lamps are gone out in the darkness,
 Poor sinners for whom Christ died."

"Would you have been content to live and to die without having known Christ? For yourself it would have been an immense loss, and by delaying to give to heathen nations the gospel, *you* are inflicting this great loss upon *them*."

"A soldier was once missed amid the bustle of the great battle, his officer went in search of him and found him *amusing himself in a flower garden*. He excused himself by telling the officer that he was *not doing any harm*. He was tried, convicted and shot."

"Jesus I fain would find
 Thy zeal for God in me.
 Thy yearning pity for mankind
 Thy burning charity."

III. "And they immediately left the ship, and their father, and followed him."

Forsaking
 following
 ishing

This is always the divine order. Everything must bend to soul winning.

"I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ."

"Of all the sacrifices there is none in the sight of the almighty God equal to zeal for souls."

"Dying? Yes, dying in thousands,

A hopeless, despairing death;
 Can we not hear them calling—
 Pleading with bated breath?

Will no one come over and bring us light;
 Must we perish in darkness darker than night?"

When Robert Moffatt, the Cheshire gardener, offered himself as a missionary, some of his friends thought and some of them actually said that his brains were turned. His reply was, "Turned? So they are. *But they are turned the right way.*"

"Do you say, as an excuse for remaining here, that, 'There is work enough at home to do?'"
 "If you are honest, then you are hard at work. Have you led a soul to Christ during the past year?"

IV. "Ye are the salt of the earth" (Matthew 5:13).

Ye (not someone else) are (not shall be) *the salt* (preserving) of the earth (not only England and America).

Salt preserves from decay, corruption, putrefac-

tion. But for the sea with its salt men could not live.

Barnes says that "Christians are to keep the world from entire moral corruption . . . they save the world from universal vice and crime."

- Notice:
1. Christians are the salt (not only preachers, and priests, and bishops, but *ye*).
 2. To keep *the world* from corruption and death.
 3. To save *the world* from universal death and damnation.

"What could be more wonderful than to be welcomed in the land of cannibals by children singing hymns!"

"Say! are you straitened in spirit?"

Say! does *one* passion abide?

O say are you spending your heart's blood
 For sinners for whom Christ died?"

"Behold a hopeless world! See a huge whirlpool. Deathless spirits, rushing with ever increasing velocity in the round of time; powerless to help themselves, without God, without Christ, without hope. *Pause* until you get a clear vision of this awful sight."

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Preach It and Weep

It was a one-man church, and candidates for the pulpit were being heard. An applicant came and preached on the text, "The wicked shall be turned into hell." The rich man turned thumbs down on him. This preacher was followed by another who by a strange coincidence used the same text. The rich man said, "He'll do, call him." Folks were amazed. "Why, he had the same text as the other minister," they said. "True," replied the rich man, "he preached that the wicked would be turned into hell all right, but he was, oh, so sorry, while the other man was glad of it."—*Sunday School Times*.

As Ye Forgive Men

When John Wesley came to America to serve as a missionary to the American Indians, he sailed on the same vessel with General Oglethorpe, who was coming to take up his duties as Governor of Georgia. One day Mr. Wesley heard a great commotion in the governor's cabin. Stepping up to inquire as to the trouble, he found the governor in a great rage. He said, "Mr. Wesley, you must excuse me; I have met with a provocation too great for man to bear.

You know, the only wine I drink is Cyprus wine; I therefore provided myself with several dozens of it, and this villain (his servant) has drunk the whole of it; but I will be revenged upon him. I have ordered him to be tied hand and foot and placed on the man-of-war, for I never forgive." "Then I hope, sir," said Mr. Wesley, looking calmly at him, "you never sin." The governor was so rebuked by the reproof that he forgave the servant on the spot and ordered his immediate release.—*Selected.*

Crucify the Hows and Whys!

On a Sunday I found myself (wrote Dr. A. J. Gordon) in a country town among strangers. My steps were led for the morning service to a plain, unpretending little church. I thought to find the peace of God's house; rest in God's Word, cheer for His love, and fellowship with His people; for God is the same always and everywhere. But I did not expect to hear a message to *me* from a strange pulpit, by a stranger's voice. Yet that is what I did hear. I brought away just one sentence in my mind that I think was a message of God to me. It was in the closing prayer, after a sermon addressed to those halting and hesitating about coming to Christ. "O God! help us to get rid of our questionings; help us to crucify our whys and *hows*" (cf. Gal. 5:24 with 6:14). Crucifixion is a shameful and ignominious death. That is what is to be done with doubts and questionings—put them to death, without any mercy or favor.—*Watchword.*

The Widow's Mite

Dr. A. B. Simpson has retold the story of king Theodosius and the widow Eudoxia, as follows: "There is a very beautiful ancient legend which represents the emperor Theodosius as having built a costly temple in Constantinople, his imperial city; and having emblazoned on its front in letters of gold, 'This church the emperor Theodosius built for God.' When the day of dedication came, the princes and prelates of the empire were assembled with great pomp, for the opening services. As the emperor was about to enter, he noticed with astonishment and anger that the inscription had been removed and another added in its place: 'This Church the Widow Eudoxia built for God.' The ceremonies were suspended, and the police were sent to search for the presuming woman who had dared thus to insult the emperor. After a long search they found a poor widow outside the city walls in a little cabin, who answered to this name. She

was summoned before the emperor and asked what she had ever done to build the temple. She replied with honest words that she had done nothing and claimed no credit; that indeed she was too poor to do anything for the costly edifice which she knew was rising for her Savior, and for which the costly stones had been daily drawn past her roadway along the rough and rocky path, until her heart had often longed to do something to help; but she was too poor to do aught. She confessed, however, that she had done one little thing; she had often gone to the roadside and pulled the long grass and spread it over the rough rocks where the oxen drew the polished stones, and where she feared they would be jarred and disfigured, and thus she had smoothed the path for the builders, though she could do no more. She had not even dared to come to the opening service, but had rejoiced in her little cabin, and thanked God that the work had been accomplished.

"The emperor was deeply moved by her story, and the old legend adds, he subdued his passion, and modestly assumed that some unseen and supernatural hand had come, unknown to any earthly eye, and had given to the poor widow the honor that was due to her, rather than to the emperor; because all that he had done had cost him nothing, while hers was perhaps the only true service of sacrifice and love that had been expended upon that gorgeous edifice, and to her God had given the honor which love alone has the right to claim. So still, celestial eyes are watching, and celestial hands are recording for each of us the need of true merit and eternal recompense which love and sacrifice shall ever claim above all the pretensions of self-sufficient human pride."

The Man with the Muck-rake

"The Interpreter takes them apart again, and has them first in a room where there was a man that could look no way but downwards, with a muck-rake in his hand. There stood also One over his head, with a celestial crown in His hand, and proffered to give him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks and the dust of the floor. Then said Christiana, 'I persuade myself that I know somewhat the meaning of this; for this is a figure of a man of this world; is it not, good sir?' 'Thou hast said the right,' said the Interpreter; 'and his muck-rake doth show his carnal mind. And whereas thou seest him rather

give heed to rake up straws and sticks, and the dust of the floor, than to what he says that calls to him from above, with the celestial crown in his hand, it is to show that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.' Then said Christiana, 'Oh, deliver me from this muck-rake!' 'That prayer,' said the Interpreter, 'has lain by till it is almost rusty. Give me not riches (Prov. 30: 8) is scarce the prayer of one in ten thousand. Straws and sticks and dust, with most, are the great things now looked after.'—JOHN BUNYAN.

Service not a Matter of Choice

At the Student Volunteer Convention held in Nashville, Tennessee, a few years ago, the following incident was told by one of the speakers: A wealthy American living in Paris was persuaded by some of his friends to try to get an appointment from President Roosevelt as a member of the American Embassy in Paris. They said it would help him socially and give him more prestige. So he came to Washington, and when he had gained an audience with the President, he said, "I think I could serve my country, perhaps, if I should have this appointment in Paris." But Mr. Roosevelt interrupted him with the words, "My young friend, a man desiring to serve his country does not begin by saying where he is going to serve."—*Selected.*

Father's Will

An old man was walking to church reading his Testament as he walked. A friend met him and said, "Good morning, neighbor." "Good morning," replied the old man; "I am reading my Father's will as I walk along." "Well, what has He left you?" "Why, He has bequeathed me a hundredfold more in this life, and, in the world to come, life everlasting!" It happened that his neighbor was in peculiar trouble at the time, and the Christian man's response was a word in season, bringing great comfort to him.—*Selected.*

Queen Victoria and the "Messiah"

In one of his addresses at Keswick, Dr. Pier-son told the following anecdote of queen Victoria, and appealed to all present to follow her example in this matter. He said, "In that same year in which she was crowned there was a series of festivities, closing with the performance

of Handel's 'Messiah.' I have observed that whenever you perform that oratorio in Great Britain, and the Hallelujah Chorus comes to be sung, you all rise to your feet. Those who had to do with the instruction of the queen concerning court manners, informed her that it would be a great violation of court etiquette to rise, as it was the prerogative of royalty to remain seated when the multitude stood. So when the chorus began and the whole multitude rose, the queen, desirous to testify for Christ, yearned to stand up, too; but she remembered her instructions, and like an obedient young sovereign, retained her seat. As the singers went on:

'Hallelujah! Hallelujah! Hallelujah!

For the Lord God Omnipotent reigneth,'
the queen almost had to take hold of the sides of her chair to keep from standing up. But when they reached that magnificent passage:

'King of kings

And Lord of lords,'

the queen forgot her court instructions and the manners of royalty. Meekly rising to her feet, she folded her arms over her breast, and bowed her head with the crown of British empire on her brow.

'Bring forth the royal diadem,
And crown Him Lord of all.'"

—*Selected.*

Vacant Temples

It is said that when Pompey captured Jerusalem he entered the temple. On reaching the vast curtain that hung across the "holy of holies," into which none but the high priest could enter, and that only on one day of the year, he wondered what the dark recess might contain. He drew the veil aside, but the glory had departed and there was nothing there. How many people today are like that? Temples without a God. All beautiful outside. But when we lift the veil and pass beyond to where the glory should be, there is nothing to be seen. The glory is gone.—*Selected.*

Tranquility

Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth.
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth.

—HENRY WADSWORTH LONGFELLOW.

PRACTICAL

A CONCEPTION OF THE NAZARENE PASTOR'S RESPONSIBILITY

By L. A. REED

PART THREE

THE pastor should be zealous about the development of his connectional interests—local, district and general.

The demands which are made upon a pastor in this age are such that he cannot be a one groove man. He must, as it were, have enough hands to keep his finger on every pulse of the church. This is especially true of the Sunday school, the W. F. M. S., and the Young People's Society. He must show enough interest in the Sabbath school to be there ahead of time, and always at the service of the Sunday school superintendent. It would not be a bad idea for him to greet people at the door. We do not contend that he should teach a class. In fact it is preferable that he do not, but that he should interest himself in every class and activity. He should always have his statistics on his tongue's end. He should always know whether his school is growing, standing still, or on the decline, and act accordingly. He should know whether his offerings are keeping up sufficiently to warrant any advanced program or whether his school is running in the "red." It is merely his business to keep himself informed on these things, but it is surprising how few of our pastors do keep themselves informed about these things. Again he should have an active interest in the progress of his Woman's Missionary Society. It has always been our experience that the women's program can be guided so that their finances can take up the slack, should there be any, in the missionary portion of the General Budget. It is not necessary for a pastor to be at their meetings. I think they get along better without him. Once in a while a word of address to them will inspire them to even greater effort. He should be sufficiently respected by his women so that they will inquire and seek his advice relative to their missionary plans. If a pastor is wise, he will push the Prayer and Fasting League. This is a great spiritual and financial blessing to the

church. All of the people praying and fasting at least once a week, is bound to reflect in the spiritual life of the congregation. And then the financial aspect is not to be slighted. So far this year, after six months, the Prayer and Fasting League of First church, Kansas City has brought in in excess of five hundred dollars. This means we have 130 people praying and fasting once a week and giving a special offering for missions. If a pastor wants to take exception to the plan because of some extraneous excuse, he is liable to estrange his women from his program and also rob his people of a great blessing in their spiritual life.

There there are the young people. A pastor should be at his young people's society and be a booster. He should speak once in a while. We follow the practice of speaking whenever a fifth Sunday occurs in the month. Our active part should be limited among the young people, for they like to conduct their own service. They are always open to advice and very susceptible to it, if it is given wisely. A pastor's influence with his young people should not be limited to the Sabbath activities. The time has come in the history of church life, when, slow as we are to receive it, the activities of the young people should be guided to the extent of supervision of just about all their week day life as well as Sunday life. This is increasingly so in the cities where so many things will detract from their attention on church services and work. We do not know to just what extent we can carry out such a program, but this I do know, that when I neglect my young people, all during the week, the first thing I know, some other pastor has their interest and confidence, or their footsteps are guided in another direction, sometimes denominationally but more frequently morally. It has been the policy with many of our pastors to keep telling the young people what they couldn't do and yet not tell them what they could do. They have robbed them of every outside interest, with the result that we have lost many good, live young people because of the pastor's folly. The pastor should, to a degree,

enter into their social life. These little intimate contacts, some times count more with individuals than the sermons one preaches. We have made it a practice to get as close to our people as we could, without allowing them to be familiar with us. Close enough to gain their confidence and respect, yet not too close, so that we might possibly gain their contempt through too much social contact. We make it a point to eat lunch with some layman of our church each Monday noon. This contact with our men helps us in the solution of the problems of our church, for oftentimes their viewpoint is even more vital than ours. It also gives us a close up view of their spiritual life and their religious thinking, which in turn assists us to know what type of messages the congregation needs and appreciates. We should be the servants of our people. In order to serve them properly, we must know them. They should not feel that we must move to every whim they might have, or run a jitney bus to carry them all over town, or as the apostles objected "serve tables" but we should in a manner commensurate with our position, keep our contacts in shape, and our relationships proper.

Then there are the district interests which every pastor must face. These are the hardest interests to properly care for. They are the interests between the local and the general. It is easy for one to appreciate the local demands, and also demands in which one is interested, but when we look from the local to the general we frequently look over as well as over look the district interests. Yet in the economy of our polity the district is an indispensable unit in the work which we are endeavoring to do. Sometimes districts come into existence prematurely. This makes the District Superintendent, mostly a home missionary, with very little if any support, but when you consider that the small church owes its very existence to the district, it should make an honest effort to support the district interests, which in turn foster new endeavor. The fact of the case is, in relation to the general church, the district is the goose that lays the golden egg, and it is the pastor's responsibility to promote its interests.

Then there are a few considerations relative to our general work. We have spoken of the need of zeal and vision in our foreign missionary work, but there are one or two others which should demand our attention. No ecclesiastical organization such as a denomination can exist

unless it supports three things, e. g., foreign missions, church schools and denominational literature. Let any one of these three go and we might as well write "ad finis" to our history. In supporting foreign missions we are only keeping the command of the Lord to take the gospel to every creature; in supporting our schools we are preparing men and women to do this task of evangelizing the world. We cannot train Nazarene preachers in Methodist and Baptist or any other denominational schools. Somehow or other they just do not seem to return to us Nazarenes. No doubt our educational policy needs much attention, revision and pruning, especially the latter for all we need are three schools or four at the most, but we must have schools, so let us get down to business and support them properly.

Then there is the third consideration, namely, a church literature. This is the greatest way, next to preaching of spreading the gospel to every creature. We must have a church paper and Bible school literature. The teachings of other people are never going to assist us in doing the task God has called us to do. Our literature should have a prominent place in every Nazarene home. So many of our people take such papers as the Christian Witness, Pentecostal Herald, God's Revivalist, etc., which are very fine papers, but it is the pastor's responsibility to see to it, that before any others find entrance into Nazarene homes, the Herald of Holiness comes first. Live or die, sink or swim, survive or perish, we must boost this great paper until it is a positive religious force in the religious life of the United States. We must boost the Publishing House and not allow it to be embarrassed by our delinquency. Let everybody say, Amen.

II. FACTS THE MATERIALS OF REVIVAL PREACHING

By REV. JAMES H. CAUGHEY

Compiled by Dr. H. Orton Wiley

IN PREACHING, facts are my materials, and not theories. Not that I am insensible of the benefit of theories; they are very good in their place, nor do I neglect them. They may be to a discourse what a foundation is to a building. A foundation answers no purpose, unless an edifice be raised upon it; but we want more than the foundation in the construction of a seemly specimen of correct architecture. A sermon, all theory, is neither pleasing, profitable, nor effectual. I consider a *theorem*, of course, in the sense of a religious truth laid down as a

principle, and treated in a speculative manner, without any illustration whatever. Our Lord never neglected first principles, but he never speculated upon them. He seldom advanced a theological principle in the absence of a historical fact; nor the simplest moral truth, without an illustration of some kind, real or supposed.

A few years ago, I was invited by a surgeon to hear a medical lecture in the College of Physicians and Surgeons in the city of New York. The platform was honored by the presence of several talented physicians. We had been seated but a few minutes when an active little man, age about fifty, made his appearance on the platform, and was cheered by the students. He announced his subject immediately: "The influence of the nerves upon the mind, and of the mind upon the nerves." Brisk, lively, and eloquent, he had our attention in a moment, nor did he lose it during the entire lecture. *Principles* were laid down at once; but, instead of supporting theories by theories and discussing them in the dry technicalities peculiar to the medical science, as I expected, he came forward with *facts*, undeniable facts, drawn from his own experience and the observation of others. Real life and history were called upon for contribution, without apology. Every eye was fixed upon the animated speaker, every mind was interested. Principles, to some, might have been unintelligible, to others questionable, but his facts were *irresistible*.

I here received a lesson on preaching which I trust will never be forgotten. Many of our hearers understand our theological terms very well; and though they require no illustration to deepen their convictions of the truths of our holy religion, yet facts may make them feel, and there is enjoyment in feeling when the heart is rightly tuned by the grace of God. To many of our hearers, however, theological technicalities may be quite unintelligible and are but partially understood, even when we have done our best at defining; while to others, after all our effort, they may be questionable or uninteresting. The effects of mere statements of truth and explication of terms, upon the minds of both classes, are generally vague and superficial and are easily obliterated; as letters drawn upon the sand are washed out by the coming wave. But they will understand *facts*, and remember them, too, nor will they readily fade away from the mind. Like a stone in the sand, a fact may imbed it-

self in the mind, and stamp upon it an indelible impression of the truth of that which has been thus illustrated. A judicious writer has well observed, "The most important truths, as we are now constituted, make but a very slight impression on the mind unless they enter first like a picture into the imagination, and from thence are stamped upon the memory." "May not the sinner," says another, "as well be hearkening to a mathematician demonstrating Euclid's Elements, as to a preacher only proving a point in Christianity?"

Exceptions to this statement may occur to your mind. "Proving a point in Christianity" may have its effect; indeed, I think it is quite necessary; for we need line upon line, and precept upon precept. As those who have learned the Greek grammar, and have studied the language well, find, on neglecting it for a time, an inexpertness in translating, and no small difficulty in recalling first principles to grapple with the root and its branches; so it is necessary to have our memories refreshed again and again with the true meaning of every point in Christianity. But, observe, the above writer says, "*only* proving a point." Now the minister of Jesus whose heart is influenced by one desire and aim will not content himself with having convinced the hearer of the truth of any one point of Christianity; but he will grapple with the conscience, and his ingenious mind will range through heaven and earth for facts and illustrations; nor will he allow the sinner to get away till he is forced, if possible, to *feel* that he has need of everything Jesus Christ hath purchased for him by his most precious blood.

PSYCHOLOGY FOR THE MINISTER

By BASIL W. MILLER

Educational Psychology for the Minister

A GREATER emphasis is being placed upon the educational work of the minister today than in any previous age of the history of preaching. We have discovered that Christian character is developed when religious education supplements the preaching work of the ministry. Every minister has two outstanding tasks, the preaching of God's Word, and the teaching of the same. He thus becomes a preacher and a teacher. He is a teaching preacher, and a preaching teacher.

THE TEACHING-PREACHER

Every successful minister is a teacher. His sermons must become instructive. They must carry

such a body of truth to be taught as will satisfy the intellectual needs of the congregation. The subject matter of this teaching through preaching is the highest possible moral and spiritual truth, the Bible. From this alone the minister teaches history, biography, character studies, moral and civic duties, ethics, or the duties of man to man, as well as religion, the duties of man to God. Then there is that material not of the Bible, such as religious biographies, the history of the Church, ethical relationships, etc. He will find his illustrations in all the fields of human endeavor, history, current events, science, education, psychology, etc. The first class of teaching materials is called biblical, and the second, extra-biblical. We thus see how great the field of curriculum material is that the minister has to draw from.

THE LEADER OF ORGANIZED CHRISTIAN EDUCATION

In the local church the minister is not only a teaching preacher, but he is also the leader of all organized projects of Christian education. The teaching work of the church will be successful only as the minister is able to lead on, to inspire his workers with an appropriate vision of Christian education and its fruits of character formation. Under this heading come the church school, the Sunday school, or Bible school as it may be termed, the Young People's Societies, Junior Societies, the educational work of all other auxiliary movements, such as missionary societies, etc. In each of these the minister must set the educational pace. If the church school is successful, the minister must set a vision of a teaching, character-forming school. The same is true of missionary societies, junior meetings, etc. In all of these there is a worship period and a study or devotional period. Due attention must be given to the study period, and this can be done successfully if the minister proves a true educator as well as a preacher.

Let us then turn our attention to those psychological principles which make education worth while.

WHAT IS LEARNING?

Learning consists of making some kind of changes in one's conduct. For the minister the task of teaching has the goal of forming such conduct changes as are desirable from moral and spiritual ends. It is not the interest of the minister to teach mathematics or science, but his work is found in the teaching of morals, and of the content of Christianity. Then the learning

which he tries to produce must be in terms of character changes of religious value.

Learning means the formation of new bonds and neural pathways in the mind. The mental structure must be changed for every outward habit or act which the learner builds or does. These connections come about through the continual use of the mental mechanism. For the minister to be a teacher he must realize that the process is one of constant repetition of the work of instruction.

Learning likewise means mental activity. The minister must be able so to inspire those whose leader he is that they will arouse emotions, create desires among the pupils in the church school, and all others in the teaching work of the church to use their minds in learning, in thinking upon the matters of instruction.

Christian learning also consists in the formation of clear ideas about religious truth, correct doctrine, the ethics of Christian living, which will function in everyday life. Ideas or mental images have the power of working themselves out in motor expression. Clearcut mental images of duty and God, ethics and life, formed under the tutorage of the church, will find expression in character changes.

The idea of repetition in the production of these mental changes, in activities of the mind, in building systems of definite mental images which shall function along religious and character lines, is fundamental. Learning cannot be achieved without a constant repetition of drills, mental work, the use of the mind.

It is the duty of the minister in the church teaching activities to present definable mental pictures or images to be achieved, character goals to be wrought out in life. The idea of salvation must become clearcut in outline, so that a mental image of that in which it consists will be impressed upon the mind of the learner. Character changes, which are desired to be worked out in the lives of the learners, must be driven home by the power of a definite knowledge of the ends in view, and by continual repetition of the ideas.

The goal of Christian education is to build into the lives of those under the instruction of the church habits, ideals, attitudes, which will be worked out in Christian living. Hence every sermon forms a part of the teaching ministry of the church. There should be a definable end in view for every message. Every task in the teaching of the church school should likewise be

done, knowing what the goal of that instruction is.

For instance, if the message is on faith, the minister must define it, show what it can accomplish, create a desire on the part of the learners, or listeners, to practice the art of believing, and arouse an emotional intensity which will act as the "driving urge" to carry into character action the principle of faith. If the teaching is that of a study hour for missions, some aim, some idea should be held in mind as the desired outcome of the period of instruction. If mere knowledge is the goal, then the teaching must present the material, say on China, or child widows, or medical missions, so that those being taught can understand it, so vividly that they can form mental pictures of the conditions. Usually in all missionary instruction the outstanding aim is to teach the people of the needs and dire circumstances of missions and foreign countries, that we will be led to pray, to give and to go.

THE WILL TO LEARN

The greatest problem among all preachers, and this includes the teaching-preacher, is the development of the will to learn. It has been established beyond a question that learning takes place more rapidly when this "will to learn" is present. Through controlled experimentation on two groups of people, the following results were discovered: (1) Those with the will to learn made more improvement in a given amount of practice time than the others; (2) Those with this stimulus to learn, when it was removed, suddenly decreased in the rate of learning; (3) The group without the stimulus to learn, when this was supplied, began at once to improve and to learn rapidly; (4) Those who had the will to learn showed fewer errors or mistakes than the others.

This shows that interest in improvement, or this will to know or to learn, is a direct force in learning. Hence it is the duty of the preaching-teacher to arouse the will to learn, and a confidence in success, among those he instructs, whether in inspirational preaching, or direct classroom instruction. This will to learn, or this confidence in success, is an attitude to be developed, which inspires the learner to greater effort and concentration. Here are some devices which have been worked out by which this mystic desire or attitude can be developed:

1. Show by actual facts that each learner achieves more when he desires to study, to learn.

Take for instance a class of boys, let them study the life of Christ, arouse their interest through graphic stories, definite pictures of His life and work, scenes amid which he labored, etc. Prove to the boys that when they read the lesson, discover new facts about the places where the lesson is laid, work out projects in building models, surveying maps of Palestine, etc., that they learn easier, hold the information longer, than when they merely attend the class, and take no interest in the work of the organization.

2. The learner must be made to feel that there is a challenge in the material to be studied. Let him know that his effort to learn will be rewarded with success, with added interest, and a desire to know, and that the material studied and the time invested, is worth it. The prayer-meeting service lacks a challenge to the present-day church goer. There is no challenge to the instruction period. The minister can make this a period of teaching, say for thirty minutes. He can use the life of Christ, the Books of the Bible, great missionary heroes, Bible studies by periods, doctrines, characters. Thus he will create a challenge and give something which every attendant will feel is worth while, and hence rewarded with success. It takes this challenge, this feeling that success will be worth while, to create the will to learn. The same principle can be applied to all teaching activities of the minister.

3. There must be some standard by which progress in achievement or learning can be measured. Some goal must be set by which each learner can evaluate his progress, and see just how much one might accomplish. "A genius for music will set a new standard for a host of lesser geniuses who forthwith measure up to his plane of achievement. A reliable standard and method of measuring progress in learning is therefore one of the surest ways of helping to bring it about" (Skinner, Gast and Skinner, "Readings in Educational Psychology," p. 413). This principle is very applicable in classes for teacher training in the church school. Every member of such a class should have a definite goal outlined as to how much he can achieve, and by which he can measure his progress. This goal may be in the nature of the lessons learned or studied, additional readings, the mastery of materials, the ability to put into practice the instruction received, the adaptation of methods to his or her teaching work, or the improvement of character and teaching ability according to

certain scales for the rating of teaching ability.

4. Another method by which this will be aroused is by showing the student that he has not reached the limit of his improvement.

5. A fifth method to achieve this goal is to point out to the student that others have progressed beyond the measure attained by himself. This can be applied* in every teaching activity, over which the minister has control. Take week-day church schools, or week-day Bible classes. The teaching-minister can arouse the pupils to study and master the materials, work out projects, by giving detailed information as to possible progress to be made, showing examples of the work of better pupils, handwork, project work, memory work, etc.

In the arousing of the will to learn it is seen that the great task is the emphasis on the amount of success or skill which each pupil can and should attain. The success goal and habit in learning inspire to greater efforts.

DEVELOPING THE LEARNING ATTITUDE

Fundamental to all learning is the developing of the learning attitude, or the mind-set for every task. As the leader in an educational system whose end is Christian-character-production, the minister has the greatest task of the age. He must arouse in every one under his instructional preaching, and direct classroom teaching, this attitude of learning, or mind-set to achieve. This mind-set toward the work one is to undertake will determine his progress. It is well known that one does his best in those tasks he likes. Poor accomplishment and poor or bad attitudes are correlated. We often fail to learn or to achieve the desired success because our mind-set is unfavorable. When one dislikes a task the energy he puts into it is less than when he likes it. This demands an attitude to succeed, a desire or determination to do good work. Let us note the methods by which this proper mind-set may be developed by the preacher-teacher.

We must start right in the beginning of our instruction period. A word of praise, of commendation, a favorable attitude on the part of the instructor, a cheery disposition go far in creating this right start. We learn what we want to, and the duty of the preacher is to get the learners to want to learn the right things.

Again *we must create the atmosphere of approval* for all undertakings. The preacher-teacher who knows how to approve all efforts, praise all workers, speak well to all who try

to do well is on the way to creating the attitude of learning.

The problem-solving attitude when developed will do much to get the pupils in the church school in a position to learn. Learning is achieved through problem solving. Thinking is made up of this art, and all life, successfully lived, is dominated by the same. Benson says, "A mind-set to do something has within it an inner urge which is the driving force that makes one do his work."

Finally, the most successful learning takes place when a proper mind-set is developed, which implies that it is necessary for the minister to create such an atmosphere in the activities of the church where instruction is given that the learner will be ready to undertake the tasks at hand.

ECONOMY IN LEARNING

There are certain principles, which, if followed, will facilitate learning. These laws are known as those of economical learning.

1. The first of these is: there must be attentiveness, concentration and zeal in all learning. Attention is basic to all learning. It has been said that "it is an intense effort which educates." Attention makes the learner tense, since he shuts out all distractions. This means that the learner must become adapted to all forms of distractions, or so fit his work to them through concentration that they will not take his mind off its work. Where distractions take the mind off its object then learning ceases or is delayed.

This problem of distractions is most acute in most church schools, where several classes must meet in one large room. There is noise, the rattle of chairs, the giggles of other pupils, the loud talking of teachers, etc., to be fought against. The preacher-teacher will do all in his power to eliminate such distractions. First, if possible separate rooms, or rooms set off by curtains, will be provided for each class. Where this is impossible, such order and quietness will be maintained in the large room that distractions are as few as possible. If the child learns about the Bible, makes such mental images of duty and salvation as will work out in his life, he must be led to concentrate on such. To do so, attention must be aroused through the elimination of distractions.

2. The significance of the task must be understood. No learning takes place unless the child is led to see that the studying and appli-

cation are worth while. This can be brought about when the child finds that the lesson is a problem in which he is interested, or something related to his life.

3. There must be an absence of worry and other emotional excitement. Fussing in the class, distractions which lead to the necessity of physical commotion, continual nagging on the part of the teacher are the surest methods to destroy all bent to learning. They create a negative mind-set, a desire not to learn, and immediately the class is out of the control of the instructor.

4. Economical learning is hastened by the elimination of all fatigue producing conditions. Every teaching-preacher should understand the conditions which result in fatigue. The minute mental fatigue sets in, interest wanes, and he loses his grip on the congregation. The same is true with all teaching activities. The minds tire the same as the bodies of men and women. Continual application on the same thing wears on the mind. The sermon can lack variety, climacteric appeals. Monotony of tone-timber, loudness, emotional appeals wrought into the voice, pitch, etc., soon fatigue an audience, and learning ceases.

The effects of ventilation upon audiences are well known. It has been found by experimentation that the temperature of around 80 to 85 degrees F., with no circulation of air, or a very little at most, is the most strenuous "climate" in which to try to think or to work. This, it is to be remarked, is the average temperature of the average auditorium in which the average preacher-teacher tries to work! Where there is an incentive to attend to the matters at hand, the audience has been found able to do so. But it requires all that is in the minister or teacher to arouse this incentive. Where the matters are free from incentive then nothing is learned. The best temperature, and the least fatiguing is around 68 degrees F.

When the mind tires variety will rest it. The same reading drone, monotonous talk in the classroom, can be broken up with a change of the subject, the doing away with the run of "things as usual," and an interest will be taken of the work. This is true of arousing the interest, and enthusiasm of an audience. Vary the appeal—change the tone—play upon a different note in the voice—alter the "usual program" and interest, through the disappearance of mental fatigue, will be increased.

HABIT FORMING IN LEARNING

Character is made up of a hierarchy of habits. When the right types of activity become "second-nature" it is easy for one to continue along the path of rectitude. The end of Christian training should be the development of Christian character, which finds its motivation and activity controlled by Christian habits. Learning is the formation of habits. The mind-set for learning can become habitual, concentration and intensity in learning likewise, automatic. The more creative habits, the stronger the habits of a definite Christian connotation one has the easier it will be for him to resist the onrushes of evil, and the better he will be able to live a normal, happy Christian life. Let us note the rules for habit formation.

Law I. The more recent an action has been accomplished the easier it is for it to become a habit. The great law of habit is recency of practice. Prayer becomes habitual in accordance with the recency of its use.

Law II. The more frequent an action occurs the more easily it becomes habitual. Kind speaking can be instilled into children until it becomes habitual in accordance with the frequency of its practice. This is allied with the law of recency. Frequent and recent practice make acts habitual.

Law III. Attention to the action will make the practice more valuable. If we read the Bible with attention, frequently, and recently, the act will readily become a habit.

Law IV. Where there is an emotion of a pleasing nature which accompanies the practice period, the easier it will be for the act to be formed into a habit. But the presence of emotions which are not pleasing, such as fear, hate, anxiety, etc., have the opposite effect upon the habit. *Practice recently and frequently with attention and pleasure all acts you wish to become habits and you will be rewarded.*

Law V. (James stated the laws of habits a little differently. His are the next four laws.) Launch every habit with as strong and decided initiative as is possible. Start out like you wished the habit to become a law of your life.

Law VI. Never suffer an exception to occur until the habit has become rooted in your life. James says you can't taper off. You cannot suffer a single exception, or a break in the practice, for to do so breaks the power of the neural bonds being formed in the mind.

Law VII. Make use of every opportunity, and

every emotional prompting, you may have to practice the act you desire to make into a habit. Practice, and again practice, says the great psychologist James.

Law VIII. Keep the practice alive by a little gratuitous exercise every day. Don't practice the habit only when you are required to—find occasions when you can practice.

Law IX. Motivate every new habit with some intense desire for its formation. We must have some strong motive for the building of each specific habit.

Law X. The learner must have a very clear idea of what he is to do, and exactly how to do it, to facilitate habit building. In other words he must focalize his attention upon the specific details of the habit.

ECONOMY IN STUDYING

In the wild race of the present day time is a great factor in learning. We should follow the laws of economy in learning, and those of studying. These rules have been variously worked out, and can be carefully followed by any student, and the preaching-teacher can well assist those under him by familiarizing them with the laws. They are:

1. Keep in good physical trim to study well.
2. Keep the external conditions of light, temperature, ventilation, etc., favorable.
3. Have a place- and time-study habit. Set definite times and places for study.
4. Begin all work promptly with a mind-set to study.
5. Work with the intent of learning and remembering for a long period of time.
6. Get rid of the idea that you are working for the teacher, or for anyone else. This is a private matter for personal benefit.
7. Have a clear-cut aim in view of what you want to achieve in studying.
8. Before you begin any advance study, rapidly review what was learned at the last study period.
9. Study and learn all important matters beyond the point necessary for immediate recall. Overlearn them.
10. Make the period of study long enough to utilize the time necessary for "warming up," but not too long to weary you.
11. Distribute your period of drill or repetition over more than one period. It is better to memorize a poem for 15 minutes a day for 10 days than to spend the entire 150 minutes at one time learning the piece.

12. When the mind is weary, and you go on to a new assignment or new material, pause long enough to allow the mind to "rest."

13. When tired after intense application, arise, breathe deeply, and take a little exercise, and the mind will be rested for the new task.

14. Mark your books when necessary, and write out the main points on margins for review purposes.

15. Outline all complex and difficult material and memorize the outline.

16. Use all knowledge gained in study as soon as is possible, and continue this use, and review of all learned.

17. In memorizing a poem, or selection, learn it by the whole and not by a part at a time.

18. Learn to take notes in reading, and from lectures and sermons.

19. Make out a study program and follow it carefully.

20. Read with a question in your mind. Ask yourself the question, What am I looking for? What is the meaning of the author?

How to Improve Your Memory

A very practical question faced by the teaching-preacher is, How can I improve my memory? It is necessary for the minister to have a most excellent memory. This frees him from the details of notes and outlines and written sermons, and makes it possible for him to carry in his memory the carefully outlined and even written message, and to deliver it without the bondage of notes or reading. Then in teaching he must be able to recall the facts which he wished to use. If he will follow these principles he will be able to train or improve his memory.

1. Understand thoroughly the idea of what you wish to remember. A jumble of words, and a mass of details which are not understood will slip from the memory.

2. Go over the material which you wish to remember time and time again, giving attention to the form of the outline, the detailed arrangements of the paragraphs, and the order of the points.

3. While reading that which you wish to remember be very attentive to it. Never repeat this material mechanically, but give attention to the meaning every time you go over it.

4. Learn and read with the desire and intent of recalling that which you study. Fix the attention upon it so that when you desire to do so you will be able to bring it into the focus of consciousness.

5. Frequently during the period of reading and study, stop and recall what you have read. When you have finished a page or a paragraph recall it, before going to another one. Do the same at the end of each chapter, and likewise when the book is finished.

6. Have confidence in your memory and trust it in difficult situations. Memorize the outline of your sermon or address or material for class discussion, and then trust your memory by leaving the notes at home.

7. Overlearn all that is absolutely necessary for you to recall. Materials overlearned stay with us longer than any other.

8. When preparing to use this memory material in reviewing it follow these items carefully: (1) Review the main points carefully by having a clear-cut skeleton of the outline. (2) Never cram at the last minute. Take sufficient time earlier in the course of the day or week, and go over this outline, and do not depend upon the last minute preparation. Your mind is thus clogged and does not function properly.

9. When under the stress of having to use the memory in preaching, delivering an address or teaching a class: (1) Be self-confident, cool, breathe deeply, do not allow yourself to become frustrated or nervous. Absolutely trust your memory. (2) If you cannot remember the next point in the outline, try to fit something into the moment, and give the memory a chance to recall the forgotten point. If it does not come at all, go on with whatever points come to mind as though nothing had occurred. Never permit yourself to say, "I forget what comes next." Act as though you were confidently in charge of the mechanism of your memory and surge ahead.

10. Finally avoid all distractions when using the memory in an address or sermon. One distraction, if allowed to interfere with memory, will wreck the entire program of recall. Think frankly of the outcome of success or failure in the present undertaking, and go on.

Prayer Answered

The time may be delayed, the manner may be unexpected, but the answer is sure to come. Not a tear of sacred sorrow, not a breath of holy desire poured out in prayer to God, ever will be lost; but in God's own good time and way it will be wafted back again in clouds of mercy and fall in showers of blessing on you and those for whom you pray.

I. INGRATITUDE

By W. G. SCHURMAN

I do not know that ingratitude is a sin. It may be the off-spring of thoughtlessness. Be that as it may, I am pretty sure that there is nothing that tried Jesus more than ingratitude. There come to my mind two incidents in Scripture that lead me to believe this. The first is a quotation in Psalm 41:9, with reference to Judas Iscariot—"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." I think I mentioned once before in a magazine article a woman in my church, who when asked for an explanation of her fine spirit toward a person who had done her a positive injury, she reminded me that years before this person had done her a great service, and she felt she was indebted to her for that service, and consequently overlooked the latter. That, to my mind, is real gratitude. Jesus, of course, took no opposing attitude toward Judas, but the very fact that it is mentioned, shows he was conscious of the great ingratitude of His disciple. The beautiful spirit of the Master is manifested in that while He knew Judas was plotting against His life, He never whispered it to other members of His "church board." That is a good lesson for us, brethren, for anything said by the pastor about any member of the church board, even if it is not enlarged, will sound very different when it reaches his ears from what it would have sounded if spoken to him directly by the pastor. Jesus hid the ingratitude of Judas from the other disciples, but He was none the less conscious of its existence.

The other incident is in connection with the feast at the house of the Pharisee. You will remember the woman of ill repute came in and washed his feet with tears, wiped them with the hairs of her head, kissed his feet and anointed them with an alabaster box of ointment. The guests began to reason among themselves, and intimated that He could not be the kind of man He professed to be else He would have known the character of the woman who was ministering to Him. You will remember He said to Simon, "I have somewhat to say unto thee. And he saith, Master, say on." And Jesus said, "I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss." It is evident that Simon had given such to each of the

other guests. No doubt as the people slipped off their sandals, the slave would bring a basin of water and wash their feet, and then after the anointing of oil, would receive a kiss of welcome. I suspect Jesus was not dressed as nicely as the other guests. At any rate, the intimation is that Simon had ceased to show due courtesy to Him. The Master did not turn and leave the guestroom insulted, but the fact that He mentioned it when opportunity came, shows that He felt the slight, intended or otherwise.

Jesus certainly ministered bounteously to the Jewish nation, and the least thing Simon could have done would have been to show some gratitude for His marvelous service, but alas! like too many, his thoughtlessness caused him to forget to show gratitude where it should have been shown. Had Jesus resented it and shown the hurt, that would have been human, but His beautiful spirit is, to my mind, an indication of His deity.

Rev. J. Wilbur Chapman tells of a man who saved the lives of, I think, 17 people from lake Michigan near Evanston. This man nearly forfeited his life in rescuing these people, and if I remember correctly, was ill for some time after the experience. He recovered, however, and was on the public platform one night with Mr. Chapman, when the great evangelist took occasion to introduce him. He asked him what was the outstanding thing in that experience that fastened itself upon his mind, and the man said that the outstanding feature that he had never forgotten was that out of the 17 people whom God enabled him to rescue, not one ever even said, "Thank you."

I suppose there is no more severe temptation that comes to the minister of Jesus Christ than to repay the man who is guilty of ingratitude in his own coin and yet I am sure there is no method that will do us more good, or better discipline us, than refusing to be affected by it, and, with the help of God, manifest a beautiful spirit under such circumstances. There comes to my mind an incident in our own experience as pastor of a church. A preacher on our district was asked to forfeit his credentials because he was found to be using tobacco. It was not a hear-say case, but the evidence was so plain that he never offered a protest but handed over his credentials to the secretary of the district. Later on this man came to our town, and one night while we were preaching on "Peter the Backslider" he presented himself at an altar

of prayer, and in real penitence, gave himself anew to Jesus Christ. He was out of work; he was without God; he was discouraged, but that night he really made the grade and touched the hem of His garment once more. We received him into the church. We went to the assembly, appeared before the Committee on Orders and Relations, pleaded his case, and got his credentials restored to him. Later on we lent him some money, of which he repaid part and which I am reasonably sure he forgot and thought he had paid me all. He was without work—we got him a job. Later on he was taken sick and had to have an operation. We went to the firm for whom he worked, and got them to give him enough money to pay for the operation. We consulted the physician, and got him to take the case at a figure which he could meet. The operation was performed, his health was restored, he forgot the doctor's bill, we paid the doctor \$45.00, \$30.00 of which was personally given, and the doctor passed on to his reward. Some time later he left the church, taking his letter, and again went on the rocks. Later on, came back, acknowledged his shortcomings, said he was sorry for his attitude, and we received him into the church, and the following year he voted against us. Some of my friends discovered it, for evidently he talked too much, and they wanted to pay him back by refusing to give him work that they had promised. Here was my opportunity. We needed some work done in our own home. He was idle. He is a good workman. We not only gave him the job, but tried to make the folks see how wrong it would be to take such an attitude. At least it would be contrary to the spirit of Jesus, in a similar experience. Of course some said we were foolish, but with the light we have we would do the same thing over again, and I am telling you now that the good feeling in my own heart, that we were enabled to do this service, repaid us one thousandfold. Not the easy thing, but the right thing, should be the actuating motive.

I wonder if Jesus did not have something of this in mind when he spoke about the man who owed 10,000 talents, and the other fellow who owed the 100 pence. You will remember that the man who owed the big amount was freely forgiven, and he went out and got his neighbor by the throat, who owed him 100 pence, and said, "Pay me that thou owest"; and do you remember what Jesus said about it? "Oh! thou

wicked servant, I forgave thee all that debt because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?" I was greatly blessed in preaching along this line a few weeks ago, with the thought in mind, "How much owest thou unto my Lord?" The Lord smiled upon the service with seven or eight seekers at the altar.

II. CHRISTIAN PERFECTION

I am sure this attitude is right, for Jesus Christ, in laying down His platform in the 5th, 6th and 7th chapters of Matthew, made this very thing one of His planks, when He said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That we may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." This 48th verse leads me to say that unless we preach the doctrine of holiness as a second work of grace, the plan and purpose of God for mankind are meaningless. Here it is a direct command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perhaps I do not need to say that He is not talking about absolute perfection, nor Adamic perfection, nor angelic perfection, nor resurrection perfection, but the context clearly shows that He has reference to God's kind of love (Christian perfection).

"Thou shalt love thy neighbour as thyself." The law said, "Thou shalt love they neighbour and hate thine enemies," but Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." Not only is it a direct command, but all through the Old Testament are types and shadows and symbols, emphasizing the fact that God's plan for humanity was to perfect them in love. The doctrine of the second blessing, properly so called, as revealed in the Bible is the key to the Scriptures. I have read book after book on symbolism, but the mystery is never solved. Away back, years

ago, I questioned the Pauline authorship of the Book of Hebrews, first because of the fact that it does not bear his name. You preachers will remember that someone had written a letter purporting to come from Paul, evidently forging his name to it, and sending it to the church at Thessalonica, telling them that the Lord had already come, and they had been left behind, and in the first, second and third verses of the second chapter of 2 Thessalonians, Paul says, "Now we beseech you, brethren . . . that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means. . . ." Also in the third chapter of 2 Thessalonians, and the seventeenth verse, he says, "The salutation of Paul with mine own hand, which is the token in every epistle: so I write." This is one book where Paul begins his letter by signing his name, and closes it the same way. It is reasonably certain then that every epistle he wrote afterward would have his signature in order that his enemies might not successfully disturb the churches.

A careful reader of Paul's epistles, will observe that he never fails to put his signature always at the beginning of his letters and frequently at the close of the same. But Hebrews begins entirely different: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." It appears to be the work of some person well versed in Old Testament scripture, who, having received the baptism with the Holy Ghost, stands amazed at the teaching of the books of Exodus and Leviticus as they open up to him their meaning.

Dean Alford suggests Apollos as the author of the book, and many other authorities deny the Pauline authorship, but give no suggestion as to who the author might be. I am very certain that any person reading the book of Hebrews with this thought in mind, will be led to believe that someone familiar with Old Testament scriptures is blessed and thrilled with the doctrine of holiness, or Christian perfection, as taught by type and symbol in Exodus and Leviticus. The theme of Hebrews seems to be Christian perfection, or entire sanctification, as a second work of grace.

To illustrate, take the third chapter, beginning at the seventh verse. Here is an exhorta-

tion to holiness. "Wherefore, (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart, and have not known my ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. . . . For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."

Here is evidently a reference to the report of the spies and the attitude of the children of Israel toward the promised land when they came right up to Kadesh-Barnea, and should have entered in. How many Christian people have been converted and came right up to the light of holiness, and then back up and fail in their Christian life. It did not matter how many giants were in the land, God told them to go and possess it, and it does not matter how many folks tell you there is not such an experience, or you cannot be sanctified on this earth, God commands it. God made provision for it. "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." "God has not called us unto uncleanness but unto holiness, and we which have believed do enter into rest."

Take the seventh chapter, beginning with the nineteenth verse, "For the law made nothing perfect, but the bringing in of a better hope did." What or who is this "better hope"? Jesus Christ, of course. "By the which we draw nigh unto God." Then the 25th verse, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Then again in the ninth chapter, second verse: "For there was a tabernacle made: the first, wherein

was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all: which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna and Aaron's rod that budded, and the tables of the covenant. . . . Now when these things were thus ordained the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God purge your conscience from dead works to serve the living God."

Here is cleansing or purging as a second work of grace. The tenth chapter goes on to tell that the law was a shadow of good things to come, and the very fact that these sacrifices were continually offered, showed that the worshipers were conscious of sin. The third verse states, "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Why then were they offered? They pointed to Christ, and the tenth verse says, "We are sanctified through the offering of the body of Jesus Christ once for all." It goes on to say, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins forever, sat

down on the right hand of God. . . . For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."

I have merely skimmed over this great treatise on holiness, but trust I have given you enough to convince you that we have ample scripture for teaching what we do from our pulpits Sunday after Sunday. Jesus Christ's blood cleanseth from all sin in this life, and all the types, shadows and symbols of the Old Testament point to Him as the One Who can make us perfect in love in this life.

THE NAZARENE PARSONAGE

I recently preached a couple of nights for a young pastor and his wife on our district. The church had some people in its membership who seemed to foolishly oppose the neat appearance of the pastor and his wife. They seemed to be tinctured with the teaching of an old man I met in my early ministry, who used to emphasize the fact that Jesus never had but one suit of clothes, and never wore a white shirt. I do not know how he knew that. Perhaps it was only to excuse his own severely plain garb. I took occasion, the second night I was in this pulpit, to tell the people how fortunate they were to have such a pastor, and how fortunate he was to be blessed with such a wife. Their home was scrupulously clean. The furnishings were not lavish, but tastily arranged, and anyone could see that the hand of a master had arranged the sparsely furnished parsonage to the best advantage. No stranger could come to their parsonage without being favorably impressed with the Nazarenes, and instead of criticism he should have had the highest commenda-

tion for the free advertising he was giving the Nazarenes in that town.

I could not help but think of the difference between this precious young man and his wife and two pastors with whom I was acquainted in my early ministry, who were so inexcusably dirty that they could not hold a pastorate longer than one year. There is nothing in the world that will so discount the worth of a Nazarene work in a community as a dirty parsonage. Some way or other the world has gotten the idea that cleanliness is next to godliness, and if it is not in the Bible, it is certainly as true as the Bible. The inhabitants of the parsonage may have good religion, but unless the pastor is blessed with a woman who will keep her house tidy, and help keep him clean, for most men need a woman to help him keep clean, his work will suffer just so much because of this unfortunate situation. In making this statement I am saying nothing mean or unkind. I am simply stating a fact. Soap and water are generally plentiful, and cost but little, and if applied with plenty of elbow grease, will preach one of the best sermons on holiness in a new community that I know anything about, and will have a great deal to do with the people accepting your preaching on heart purity.

The devil is fighting hard against us. The world is no friend to grace. We have enough foes to fight without giving the enemies of holiness occasion against us, and because of the natural heart prejudiced against the doctrine we preach we have all the more need to give heed to some of these things that arouse opposition and prejudice.

HELPED BY GOOD BOOKS

I recently read with great profit Bud Robinson's "Hospital Experience." It is in the form of a little booklet with Bud Robinson's picture on the outside cover, and can be obtained from the Nazarene Publishing House for the small sum of 15c. I suppose I have read the book one half dozen different times and each time I get the same thrill out of it and cry in spite of myself. The reason I am mentioning it now is because I know of nothing that will make friends for the Nazarenes like that little booklet. In our own city there is a very fine pastor in Englewood, who read Bud's Hospital Experience, a copy of which was given him by the writer. He was so affected by it that he came to hear Bud when Mr. Chalfant went over the district in the interest of new tents for evangelistic cam-

paings, and had Bud Robinson speak every meeting. He contributed \$5.00 toward the offering the afternoon he was at First church, Chicago, and ever since then has done his best to get Bud to come to his church. He said no other Nazarene preacher could occupy his pulpit, but Bud Robinson could come any time he liked.

Each pastor that reads this article should send for from twenty-five to fifty copies of this booklet and urge your people to buy one-half dozen copies, and give them to their friends—merchants, doctors, lawyers, and other professional men—as well as the rank and file of folks would be helped by reading this little booklet. It will surely make friends for the Church of the Nazarene wherever it is read. Someone has said that one million people in the United States will shed tears when Bud Robinson passes away. I think the person who made the statement is conservative. Dear Brother Bud has been a great apostle of the second blessing, properly so called, in the great holiness movement. I recall his making the statement in his booklet that when he was smashed to pieces and suffering excruciating pain, there was no inclination in his heart to be angry, impatient or unkind. Say what you like about the scripturalness of the doctrine of entire sanctification—the life of Bud Robinson proves it as a possibility in this life. May God bless this precious old warrior of the cross and spare him to us just as long as consistent with divine will.

Now pastor, don't forget to send right away and get these books. Give one to the bank where you deposit your money Monday morning, give one to your doctor, give one to your grocer, give your milkman one. Just as sure as you are living it will make friends for you, and will be money well expended.

A Prayer

Father, we thank Thee that we may read Thy wish for the happiness of Thy children in verdant fields and fragrant flowers, in azure seas and shining skies. We thank Thee, likewise, that Thy children find in the deep waters of sorrow the priceless pearl of the gospel of Thy love; that as the rain cometh down from heaven and watereth the earth and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so the clouds of sorrow are big with blessings, and that in the hour of our helplessness, we come to know the greatness of Thine all-sufficient grace. Amen.—CHARLES S. MILLS.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHELBY CORLETT

RAISING CHURCH FINANCE

SEVERAL requests have been made for suggestions along the lines of raising church finance. These few suggestions are gathered from observation and experience.

The greatest task before a board of stewards, the finance committee, or pastor, depending upon who is responsible for the raising of these funds, is to make each member feel his responsibility for the work of the church. There are numerous appeals which can be made to accomplish this; the personal benefits he receives through the working of the church, the benefits his family receives, the need of such a church in the community, if the member needs such personal appeals; or, the debt each Christian owes to Christ and for the propagation of the gospel message in the world, that one is the steward of his possessions and he is obligated to God who is the supreme owner of all things to give back to Him as God has prospered him. Other appeals may be presented as demanded by the person with whom one is dealing.

There is a danger which must be avoided in making these appeals. Each member must be made to feel his responsibility without making it a burden to him. This danger is avoided by the use of the biblical method of the paying of tithes. It is an altogether wrong method of approach to make definite apportionments to the individual members, demanding that each pay an equal amount to the different financial obligations of the church. If the committee is not careful the stressing of money will bring some good people—people who will be a spiritual blessing to the church, or those who have great need of the benefits of membership in the church—to the place where they will feel and sometimes will say, "I cannot afford to belong to the church." Each member must be urged to give according to his ability. People are usually sensitive along financial lines and leaders must be careful not to commend some member who gives large sums as his ability will permit, and to forget the member whose giving is not so conspicuous but yet when measured according to ability has given more. No doubt it is wise never to make public commendation of

people who have given only what may reasonably be expected of them. Reserve your public commendations for cases of unusual merit. However, this applies only to the commendation of individuals. We should publicly commend our congregations for the manner in which they give when occasion may be found for such. Congregations always like to be commended for what they do, and usually the individual will appropriate to himself as much of the credit as he thinks he deserves.

The most wholesome method for raising finances is to keep it from having too much of a prominent place in the public services, this may be done by making an every member canvass. The board of stewards may be organized so that each steward will be responsible for the solicitation of a certain number of the membership. If your membership is so large that the stewards cannot successfully function, enlist others to assist them in making such a canvass. Each member should be solicited or interviewed. Get him to make a pledge of some amount, perhaps to pay his tithe into the church. Emphasize that the entire work of the church is represented in the budget presented to him, so that he is supporting not only the local work, pastor's salary, etc., but also the general and district work of the church, including missions, etc. The stewards should keep the list of members whom they interview and when a member becomes slack in his contributions to interview him. In reality the steward who will take his task seriously may be of untold benefit to the church and to the individual members. He can be a definite help to the spiritually delinquent member as well as looking after the finances of the church. He might well serve in somewhat the same capacity as the old class leaders of John Wesley's time.

Many of our most successful pastors do not use only one method of working their finances. Some of them feel it is wise at times to separate the foreign mission share of the General Budget and make a special effort to raise this. Make sure however that all money definitely raised for foreign missions is sent to headquarters for that purpose and then bring up the remaining portion of your General Budget for the other items represented therein. Others use the various departments of the church for raising certain parts of the church finance. Often the first Sunday of each month is employed in the Sunday school to raise money for missions, for

building funds, or for the other special needs. The W. F. M. S. is always a ready assistance in the raising of foreign missionary funds. The N. Y. P. S. should be urged to pay their quota of equivalent to one dollar per member for the general Home Mission fund, all of which is a portion of the General Budget. The Prayer and Fasting League, the Penny-a-Day Plan, Coin Cards, Mite or Blessing Boxes, coin envelopes, and various other methods may be used to encourage people to give. These are all temporary methods and should not be considered as being a permanent part of your financial program. Regular, consistent giving, the paying of the tithe should be considered as the only permanent method to be used by the church. All others are only for special efforts or to meet certain emergencies. No doubt in these times of financial depression the pastor will need to employ as many different methods as possible in order that he raise his finances.

NEW LIFE FOR THE PRAYERMEETING

The midweek prayermeeting should be a service where the members or attendants are given opportunity to participate and it should be conducted in a very simple manner. It is not particularly a time for the preacher to deliver a regularly organized sermon, but nevertheless he should give considerable time and attention to the planning and preparation for this important midweek service. More prayermeetings are not interesting and helpful, perhaps, from the cause of insufficient preparation than for any other reason. Too often it is considered of very little consequence and the leader depends too much on "the inspiration of the moment" for the suggestion of the theme to be presented, or for the type of service to be conducted.

Often the way of least resistance is followed and the pastor turns the leadership of this very important service into the hands of inexperienced lay members, some of which have pet hobbies to ride or special theories to propagate. A pastor usually gets himself into difficulty when he turns the entire leadership of this service into the hands of lay people. If he is to be impartial, he must use his entire membership, particularly those who habitually attend prayermeeting. Many of these people are not capable of leading such a meeting. Not many, if any, prayermeetings are successfully conducted along this line.

The most successful prayermeetings we have

known have been those where the pastor has carefully planned a program, and in which he has had the needs of the people in mind, and when the people have been given numerous opportunities to give expression to spiritual experiences and to suggest thoughts upon the theme presented to the meeting. The pastor keeps the leadership of the service, but wisely plans for the participation of the lay members.

One of the most successful ways to conduct such a prayermeeting is by using the Bible reading method. By this method the pastor studies a theme and gathers from different portions of scripture the phrases of this theme to be emphasized. He studies the theme well, has not only the particular verse or portion of scripture to be read well in his thinking, but also its relation to the context and particularly its relation to the theme under discussion. The different scripture references are given out to those attending to be read. This encourages the people to bring their Bibles to the service. Sometimes it may be wise to select certain people to take these references, perhaps giving them some time in advance to prepare a short talk on the reference to be read. At other times it is advisable to suggest these references from the platform and have the members of the congregation take these references as they are given out. Encourage the people reading the reference to give a short explanation in keeping with the theme under discussion, or to relate some personal experience which illustrates the theme. In this manner the people attending are given opportunity to express themselves and to participate in the service, in addition to the privilege of leading in prayer or giving personal testimony.

We offer a few suggestions for source material for the preparation of Bible readings. These books may be purchased from our own Nazarene Publishing House.

Bible Readings on Holiness, by B. W. Miller.
Best Things in the Bible, Chrisman.

One Thousand Bible Readings, by F. E. Marsh.
Five Hundred Bible Readings, by F. E. Marsh.
Outline Bible Studies, by Frost.

The Christian Worker's Manual, by Miller.
The Bible Text Cyclopeda, Inglis.

FOUR CURSES OF AMERICA

America is peculiarly blessed, and peculiarly imperiled. Billy Sunday recently made a keen statement, just before his evangelistic campaign in Boston. Said he, "The curses of America to-

day are Modernism, Materialism, Humanism, and Communism. They absorb everything but the truth. They deny everything but falsehood. They are tunnelling under our faith and homes and churches and government. A keg of powder in one hand and a fuse and box of matches in the other, they are teaching our boys and girls in most of our schools and colleges that you have no mind. You have no soul. You are a piece of animal machinery, and you respond to the stimuli. In other words, there is no God. There is no devil. There is no heaven. There is no hell. There is no right. There is no wrong. There is nothing but you, and you are nothing but an animal descended from a monkey or a gorilla. What you want you have a right to have. Today the individual opinion is the seat of authority. I brand that numskull philosophy as anarchy, pure and simple." America can be saved from these four and all other curses by the old and only and evernew cure, the gospel of our Lord Jesus Christ.—*Sunday School Times*.

HOW TO FAIL

The following rules for preaching so as to convert nobody were given by Charles G. Finney a half century ago. Do they not hold good in our day as in his?

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation, rather than to please God.
3. Take up popular, passing and sensational themes to draw the crowd, and avoid the essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. If asked, "Is it wrong to dance, play cards and attend the theater?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."
6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.
7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.
8. Make the impression on worldly church

members that God is too good to send anyone to hell, even if there is any hell.

9. Preach the universal Fatherhood of God and brotherhood of man, so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer let the people "sit down to eat and drink and rise up to play."

FACTS AND FIGURES

By E. J. FLEMING

The following is a list of the game killed in the state of Pennsylvania during the open season of 1929; 22,822 deer; 6 elk; 447 bears; 3,524,652 rabbits; 455,264 squirrels; 28,838 raccoons; 3,834 turkeys; 212,082 ring-neck pheasants; 222,186 quail; 72,666 shore birds; 59,821 blackbirds; 45,008 waterfowl.—*The United Presbyterian*.

The official Catholic directory of 1931 shows the Roman Catholic population in the United States in 1930 was 20,091,593; an increase of 13,391 over 1929. The total number of converts to Roman Catholicism in the United States was 39,528, an increase of 1,926 over last year. There are 27,854 priests. The number of bishops is 104. There are four cardinals and 16 archbishops, including the cardinals. There are 12,475 parishes in this country, with 5,743 mission churches in which services are held. They have 145 seminaries with 17,616 students for the priesthood, and 222 colleges for boys and 725 academies for girls. There are 7,387 free parochial schools with an enrollment of 2,283,084.

Private concerns in America make the paper money for one-half the nations of the world. One factory alone manufactures paper money for forty-one foreign countries. The Chinese were the first to make paper money. They began its use about the year 800. Early Chinese paper money was very cumbersome, the bills being nine inches by thirteen inches.

The American one dollar bill lasts on an average of one year. The \$10 bill lasts about four.

The United Presbyterian gives credit to the Christian World for the following statement: "The King David Hotel of Jerusalem is said to be the most modern hotel in the Near East. It cost \$1,250,000, and is now open to the public. From its windows may be seen the Tomb of

David, the Jordan Valley, the Dead Sea and Moab." The Church of the Nazarene owns property directly across the street from this magnificent hotel.

To aid in its war on cancer the New York Memorial Hospital is having a giant 900,000-volt X-ray tube built. This monster tube was developed by Dr. W. D. Coolidge in the General Electric laboratories. It is said to exceed by 300,000 volts the most powerful X-ray machines now in medical use. There is a tube of 5,000,000 volts at the Carnegie Institution of Washington, but it is incapable of use in medicine.—*The United Presbyterian*.

It is reported that France is suffering from the effects of one of the worst economic slumps in her history. Exports of manufactured goods are \$80,000,000 less than for the previous year.

The World Boy Scout movement is now nearing the two million mark in membership. The membership in the United States is 850,000.

Postal savings deposits during the fiscal year increased from \$175,000,000 to \$300,000,000, which is said to be the largest gain ever recorded.

Prohibition leaders are planning an extensive educational program to secure the allegiance of the coming generation to the Eighteenth Amendment. They plan a national crusade of young people, to be known as The Allied Youth. This organization will work in co-operation with the Allied Business Men and the Allied Campaigners in a national organization known as Allies for Prohibition. This announcement was made by Dr. Daniel A. Poling, national Christian Endeavor leader. The campaign will be modeled after the famous Flying Squadron campaign conducted by Governor J. Frank Hanley, of Indiana, a campaign that had much to do with getting the Eighteenth Amendment passed. More than 1,500 mass meetings will be held by the Allied Campaigners between September, 1931, and June, 1932. A local chapter will be set up in every city visited. Beginning September first a paper will be published and a "munition factory" will be set up to distribute literature.—*The Watchman-Examiner*.

Preachers, Teachers and Bible Students

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Nebuchadnezzar relateth his dream.

NEB-U-CHAD-NEZ'ZAR the king, ^aunto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.
2 ²I thought it good to shew the signs and wonders ^bthat the high God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemingly before me.*
b ch. 3. 26.

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