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SERMON PREPARATION

THERE are several distinct advantages in speaking over the radio. Perhaps the greatest benefit the preacher gains is that he must make detailed preparation of his message so he will know just what he is going to say, and how he will say it in the length of time which he has to speak. One cannot trust to the inspiration of the moment when talking into that microphone, for there is little or no inspiration gathered from the unseen audience. This leads us to wonder if we preachers could not do better work and preach better sermons if we would be as conscientious in our preparation for our pulpit messages as we are for radio sermons.

Too often the preacher has been pressed with the details of pastoral duties until he finds himself up to the last hours of the week without having made the necessary sermon preparation. The pressure of the immediate has caused him to push off the preparation for the most important phase of a pastor's life. There is no excuse in the minds of a congregation for a sermon poorly prepared. And in this day there is more necessity for careful and detailed preparation than perhaps there has ever been. Many of our congregations have the privilege of listening to the best preachers over the radio, they observe the carefulness of their sermon preparation and delivery, they consciously or unconsciously are making comparisons between the radio preacher and the pastor to which they must listen from their pulpit. The pastor suffers by this comparison unless he is giving his best into his sermon preparation and delivery.

A group were discussing a Nazarene pastor just the other day. He is one of the finest men one could desire to meet, he has a pleasing manner and personality, he graces the pulpit well, his scholastic preparation is above the average and for every natural cause he should be an outstanding success. This group were making a friendly criticism of his preaching. One said that he was not careful enough in his pronunciation, and that his use of English was not as well as he knew. Another said he impressed him that he never really put his best into the delivery of his message, that

there was too much reserve in his personality and heart that was not being used. Another said his impression was that he trusted too much to his scholastic training and did not make careful preparation of the sermons he preached, or he trusted too much to the inspiration of the moment to put his message over. They all admired him as a man, loved him as a brother, and respected him as a religious leader; but they wished that he would give more careful preparation to the most vital and important work as a minister, his preaching. His friends cannot tell him of these failings, he is not approachable. He will never be the preacher and blessing he might be just because he does not give himself to the "work of the ministry" in careful preparation and conscientious study.

HAVE THOU AUTHORITY

Recently it was our privilege to attend the ordination service in a sister denomination in which a class of fine young men were set apart to the ministry. As the presiding officer set these individuals apart to this sacred work he used several times these words, "Have thou authority." These words stayed with me. The true preacher of God has some authority. He is not to be considered as the servant or hireling of the church. Of what does this authority consist?

The primary authority of the preacher is to be a proclaimer of an authoritative message; a preacher of a positive gospel. He is much the same as the prophet of old—the mouthpiece of God in proclaiming God's message to the congregation. There must be nothing uncertain, skeptical or doubtful about this message. His authority is to proclaim the standards of God's law for all men and to denounce sin wherever it is found. He is not to be a regulator of the individual conscience; he gives forth with authority the message of God and the Holy Spirit brings this message as light to the individual. He has authority as shepherd over the flock, to defend them against false doctrines, to denounce false prophets, to feed them with such rich spiritual food that they will be content with the pastures provided by the shepherd.

His authority includes exhorting the unruly and rebuking those who will not follow the Christian standards for life. What skill such authority demands. How much of the spirit and disposition of the Christ the preacher needs. What tenderness of heart and sympathy are required to carry such authority. It seems that along with "Have thou authority" we should urge preachers to "Walk thou humbly with thy God." Only then can they be fitted to assume such authority.—D. S. C.

Dr. Forsyth reminds us that the preacher need not strive to be *new*, but he must seek to be *fresh*. He need not seek for discoveries of the gospel. Rather he must look for discoveries *in* the gospel. Over against the fear of the common place from which many preachers suffer is the menace of continual novelty which breeds shallowness and kills devotion.

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DEVOTIONAL

KADESH-BARNEA

By A. M. HILLS

"And we came to Kadesh-Barnea" (Deut 1:19).

"So we see that they could not enter in because of unbelief" (Heb. 3:19).

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1).

"I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved a people out of the land of Egypt afterward destroyed them that believed not the second time" (Jude 5, Revised Version, margin).

Remarkable! They had expected to go in for nearly four hundred years. The promise had been given to Abraham, Isaac, Jacob, Joseph and the fathers. A few hours of forward march would take them into their Canaan of rest. But cowardice and distrust turned them back to die in the wilderness. They will never be so near again.

Instead of being led by the pillar of cloud, they consulted with carnality; sent spies; listened to the evil report; doubted God; rebelled; disobeyed; spent one day in gratitude and the luxury of sin; then *started*. But it was one day too late. Then God swore that they should not enter in. Their opportunity was gone forever.

I. WITHOUT A DOUBT MANY OF THIS CONGREGATION ARE ON THE BORDERLINE OF THE KINGDOM OF HEAVEN.

The wilderness of temptations that stood between you and this sanctuary has been passed. You are here in the presence of a *willing God*. To some He is offering *pardon*; to some He is offering *sanctification*. The name, "Kadesh," means holiness. It is a glad, but perilous hour when we come to the Kadesh in our experience.

II. NOTICE THE THINGS THAT MAY CONSPIRE TO PREVENT A RIGHT DECISION

Perhaps with some it is:

1. *Moral Cowardice*.

The children of Israel were "afraid of

the giants." Maybe your giant is a parent, husband, wife, companion, brother or sister. Pilate made the wrong decision because he was afraid of losing the favor of others.

2. *Some sin*.

Samson allowed Delilah to shear his locks and his power left. The dancing of Herodias' daughter caused Herod to make the wrong choice, and he murdered John the Baptist.

3. *Worldliness*.

Dr. Munhall's mother's most intimate companion was converted when a girl, but married a rich infidel in Michigan. He tried to break down her religion and keep her from going to church. She would go; and kept up secret prayer. But she did not accept the fulness of the blessing, and her heart wavered in loyalty between her husband and Jesus. One day when in prayer, God's Spirit told her not to dare to pass through the door without having decided to be wholly true to God in spite of her husband. She hesitated and wept and prayed, and finally dared to go through the door with the question undecided. But no sooner had she done it than the Spirit left her; the look of a demon came into her face; and she cursed with horrible blasphemies for a few days and died a death of horror. Her husband learned that there was a hell. It was the love of worldliness that caused such a tragedy in the young woman's life.

4. *Pride*.

It was pride that so nearly carried Naaman back to Syria to die a leper. It drove Nebuchadnezzar from the throne. Pride put Lucifer out of heaven. Don't dictate to God how He shall heal or save you. Don't reject because of the *pride of Rebellion*.

5. *Distrust of God.*

This was the trouble with the Israelites—the doubt of God. They sent spies to see if God had told the truth. They listened to the majority, and doubted God's faithfulness to lead them in! How many dying Israelites afterward regretted, as their children bent to hear their dying message: "If you ever get to the border again, go in, and do not wait as we did."

So now, some may say, "I do not know that Christ will receive me." But "Him that cometh unto me I will in no wise cast out," Christ said. Another may say, "I am not sure I can hold out." But Jude says that He is "able to keep you from stumbling." Someone may say, "Perhaps there is no mercy for me." But David was restored after his great sin, and Jesus forgave Peter after he had cursed and denied Him. Jesus cast the devils out of Mary; forgave the thief on the cross; and forgave Saul who was persecuting the Christians.

6. *Procrastination.*

The Israelites waited *one day too long*. Felix postponed till a more convenient time that never came. At the Oskaloosa Campmeeting in 1903, I felt led during the last sermon to say, "Ten million years from now someone will remember the words I am saying." There were four young people who got up and left just at the close of the service, without accepting Christ. They got into their carriage and drove toward the city. But because of careless driving, the carriage struck a stump and the horses ran away injuring all of them. One girl's skull was crushed, and she did not have another conscious moment and opportunity to find the Lord fifteen minutes after I had made that statement. The next day as I left the city two doctors were standing over her, but she never regained consciousness.

L. Milton Williams during a street meeting at McAlester, Oklahoma, felt impressed to say, "Somebody is getting his last call tonight." A young man behind him got mad and cursed him. He left and went into a saloon. Someone came

to Williams the next morning, and said, "Did you hear about that young man that got mad last night? He is dead in that saloon across the street." He had had his last call.

III. NOTICE THE FAVORING CIRCUMSTANCES

In this hall there are seven hundred praying hearts pleading for you. God's pillar of cloud led you to this place—because He wants to lead you in. There are hundreds of Calebs and Joshuas here who can testify that they have tested God's promises and found them to be true. They came—drunkards, gamblers, profligates, profane, impure and untrue—and Jesus pardoned them. They came again for a clean heart, and Jesus led them into the land of rest. *His blood cleansed* them from all sin. The fierce appetites and passions and propensities left. They have feasted on the old corn and wine, milk and honey, and Eshcol clusters. They have breathed Hebron air, and drunk of the upper and nether springs.

Jesus is here to baptize you with the Holy Spirit. The *Holy Spirit* is here with His cleansing *fire* to *consume* the pride and passion of your heart; to *burn out* the canker and corruption of your nature; to destroy the fierce appetites and unruly temper and unholy lust.

At the first convention I ever held in England, about the second day John Thatcher of Perth, Scotland, came to the platform and astonished me by quoting a long passage from one of my sermons. He said, "I was a soldier in the Boer War in South Africa, I was the worst drunkard they had. They punished me, but I kept on till the war was over. Then I got saved and sanctified, and God has taken my appetite away." And John Thatcher was an earnest Christian and an intense worker in that convention.

Gilbert Baker attended my meetings at Somerville, Massachusetts, seldom missing a service. Often he lingered about with a hungry heart at the close of the meeting. A Christian worker often spoke personally to him about his soul. One night, under deep conviction, he was urged to go to the altar. He turned to a companion and said, "I'll go if you will." The friend answered, "I will not go, but you can go without me." He did not yield to his convictions and his comrades soon laughed him out of his seriousness. He went once more to church. The writer urged him to come and he refused. He was run over by a street car on the way home

and mutilated and mangled beyond recognition. He was only 23 years old, and went to hell from fear of his companions.

My pupil, Brother Sheline, was holding a revival in Kellerton, Iowa. A man of middle age attended the meetings and rejected Christ. Soon after he sickened and died. He lingered three weeks in awful agony, and cried out, "I've missed it and am lost at last." A neighbor went in to watch with him, and could endure it but one hour. He said, "I have seen all the hell I ever want to see." The harvest passed. He came to Kadesh and refused to go in.

Mr. Newell, the famous Bible teacher under Dr. Torrey in Chicago, told Rev. Fink of Colorado Springs that God had laid him on the shelf and set him aside because he had trimmed the truth to please men on the subject of sanctification. He told Rev. Dr. Worrall (who told Fink) that he was leading other people into the kingdom of God while he himself was on the road to hell, because he had rejected the great truth of sanctification to please men! Why? He

came to Kadesh and would not enter in. Tell me, will you, that men can sport with this mighty doctrine of sanctification?

Drummond, of Glasgow University said, "The departure of the soul from God begins when the believer rejects the tender of holiness. He thus turns away from God to face the perils of moral deterioration. It means moral suicide and antemortem damnation."

At a convention here at Star Hall, Manchester, England, a doctor came to this altar and knelt right over there. The worker who dealt with him is now sitting on this platform. He pleaded with him to pay the price and get the blessing. But he refused to do it. He left the meeting, went to another city, and in a hotel committed suicide. O do not fail to hear God's loving call, but enter in tonight!

At the only occasion I ever preached this sermon (Easter Sunday Evening, 1913) one hundred and fifty prayed through at the altar and found God.

EXPOSITIONAL

THE PROPHET AMOS—THE PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

THE SEVENTH SERMON—"THE END IS COME,"
Ch. 8.

*"That awful day will surely come—
Th' appointed hour makes haste—
When I must stand before my Judge,
And pass the solemn test."*

RETURNING from the narrative of his call to be a prophet, given in answer to Amaziah's interruption of his preaching, Amos recounts another vision which the Lord had shewed him. He sees a basket of summer fruit. Not only did Jehovah shew this fruit to Amos, but that his attention might be more particularly drawn to the symbol, the question is asked, "Amos, what seest thou?"

The significance of this emblem is found in several different ways. In the first place there is in the Hebrew considerable similarity between the

words used for summer fruit and the word indicating end. Thus we have what so often occurs in prophetic writings a play upon words. This was the more dignified use of this mode of expression and seemed to have its appeal to the Hebrew listeners. Again a thought is contained in the word itself. Summer fruit was ripe fruit, ready for harvesting. So the suggestion was latent here also that judgment was near at hand. Finally the fruit crop was the last of the harvest in Palestine. The reaping time was now over. Such was the case with Israel, "The whole course of God's providences, mercies, chastenings, visitations, instructions, warnings, inspirations, were completed" (Pusey). Consequently came the pronouncement, "The end is come upon my people of Israel."

Passing from the vision, we are given glimpses of the utter distress and ruin that shall prevail at that time. In the palaces (probable reading of original) where there have been songs of merriment and mirth, there shall be wails of

distress. Death shall reign on every hand. All around shall the dead bodies lie. There shall be no time for proper burial. Out into the streets will they be cast. The living as well as the dead shall be silent, too overcome with grief and awed by the gruesome sight to utter a word.

*"Wide o'er misfortune's surging tide
Billows succeeding billows spread;
Should one, its fury spent, subside,
Another lifts its boisterous head."*

Among the causes for such devastation in the land the most outstanding fact is the treatment of the poor. The merchants are the most active in this respect. To these Amos addresses himself, acclaiming, "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail." In their avarice and greed they not only sought to rob the poor, but they had as their ultimate goal "to make an end of them as free men and property holders." While on sacred days such as the new moon and the Sabbath, they could not follow their dishonest pursuits, yet ever in their hearts was the longing that the hours would pass by and the day would be over that they might again sell corn with their scant measures and heavy shekels, at the same time falsifying with the scales. By such transactions they would finally bring the poor to a place where they would not be able to meet their obligations and consequently would have to sell themselves into slavery. Not only in their dealings did they give short measure and cheat in weights, but they sold the chaff of the wheat, mixing it with the grain.

Such dishonesty and covetousness would not be unheeded. The wrath of Jehovah was aroused and the word of judgment uttered. "The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein?" The Lord will visit them with an earthquake; there shall be convulsions of the earth; it shall be like a swelling flood which rises and falls. Not only so but there shall be darkness in the heaven above, even at noonday. All their feasts in which they took great delight shall be scenes of mourning. Their songs of revelry shall become songs of lamentation, yea their grief shall be exceedingly bitter as when one mourns for an only son.

*"God gave us over beasts, fish, fowl,
Dominion absolute; that right we hold
By his donation; but man over man*

*He made not lord, such title to himself
Reserving human left for human free."*

In these hours of distress in their anguish of spirit they will seek unto the Lord, but there will be no answer. They have failed to heed the words of the prophets; the time would come when they shall be exceeding desirous that a prophet might speak unto them, but there shall be no voice. In their eagerness to obtain some message from above through a commissioned agent they will wander about, literally reel in their sorrowful plight like a drunken man, going from "sea to sea," that is from the eastern border to the western and also from north to south; they shall in their intense desire run to and fro. But all shall be in vain. The word of God has been withdrawn. On other occasions in Israel when the people had sinned and transgressed against the Lord, His word had been withdrawn; such was the case in the days of Eli. We read, "And the word was precious in those days, there was no open vision." Again king Saul found himself where when he inquired of the Lord, "He answered him not, neither by dreams, nor by Urim, nor by prophets." Later on in the time of Ezekiel the prophecy was uttered, "Destruction shall come upon destruction, and rumor shall be upon rumor, and they shall seek a vision from the prophet, and the law shall perish from the priest and counsel from the ancients."

In these days of darkness and doom, not only shall the old be overcome, but the young, the virgins and the young men, shall lose their courage and faint. If the buoyancy of youth is not able to withstand the sufferings how shall others endure?

While the outstanding cause for all of this misery was the treatment of the poor, the injustices meted out, yet there lie as the underlying reason for that and all other transgressions of which Israel had been guilty the fact that in the very beginning of their history they had forsaken God. Instead of uttering their oaths of asservation in the name of the Lord God of heaven, they swore by the sin of Samaria and by the god of Dan. They regarded these idol gods and also the worship of Beersheba. Herein they did despite to the God of heaven. Thus Amos arraigns the senseless and profane worship that prevailed in the land.

In this sermon to Israel we find the two outstanding sins of the northern kingdom once again denounced. The compassion for the poor had

been effaced from their hearts and only oppression remained, and they had forsaken the God of Israel for the calf worship of Dan and Bethel. These recurrent themes that have been reiterated so frequently through the book are now emphasized for the last time. As for the worship of the people, G. A. Smith, says, "Perhaps this is the most effective contrast in which Amos has yet placed the stupid ritualism of his people. With so many things to swear by; with so many holy places that once were the homes of vision, Abraham's Beersheba, Jacob's Bethel, Joshua's Gilgal—nay, a whole land over which God's voice had broken in past ages, lavish as the rain; with, too, all their assiduity of sacrifice and prayer, they should nevertheless starve and pant for that living word of the Lord, which they had silenced in His prophet."

In the denunciation of these two evils existent in the kingdom, we have significant lessons for each one of us. First there is to be noted God's love for the poor. This is ever present in Scripture. It is evident in the early legislation given by Moses which contains many provisions for the poor, and it is found in other scriptures, especially in the Psalms. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble" (Psa. 41:1). Then there is the lesson that religious zeal and worship without a genuine heart experience are of no avail. "Thus, men may be devoted to religion, may be loyal to their sacred traditions and institutions, may haunt the holy associations of the past and be very assiduous with their ritual—and yet, because of their worldliness, pride and disobedience, never

feel that moral inspiration, that clear call to duty, that comfort in pain, that hope in adversity, that good conscience at all times, which spring up in the heart like living water."—G. A. Smith.

"No such service the benignant Father

Requireth at his earthly children's hands:

*Not the poor offering of vain rites, but rather
The simple duty man from man demands."*

—WHITTIER.

In seeking for texts and sermon material, one is found in verse 2, "The end is come upon my people Israel, I will not again pass by them any more." As a theme we might give, "The crisis in rejection of religious truth." We could develop this by noting the causes for such a crisis, the nature of the crisis and the resultant effect. Another text may be found in vs. 11, 12, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." A possible theme might be: "The doom of those who fail to hear." Then as divisions, we might develop along such lines as these; the time will come when they will earnestly desire the Word of the Lord, in this intensity they will seek in every way for some response, all will be in vain. In connection with these same verses, we will give Wolfendale's outline: "The Word of God is the true nourishment of man, contempt of the Word of God may bring famine of the Word, a famine of the Word is the sorest judgment upon any nation."

HINTS TO FISHERMEN

By C. E. CORNELL

Ye shall diligently keep the commandments of the Lord, your God, and his testimonies, and his statutes (Deut. 6:17).

"Lord, with what courage and delight

I do each thing,

When thy last breath sustains my wing!

I shine and move

Like those above,

And with much gladness,

Quitting sadness,

Make me fair days of every night."

East Calvary church, Philadelphia, Pa., is one of the largest colored churches in America. Its pastor, Rev. C. A. Tindley, came up through slavery and poverty. He would plow all day in the field and walk and run fourteen miles at night to a school teacher who was kind enough to give him lessons. Under such discouraging circumstances he was able to get an education and prepare himself for the ministry. Dr. Tindley is a unique, logical and eloquent preacher with a magnificent voice that can be easily heard. Here

is an original and unique plan of the prodigal son. There are three heads and three points under each head.

I. MADNESS

- a. Caviled—he caviled with his father.
- b. Traveled—traveled to a far country.
- c. Raveled—raveled out of his character.

II. SADNESS

- a. Hogs—he fed the hogs.
- b. Togs—he wore out his togs.
- c. Dogs—he went to the dogs.

III. GLADNESS

- a. Sealed—he was sealed by his father's ring.
- b. Vealed—he got the fatted calf.
- c. Healed—by his father's love.

The New Ten Commandments

ACCORDING TO MODERN PAGANISM

Charles Daniel Brodhead contributes his idea of the Ten Commandments of Modern Paganism in the Christian Advocate.

Modern paganism laughs at the old Decalogue as outworn and outgrown, and has substituted these as its own Ten Commandments.

1. Thou shalt have as many gods as thou desirest.
2. Thou shalt not think of God in any traditional way but only according to the latest fad and fashion.
3. Thou shalt not be careful with thy tongue when thou speakest the name of Deity or usest vulgar speech.
4. Remember every Sunday not to keep it holy, but to use it wholly as a day of selfish pleasure and religious vacation.
5. Keep no filial obligations to thy father or thy mother, but look to them for food, and house and cash. Speak often of them as "old fogies."
6. Thou shalt not destroy war.
7. Thou shalt not maintain any old-fashioned sex distinctions and standards nor conventional safeguards of morality and self-respect and honor, nor keep as binding the easily plighted wedding vows.
8. Thou shalt not steal, if the amount is too small, nor if thou canst not get away with it.
9. Thou shalt not withhold thy tongue from poisonous gossip, nor clever alibis at the expense of thy neighbor.
10. Thou shalt not be outdone by thy neighbor's house, thou shalt not be outdone by thy neighbor's wife, nor his manservant, nor his

maidservant, nor his hobbies, nor his car, nor anything—irrespective of its price or thine own ability—anything that is thy neighbor's.

Preaching Not All

Each preacher should aim to be a teacher as well as a preacher. Jesus went about *teaching* and *preaching*. Teaching ability is not as common as it ought to be. Most congregations are about preached to death; but they are not overfed along the teaching line. Teaching includes *scriptural exposition*. The unfolding of the truth, the illumination of the divine Word. Making the Word plain, also making it rich in interpretation. To teach, "rightly dividing the Word of Truth," will greatly add to the ministry, and enlarge the spiritual vision, and make the gospel very attractive. The people will usually go where there is illuminative teaching. Every young preacher especially, should aim to be a lucid, scriptural teacher.

Dogs, Evil Workers, Concision

The apostle warns the Philippians against these three dangers. "Dogs," referring to profane and unclean persons. The term is used often, but according to Alford, in Jewish usages *uncleanness* was the prominent idea.

"Evil workers," perhaps a better rendering, *evil doers*, or Judaizing teachers who endeavored to pervert the gospel (there are many such in this day), evil workmen, perverting the Word and bringing it into disrepute. How gracious to be able to give a clear, and correct interpretation of the Word!

"Concision," meaning a *cutting off, excision*. Meyer says, "The word is used by the apostle to degrade the pretensions which the Jews made to sanctify by the *cutting in* of their flesh. Circumcision was (in its day) an honorable thing, for it was a sign of the *covenant*; but under the new covenant, their outward circumcision was rendered uncircumcision. (A bitter *paranomasia*, playing upon a word) because these men were circumcised merely as regards the body, and placed their confidence in this *fleshly* circumcision, but were wanting in the *inner, spiritual* *circumcision* which that of the body typified."

Lack in the Church

If there is lack in the church—and there seems to be—the lack is spiritual, not educational, nor financial. The church is supposed to be a spir-

itual institution, an institution that makes a *specialty* of the Christian religion. The Christian religion is a spiritual religion, demonstrable, certain. When the church lacks in spirituality, she lacks in the fundamental for which she was raised up. There is no substitute; learning, church architecture, wealth, culture, refinement nor entertainment will take the place of spirituality. What the world needs is Christianity, for Christianity is a religion that can be applied to the individual, the educational life, the schools and colleges, business and pleasure. It fits in everywhere. It never fails when given a fair test.

My Father's World

Dr. Maltbie Babcock has beautifully written:

"This is my Father's world,
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere."

More and Better Reading

The *Presbyterian Advance* has the following:

In the midst of warnings against salacious literature it is heartening to be told that Americans are reading more books and better books than ever before. The stereotyped phrase "the six best sellers" has become obsolete. Today, the list contains about thirty best selling books. Nonfiction has advanced to claim its place in the foreground.

Alfred Harcourt, the publisher, ascribes the growth to several reasons and conditions. One of them is that libraries and schools have undergone a remarkable development, with a corresponding encouraging influence upon reading and literature.

"Books once confined to clergymen and professors now are universally possessed," he said.

A Preacher

Should be prompt.
Should be pleasant.
Should pay his debts.
Should brush his clothes.
Should be a man of prayer.
Should have his shoes shined.
Should pronounce words correctly.

Should study to read the Bible intelligently.

Should recognize the poor and treat them as well as the rich.

Should not take sides in a controversy and thus further a church fuss.

Should occupy his own pulpit as often as possible and never give his church over to a mere entertainment.

Should keep an "open house" for strangers and friends, always prompt to respond to a call, and glad to minister in every way possible.

Should cultivate the acquaintance of business men of the community, invite them to the church and then be sure and recognize them when they come.

Lest We Forget

The discussion of Prohibition has so largely shifted from the old insistence on the evils of alcohol to the emphasis on law enforcement, that there is great need for renewed and effective education on the effects of alcohol.

Dr. Haven Emmerson, former Health Commissioner of New York City, a medical authority of high standing, in the *Survey for May, 1926*, offered for the benefit of those who may temporarily lose their bearings in the whirlpool of today's confusion the following compact review of what alcohol is and does:

Alcohol is a depressant, habit-forming narcotic drug.

Alcohol is a protoplasmic poison.

Alcohol is drunk to get the drug effect, and whenever it is so taken in whatever amount it exerts to some degree its depressant and toxic effects.

Alcohol causes disease; psychoses, multiple neuritis, gastritis, cirrhosis of the liver.

Alcohol causes deaths from acute and chronic poisoning.

Alcohol reduces resistance to infection.

Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia.

Alcohol increases liability to accidents and delays recovery.

Alcohol reduces endurance, accuracy, and rapidity of muscular action of all kinds, even when used in such small amounts as to show effects inappreciable subjectively to the user.

Alcohol decreases expectation of life.

Alcohol reduces chance and survival of offspring.

Alcohol deteriorates emotional and nervous control, as expressed in unreliable judgment and self-control, and hence contributes to the incidence of venereal diseases.

No kind of test involving conscious cerebration or reflex or voluntary muscular mechanism has yet been evolved which does not show one or all of the following results from even minimal physiological doses of alcohol, as compared with the responses of a normal or non-alcoholized individual—delay, inaccuracy, lack of endurance, i. e., slower, weaker, more irregular response.—Luccock.

A Sevenfold Rule of Life

From the Church News of Saint Anselms church, Melbourne, Australia.

1. To pray daily the Lord's prayer.
2. To observe rightly the Lord's day.
3. To attend, at least weekly, the Lord's service.
4. To read daily the Lord's Word.
5. To share in some way the Lord's cross.
6. To give weekly for the Lord's work.
7. To be one of the Lord's witnesses.

Infinity in a Seed

Edgar A. Guest the versatile poet, recently went into a store and bought ten cents worth of seed. As he left the store it flashed through his mind that what looked to the clerk like a dime really represented the purchase of a miracle! So he gave a lecture to himself:

"You've a dime's worth of power which no man can create,

You've a dime's worth of life in your hand!

You've a dime's worth of mystery, destiny, fate
Which the wisest cannot understand.

In this bright little package, now isn't it odd?

You've a dime's worth of something, known
only to God.

"These are seeds, but the plants and the blossoms are here,

With their petals of various hues;

In these little pellets so dry and so queer,

There's power which no chemist can fuse,

Here is one of God's miracles soon to unfold!

Thus for ten cents an ounce is divinity sold.

Wanted—A Few Mystics

Dr. Luccock in the Christian Advocate says, "At one time more than a century ago, when there were only a few students in Harvard

Divinity School, an old minister reported that on visiting the school he found only three seniors, 'one a mystic, one a skeptic, and one a dyspeptic.' Thank God for one mystic at any rate! We have with us today a number of skeptics and quite a few dyspeptics. Let us pray that the line of mystics may never wholly die out."

Twenty-three Miles Away

Dr. Luccock relates another: "Mme. Adelina Patti, in giving the location of her Welsh castle in the district of Brecknockshire, always said that it was 'twenty-three miles from everywhere and very beautiful.' The description fits rather exactly a good many sermons. They are very often beautiful and a long way from everywhere. A sermon ought not to be more than a mile away from a place where people live and move and have their troubles."

Can We Be Modest with our Church Advertising

The popular church must advertise or be left in a hole. There must be all kinds of advertising. Big display ads, sensational lines, cuts, etc. Some of these ads are truthful and some are not. It seems that some thoughtful person, with care and truthfulness ought to censor the advertising and keep it within bounds. A church ought not to lie or be off color in anything. I presume that it is all right to set the preacher's name in BIG DISPLAY type. We know one great church that modestly advertises; the pastor's name is set in very small type, about the smallest in the ad. Not so with many. Modesty is becoming in any individual or church. The meek and lowly Jesus was modest and very humble. The church should imitate Him.

Slogans

Church slogans are numerous and multiplying. The "church with the open door," the "church with the open hand," the "church with the warm heart," and many others. On the bulletin it says, "You will never be a stranger but once." And yet many strangers go in and out without a greeting. Then the big red cross or some other color are becoming more numerous. The lights down and a beautiful cross comes into view while prayer is being uttered. The brass band and the orchestra; solos, quartets, duets, voices and instrumental. Hand-clapping, laughing,

whistling and everything unspiritual and sensational. Here is an actual description. "Let's try No. 8. No. 8 in the red book. Everybody sing. 'Brighten the corner.'"

"We sang two verses. Then the leader stopped to tell about Pat, whose favorite song was 'Fight in the corner where you are.'" Then another verse. Then all the men whistled a verse. Then the women hummed one. Then the men whistled while the women sang. Then we sang the last verse over again, everybody except the unmarried ladies over sixty-five years of age being invited to sing (laughter). Then everybody shake hands and everybody say Amen! Say Hallelujah! The band will play "Way down on the Swanee River." We will now take the offering. And not a few churches think they have to go through this theatrical performance to get the crowd. Is this kind of thing approved of God? We aver not.

Performers

The loving, holy, humble Jesus uttered some scathing things about the "performers." He said: "Many [note that word many] shall say unto me in that day [the judgment day], Lord, Lord, have we not prophesied [preached] in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW you: depart from me, ye that work iniquity."

One may have a great name, build great churches, deliver eloquent lectures, be worshiped by multitudes and yet not have the approval of Jesus. My brother, beware!

Sparks for Preachers

The preacher is the embodied conscience of his congregation.

All sermons are bread, but some have more crust than others.

Preaching without preparation is merely a form of deep breathing.

The preacher is an octophone, translating light rays into sound vibrations.

A preacher of all men should be at his best in his "roaring forties."

Some congregations are distant after the benediction, but close during the offering.

There are some in every congregation who merely receive the sermon and place it in file.

It is a great day for the church when both the

congregation and the minister are "all there."

As the minister looks out over his congregation, he loves to think that God is using him as a pen to write out lives.

If the preacher is not gifted, remember that you can bring a large torch to a small taper and carry away a great blaze.—JOHN A. HOLMES, in *the Christian Advocate*, New York.

Are Smoking Women Entitled to Respect?

The *Shield* relates the following:

Two young men in Chicago accosted two girls on the street at night, and were arrested for the offense. In their defense they said of the girls, "They were smoking on the street, so we naturally concluded they wouldn't object to a flirtation." They each paid a fine of \$10, but in doing so, declared they still held their original opinion of girls who smoke.

A reader of the Los Angeles Times writes that paper, "It seems that women with all their boasted intuition would realize that in aping men's habits they are losing men's reverence and respect."

The Rural New Yorker says that smoking women are responsible for at least part of the loss of respect which many city men now manifest toward women.

A reader of the Chicago Daily News—a young man, he declares himself to be—says he has found, by compiling statistics, that "ninety-seven of every one hundred men would never marry girls that smoke," and adds, "Girls, if you want a man with good moral character to be your husband, don't smoke."

H. W. Casler of the New York Telephone Company, discussing the subject of feminine users of tobacco, says, "Personally, I have very little respect for the woman who smokes."

Although the Prince of Wales has been a heavy smoker, he evidently doesn't think much of women smokers. Here is what he said when asked what he thought of the modern girl, "If you mean the close-cropped, cigarette-smoking, mannishly dressed, noisy girl, I must confess that the modern girl does not appeal to me in the slightest."

The Value of a Sparrow

Five conductors of freight trains in Michigan, a few years ago, joined in a letter requesting the division superintendent at Saginaw to sidetrack

car number 12,270. They gave their reason.

When car No. 12,270 left the repair tracks at Muskegon, after a period of enforced inactivity, and the "bad order" chalk-mark was removed from its side door, Night Switchman Patrick Hawkins told Conductor Stark of train No. 81 that he wished the car could have remained a little longer in the yard, for a sparrow had built a nest in the car, and had a family of little birds within.

Conductor Stark had no discretion in the matter, and cars were in demand; so the car was hauled to Fremont.

When train No. 81 arrived at Fremont, the mother bird was found, riding on the top of it. Sometimes flying above it, and sometimes riding upon the car, the sparrow followed to White Cloud, where the car became a part of train No. 101. But Conductor Stark told Conductor Battema about the bird; and at Big Rapids, where the car was dropped, Conductor Battema left word with the trainmen and switchmen about the sparrow.

Conductor Burritt hauled the car back to White Cloud, leaving the door open a little so that the sparrow could get in to her nest.

By the time the car returned to White Cloud half the men on the railroad knew about it, and Conductor Willoughby, who hauled the car to

Baldwin in train No. 210, was on the lookout for it; and so was Conductor Hess, who brought the car to Saginaw in train No. 56. Every conductor on the line by this time knew the number of car 12,270, and a part of the freight it carried.

There was not a man in the employ of the railroad who would have hurt the mother bird or one of the little ones. Still, it was a perilous life for the little mother and the young, for the mother never flew away for a worm with any certainty of finding her nest where she left it.

And so five railway conductors, Stark, Battema, Burritt, Willoughby and Hess, joined in a written report concerning the car and the family it contained, and requested that the car be side-tracked until the little birds were old enough to fly.

Trainmaster Murray consulted the officers of the road, and issued an order that car No. 12,270 was not to be moved or molested until further orders. That order held good till the young birds took their flight.

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father."

Surely it is because men have in them some little of the love of the Father that they show kindness to His creatures.

HOMILETICAL

LIFE AND GODLINESS

(2 Pet. 1:1-11)

This is addressed to believers, and the whole passage is a summary of the present, personal, perfect and progressive life of the Christian.

The two great divisions here are, "Life and Godliness" (v. 3).

I. "LIFE"—Regeneration a necessity (John 3:3-7).

II. "GODLINESS"—God-likeness.

Sanctification

1. Negative—Cleansed.

2. Positive—Filled—God-possessed.

How holy (1 Pet. 1:15, 16).

How Perfect (Matt. 5:48).

No other standards are given us but the standards of God Himself.

III. HOW OBTAINED

1. Through

"The knowledge of him" (v. 3).

2. By

"Exceeding great and precious promises" (v. 4).

3. In order that

"Ye might be partakers of the divine nature" (v. 4).

4. With the result

"Having escaped the corruption that is in the world through lust" (v. 4).

IV. GROWTH IN GRACE

The growth of the divine life and the development of the divine nature (vs. 5-7).

The true condition of growth in grace is divine possession.

V. RESULTS

1. Work—"Neither be barren nor unfruitful" (v. 8).
2. Experience—Neither "blind" nor forgetful (v. 9).
3. Assurance—"Calling and election sure" (v. 10).
 - a. In Life—
"If ye do these things, ye shall never fall" (v. 10).
 - b. Hereafter—
"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (v. 21).

Selected by HAROLD J. SUTTON.

OLDEST, SAFEST, SUREST INSURANCE COMPANY

By JEAN L. PHILLIPS

FATHER, SON AND HOLY SPIRIT

And I, behold, I will establish my covenant with you and with your seed after you (Genesis 9:9).

PAID UP CAPITAL

The unsearchable riches of Christ (Eph. 3:8).

ASSETS

Very Real Estate—An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (1 Peter 1:4).

LIABILITIES

*Unmerited claims—For by grace are ye saved through faith; and that not of yourselves, * * * lest any man should boast (Eph. 2:8, 9).*

SURPLUS OVER ALL LIABILITIES

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us (Eph. 3:20).

CONDITIONS OF POLICY

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven (Matt. 10:32).

PRESIDENT—God, the Father.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (2 Cor. 9:8).

ADJUSTER—Jesus Christ, the Son

Who is even at the right hand of God, who also maketh intercession for us (Rom. 8:34).

LOCAL REPRESENTATIVE—The Holy Spirit

And I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth (John 14:16, 17).

SPIRITUAL GIFTS AND GRACES

By C. E. CORNELL

Text: 1 Cor. 12:31.

1. Gifts and Fruit (1 Cor. 12).
 2. Nine gifts of the Spirit (1 Cor. 12:8-11).
 3. Nine fruit tests of the Spirit (Gal. 5:22, 23).
 4. The manifestations of the *fruit of the Spirit*, are but various forms of LOVE.
 5. Joy is Love *exulting*.
 6. Peace is Love *reposing*.
 7. Long-suffering is Love *enduring*.
 8. Gentleness is Love *refined*.
 9. Meekness is Love with *bowed head*.
 10. Goodness is Love in *action*.
 11. Temperance is true *self-love*.
 12. Faith is Love *confiding*.
- The whole sum of Christian living is just loving.—A. B. SIMPSON.

WHAT MAKES A MAN

By C. E. CORNELL

TEXT: As he thinketh in his heart, so is he (Prov. 23:7).

- It has long been recognized that it is not food, or clothes, or heredity, or social position that makes a man in the true sense; but rather—
- I. ORIGINAL THINKING—touching the deeper soul-life as well as the surface of consciousness. We are in the age of "sub-conscious psychology." Dr. O. W. Holmes said that every personality is really threefold; and true thinking involves all. Jesus' mission likewise touches all three. The prodigal "came to himself," when he began to think.
 - II. SYMMETRICAL THINKING. We all think, but in familiar grooves. These days of specialization develop the habit of "talking shop." We need the broader horizon of divine thought. Man was "created a little lower than the angels" with heavenly capacity of soul—if he would but rise to heavenly thinking; or if he would but think of life as God sees it. —*The Expositor.*

THE FOLLY OF DAMNATION

By U. T. HOLLENBACK

For what shall it profit a man, if he shall gain the whole world and lose his own soul? (Mark 8:36).

I. WHAT GOD THINKS OF YOUR SOUL

1. The omniscient, omnipotent God.
2. He did not say, a home, palace, city, state or country.
3. He manifests tremendous love in Christ and the atonement.
4. God's statements concerning the possibilities of the soul throughout eternity.

II. WHAT DO YOU THINK OF YOURSELF?

1. What price have you set on your soul?
2. What is the value of your excuse for not saving your soul?
3. What is the value of your world? The goal of your ambition is your world.
 - a. A bare existence?
 - b. A business.
 - c. Pleasure.
 - d. A little fortune.
 - e. A little fame?

You will never reach your goal in this life.

III. THERE ARE MANY WILLING CONTRIBUTORS TO THE DAMNATION OF YOUR SOUL

Evil companionship, mental and spiritual indifference or laziness, power of habits of sin, and finally demons will complete the work of soul's destruction.

IV. CHRIST ON THE CROSS AND IN HEAVEN SEEKS TO SAVE YOUR SOUL.

"Behold the man."

FROM GLORY TO GLORY

TEXT: But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Cor. 3:18).

The importance of the subject is readily seen when it is noticed that after the work of regeneration and entire sanctification comes the work of maturing grace. An earnest of the work in the glory land (Eph. 2:7), and a truth that should edify the saints.

I. PERSONS REFERRED TO—"SAINTS"

1. Not sinners—there is no scriptural growth out of sin into holiness, but *in* holiness on to maturity.

2. The veil has already been removed. They see not only the entire sanctification (Heb. 12:14). "The pure in heart . . . shall see God" (Matt. 5:8).

II. THEIR ATTITUDE—"BEHOLDING"

1. In the present tense; not fitful but continuous.

2. They see Him—not only wish to, but do. ". . . will manifest myself to him" (John 14:21).

3. Their circumstances may change, but the vision of God is not obscured. It rests on faith. God cannot be entirely viewed from one standpoint; hence the changed circumstances of His people. Each means a new view, revelation and manifestation of God.

III. THE PROGRESS OF MATURING GRACE—"Changed in the same image from glory to glory."

1. A gradual work "from glory to glory." Regeneration is not gradual, nor is entire sanctification, vast and terrible though sin is. Christ can, will and does destroy it (1 John 3:8) and quickly too. But the divine love and nature is as exhaustless as God Himself. Its full communication to man, and through man to others may well be gradual and continuous both here and hereafter.

2. Not a sort of "sanctification over again"—but conformatory, expanding and multiplying.

IV. HOW THIS IS DONE

"By the Spirit of the Lord."

Application—"but we all—"

Selected by HAROLD J. SUTTON.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Thou Shalt Love Thy Neighbor

The old horse-car remained at a standstill for so long that passengers wondered if something were wrong. It was soon seen, however, that a sturdy little urchin was very tenderly helping a lame child aboard, and, as the car moved on, his cheery "good-by" called a smile to the cripple's wan face. The latter seated himself so that he could look out the window, and every few minutes he waved his hand at someone on the street. The other people in the car became curious, and looking out, saw a little fellow running along the sidewalk, keeping pace with them.

"Who is that?" asked a lady of the lame boy.

"Why, that is Jim!" was the proud response.

"Yes, dear; but who is 'Jim'?"

"Why, Jim's my brother, of course!"

By this time everyone was listening and smiling in sympathy.

"Oh! I see," said the lady; "that's the boy who helped you on the car. But why does he not ride with you?"

"Why," he said, "we had only a nickel and Jim said I must ride. You see," he added after a pause, "I can't walk well, but Jim, he can run fine!"

"See! what is this?" the lady said.

With eyes big with delight, the child caught up a five-cent piece that had miraculously appeared in the torn little cap, which lay on the seat between the lady and himself. Then, with frantic gestures, he hailed "Jim," who boarded the car at the next corner.

The boys thought that they were the happiest people on that car during the remainder of the trip!—*The Illustrator*.

True Friends

It takes a great many new friends to make one old friend. Friendship is not like asparagus—a plant that shoots up in a night and is then ready for the knife. It is rather like the hickory or the oak of gradual growth and solid fiber. As it is the wood which has been "seasoned" by long exposure to wind and weather that emits the hottest fire, so the friendships that have been seasoned by many years of sun and storm produce the warmest glow. An eccentric old man in London hung out an auctioneer's red flag over his front door; he said that he did it to "weed out the false friends who would make off if they thought he had come to bankruptcy." A rather sharp stroke of humor was that device; and they are quite too many who are ready to halt their carriages before the door of a fine mansion, but who have very few by-streets and back-lanes on their visiting lists. Prosperity breeds friends; adversity tests them.—THEO. L. CUYLER.

The Poverty of Wealth

Eli Hyman, a Hebrew, some years ago begged admission to the general hospital in Toronto, where he soon died. An examination of his clothing resulted in finding in an old handkerchief, scrip worth \$17,000. In the lining of his pocket was another scrip to the value of \$14,000. Other papers showed that Hyman's income from stock and other transactions was \$3,000 last year. In all the estate, it is expected, will value \$100,000. For 20 years he had slept in sheds and stables. He sold papers and begged money and food. His heirs and his wife and a daughter are living it is thought in San Francisco. What an illustration of the folly of setting our affections on earthly things, is seen in this man! And he is, also, a striking illustration of the beggarly way in which many Christians live, who are laden with the rich promises of God! Princes by promise, and paupers by conduct. They do not "possess their possessions."—*Selected*.

Be Filled with the Spirit

Conybeare and Howson give the following paraphrase of this whole passage: "When you meet let your enjoyment consist not in fulness of

wine, but fulness of the Spirit; let not your songs be the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment not the music of the lyre, but the melody of the heart; while you sing them to the praise not of Venus or Bacchus, but of the Lord Jesus Christ."

Dr. J. W. Chapman said, "While in the mountains of Colorado I noticed the miners going into the mine at the beginning of their 'shifts.' Their hands and faces were clean as they could make them; but at the end of the 'shifts' it would be difficult to tell whether they were by nature black or white, and yet there was one part of the face that was just as clean as when they entered the mine: that was the ball of the eye; and that was not because no impurities had touched it, for the mine was filled with such, but because there is a little tear-gland which keeps working all the time, and when the least speck touches the eye it washes it away. We are in the midst of sin and uncleanness in this world, but we may be kept clean every whit if we be 'filled with the Spirit.'"—*The Illustrator*.

All Things are Possible

Says Dr. J. G. Morrison, "We once saw a great 'Milwaukee' electric locomotive, and asked the mechanic in attendance how much it could pull. His answer was, 'You can't stall it!' Said he, 'Out in the mountains they have dammed up the great streams and over immense turbine wheels they have generated a mighty current of electricity. This is conveyed to the Milwaukee railroad over a wire the size of a man's wrist. All this engine has to do is to reach up and grasp the wire, and the power of the irresistible mountain streams is imparted to it. Then it can pull anything. You can hitch on, and hitch on, till you break the drawbar, but you can't stall this machine. It will climb any hill and pull any load you can hitch it to;' With a thrilling heart we remembered the words of Scripture: 'We will look unto the hills from whence cometh our help.' We remembered that faith was the wire that brought this omnipotence to our hands. We recalled that of this faith wire Jesus had said: 'And nothing shall be impossible to you!' O reader, let us reach up and grasp the heavenly wire! Then let us hitch on! Hitch onto that neighbor's family, and release God upon them! Hitch onto that village and precipitate a revival there! Hitch onto the county in which you live,

the state where your home is, the nation, the mission fields, the world!"

Restitution

The morning mail on March 15, 1905, brought to Secretary Shaw of the United States Treasury Department a peculiar package. Upon opening it the officials were surprised to find a pile of United States currency, principally consisting of \$50 bills. Upon counting the bills it was found that there were exactly \$12,000 in the package. A most remarkable letter accompanied the package. This is how it read: "I am sending you herewith inclosed \$12,000, which is to go to the use of the United States government. Years ago I defrauded the government of money, but have returned it all, and now am paying fourfold in accordance with the teaching of the Scriptures. The way of the transgressor is hard, and no one but God knows how I have suffered the consequences, and I would seek to do a bountiful restoration. May God pardon while the United States government is benefited.

"(Signed) A SINNER."

Private Secretary Edwards would not give the postmark which the envelope bore, saying that it was the policy of the department never to disclose this, so the history of the man could not be ascertained. That Treasury department would require to be reinforced many fold if all who have defrauded the government would likewise repent and make wrongs right. His was the largest contribution, with one exception, that has ever been received for the "Conscience Fund" of the United States Treasury. Now he can sleep nights and face death. What astonishing exposures there will be at the judgment! What appalling revelations with respect to professedly good and respectable people! "For there is nothing covered that shall not be revealed; neither hid that shall not be known."—*Selected.*

The Certainty of Judgment

Sir Francis Newton was trained in early life to understand the great truths of the gospel, and while in early manhood it was hoped that he would become an ornament and a blessing to his family and the nation, but his course resulted far otherwise. He fell into company that corrupted his principles and morals. He became an avowed infidel, and a life of dissipation soon brought on a disease that was incurable. When he felt he must die, he threw himself upon his bed, and after a brief pause, exclaimed as fol-

lows: "Whence this war in my heart? What argument is there now to assist me against matters of fact? Do I assert there is no hell, while I feel one in my bosom? Am I certain there is no retribution, when I feel a present judgment? Do I affirm my soul to be as my body, when this languishes, and that is vigorous as ever? Oh, that anyone would restore unto me that ancient state of piety and innocence! Wretch that I am, whither shall I flee from this breast? What will become of me?"

An infidel companion tried to dispel his thoughts, to whom he replied, "That there is a God, I know, because I continually feel the effect of His wrath; that there is a hell, I am equally certain, having received an earnest of my inheritance there, already in my breast; that there is a natural conscience, I now feel the amazement and horror, being continually upbraided by it with my impieties and all my iniquities, and all my sins brought to my remembrance. Why God has marked me out as an example of His vengeance rather than you, or any other one of my acquaintances, I presume is because I have been more religiously educated, and done greater despite to the Spirit of grace. Millions of millions of years will bring me no nearer the end of my torments than one poor hour! *Oh, eternity, eternity! Who can discover the abyss of eternity? who can paraphrase upon these words:*

FOREVER AND EVER?"

Lest his friends should think he was insane, he said, "You may imagine me melancholy or distracted, I wish it were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is more quick and vigorous than when I was in perfect health; and it is my curse, because I am thereby more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See, now then. I have despised my Maker, and denied my Redeemer. I have joined myself to the atheist and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgment of God overtook me when my security was the greatest, and the checks of my conscience the least."

As his mental distress and bodily disease increased, he was asked if he would have prayer

offered in his behalf. He turned his face and exclaimed, "Are ye also become devils to torment me? Would ye give me a prospect of heaven to make my hell more intolerable?" Soon

after his voice failed, he uttered a groan of inexpressible horror and cried out, "*Oh, the insufferable pangs of hell!*" and died at once.—*Selected.*

PRACTICAL

PART III. HINTS TO MINISTERS

By REV. JAMES CAUGHEY

Compiled by Dr. H. Orton Wiley

I. A Call to Preach

A CALL to preach is frequently just what Jeremiah describes it to be. Although he was tempted to say, "I will not make mention of him, nor speak any more in his name," yet when he held his peace, he tells us the word of the Lord was in his heart as a burning fire shut up in his bones: "And I was weary with forbearing, and I could not stay" (Jer. 20:9). The following verse shows, that when he ceased to be the *aggressor* against the devil and his children, they united to injure his character and influence: "I heard the defaming of many," says he, "fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, peradventure he will be enticed, and we shall prevail against him and we shall take our revenge on him."

The minister of Christ should ever be the assailant—the invader of the devil's territories. He is always the safest in a revival of religion. This is his proper sphere; and if called of God to preach the gospel, in this he will be in his congenial element—more happy in such active warfare than in any other part of his ministerial office.

A call to preach may be burned in the heart, as live embers on the hearth are frequently covered with ashes; there is no flame, nor perhaps scarcely a glow. What is to be done? Clear away the incumbent ashes; stir up the coals, add fuel, and you may have a blaze; a glorious revival!

*"Jesus, confirm my heart's desire,
To work, and speak, and think, for Thee;
Still let me guard the holy fire,
And still stir up Thy gift in me."*

I think you will find an answer to your inquiries in those striking sentiments of Mr. Wesley. I have not his works at hand, but I shall give the substance, as correctly as I can, from memory. "I have often been musing why the generality of Christians, even those who are really such, are less active for God when middle-aged than when they were young. May we not find an answer in those remarkable words of our Lord repeated no less than eight times by the evangelists: 'For whosoever hath,' that is, improveth what he hath, 'to him shall be given, and he shall have more abundance; but whosoever hath not,' hath not improved the gift of God, 'from him shall be taken away even that he hath.' A measure of zeal and activity is given to every man when he is born of God; but if he cease or intermit to do good, he will insensibly lose both the will and the power." This I consider directly to the point. To every man, when called of God to preach, there is a measure of zeal and activity given; zeal for the glory of God, and vigorous, constant efforts for the salvation of lost sinners. I also as firmly believe, that those who have entered the ministry without any such feelings, and from other motives, have miserably mistaken their calling; nor have learning and theological reading in general, nor the exercise of their ministerial functions, called into exercise any such feelings in the heart of such men. But a man may backslide from first principles; he may lose that burning and consuming desire for the conversion of sinners; he may cease to put forth active exertions for their salvation, so as insensibly to decline from his usual zeal and activity, until he totally lose out of his soul "the will and the power" to do good, and thus become weak and feeble as another man. Thus, that which he had has been taken away; and not infrequently, he loses his ability (in whatever sense you please), until he become

the veriest drone, and a burden to the church of God.

Let, therefore, the minister of Jesus continually improve upon what was given him when first called to preach the gospel, and he shall gradually and rapidly increase in zeal and activity—in power to do good, and success in doing it. But, if he cease his revival efforts, unless in case of ill health, or uncontrollable circumstances, he will insensibly lose his revival power and become like another man.

It is not necessary, perhaps, that a minister should backslide in heart or life, "popularly speaking," to lose revival *zeal*, *activity* and *ability*. Let him change or soften down the matter and method of his sermons, and adopt a corresponding mode of operation, differing from what characterized him when he was as a flame of fire, and continually encompassed with penitent sinners and new converts; let him be content with his pulpit exhibitions, to the neglect of "those varieties of means"—prayermeetings, exhortations, select meetings for penitents, personal conversation with sinners, joyful reception of and co-operation with local preachers and leaders, in prayermeetings before and after sermon; and very soon "the gift of God" will not only be taken from him, but he will most likely be found speaking against those things which were once his glory.

BUGABOOS KICKED TO DEATH BY FACT

By JOHN F. COWAN

YEARS ago Senator Frye, of Maine, announced that he had caught an eight-pound speckled trout. Professor Agassiz, of Harvard, wrote him, "There is no such thing." Senator Frye went back to that stream and caught a nine-pound speckled trout and sent it to Professor Agassiz. In a few days he received the admission:

"The theory of a lifetime kicked to death by fact."

Professor Agassiz believed in the Bible and Jesus, but there have been outspoken skeptical scientists who have raised the bugaboo that science disproves religion. And again and again that bugaboo is kicked to death by discovered facts. Here's a case to point:

Professor George McCready Price quotes Sir. J. H. Jeans, secretary of the Royal Society, as

saying in regard to the biblical account of creation, denied by evolutionists, "A clock which, so far as science knows, no one ever winds up, which cannot wind itself, must stop in time. It is at present a partly wound clock which must, at some time in the past, have been wound up in some manner unknown to us."

If that doesn't kick that bugaboo to death, Sir Arthur Thompson, the eminent Scotch scientist, professor of Natural History in Aberdeen University, in a lecture recently before the Open Forum, San Diego, said, "The word evolution is greatly overworked because science has too few words to express what it wants to say. Unless prefixed by 'cosmic,' 'chemical,' 'human,' 'earth,' or 'social,' the word evolution is meaningless.

"Man," he declared, "is unique. He can reason. An animal can't. An animal has intelligence; but man is conscious of his past, and molds his future. An animal can't do that."

The conclusion we draw is: "Show us an animal that has evolved a mind that reasons, and has a consciousness of its past, and deliberately plans its future, before we accept the hypothesis of the descent of man from animals."

On that same point, Professor Roy E. Clauson, of the Division of Genetics, University of California, says that discoveries made by him seem to bear on the theory of evolution to the effect that man may be a special creation, instead of having been evolved through immense periods of time. He says, "The barrier to creating new species has been the inability to make them fertile. New plants can be produced only by cross-breeding, but they are sterile." Professor Clauson has discovered, however, that nature can produce a cross with full complement of chromosomes, the cell organisms that control fertility, and therefore may become a fertile new species."

So that is a kick-back at the theory for which right of way has been claimed over the Bible and everything.

Another of the bugaboos that scientists used to raise to scare Christians was the denial of the historicity of Abraham, or that at the time he is said to have lived there was a civilization in Mesopotamia that had developed written language, and kept historical records.

The National Geographic Magazine for January, 1930, has an account of recent discoveries in excavations on the lost site of Ur, the city of Abraham, under the British Museum and the Museum of the University of Pennsylvania.

From this dust heap 5,000 years old they have dug proofs of a quayside of a grand canal that connected with the Persian Gulf by means of great barges. Ur was among the first cities founded in this land, not long after creation, and the first city to boast an empire after the great flood. The Sumerians, who inhabited it, had the art of writing in picture script, in which a record has been found containing a parallel account of Noah's flood. There are burnt bricks stamped with the name, "Uh-Nammu."

The author of this article says, "The home of the great Jewish patriarch has hereby been definitely proved to be *no literary fiction*, but a city that ranked among the great capitals of the past."

So archæologists are kicking bugaboos to death.

Another bugaboo of science that has frightened Christians has been kicked to death by Professor A. S. Edington, the well-known leader in astronomy, of Cambridge University, England. Certain scientists have held it unethical to think of God as having anything to do with the phenomena of nature. If there is a God at all, He seemed far back in the shadows.

But recent discoveries in physics and astronomy, such as radioactivity, show that physics can no longer underwrite the theory that matter has always been and always will be. It is known that atoms and electrons of matter are continually destroying themselves by "squirting energy at each other," as one authority puts it. These discoveries affect biology, likewise. Living organisms have hitherto been supposed to obey law like machines. Biology is now accepting their seeming freedom as a real fact. Dr. Ralph S. Lillie, of the Marine Biological Laboratory, says, "It is highly probable that the conditions in living organisms are actually of this type."

Physicists are being driven to admit, contrary to their theories, that all forms of radiation seem to be just as inexplicable in a mechanical way.

"Most astronomers and physicists," says Professor Edington, "are now teaching that radiation from the sun and stars is produced by the actual disintegration of matter. There are no signs of evolution in matter of energy, the twins of science, lying at the base of the scientific conception of the world. The creation of matter, the creation of life, the real creation of the great distinct types of life—surely the truth of literal creation in the beginning is *confirmed by the best and latest discoveries of science.*"

Dr. Robert Andrews Millikan, winner of a Nobel prize for cracking up the electron, and smashing to bits a theory of the universe, says, "We must all have conceptions that go beyond the field of science, that is, the present range of intellectual knowledge. As soon as we get beyond that range we are in the field of religion, and no one knows better than the scientific worker how soon he gets beyond the known . . . It seems to me there are but two possible points of view with respect to this entire question of religion. As for myself, if I were compelled to be a dogmatist, it would be easier for me to be a Fundamentalist than an atheist, for I believe with Voltaire, that if a God did not exist it would be necessary to invent one."

Dr. William Fairfield Osborne, head of the American Museum of Natural Science is a devout Christian, and has made recent discoveries that compel him to believe, with Professor Clauson, in a distinct creation of man.

William Bragg, president of the British Society for the Advancement of Science, in his inaugural address last year came out flat-footed for the Christian view of God and creation, in opposition to his predecessor, who had made an atheistic address.

So, if we are patient, and hold fast to all things, proving that which is good, all the bugaboos will be kicked over by scientific men, and God's truth shine out as clear as the sun.

THE PASTOR

By W. G. SCHURMAN

WE HAVE just come from the Chicago Central District Assembly held in Danville during the last week of August. It was interesting to listen to the reports of the pastors. What a crowd of self-sacrificing preachers we have on our district. Perhaps we have that on every district—I presume we do, but oh! what a crowd of loyal pastors Chicago Central District has, and how tenaciously they cling to the pastorate. Surely there is something supernatural in the religion of Jesus Christ to make men so devoted to their task year after year with such small remuneration. I wish I could get the ears of the laity for a short season. In fact, I am going to write an article for the Herald of Holiness for the laymen to read. What an opportunity to help a loyal pastor!

I remember years ago when I became pastor at Haverhill, Mass., there were so many demands upon me—perhaps many of them self-imposed, but none the less strenuous because of that. In looking over my records a few days ago, I was surprised to find that I was out preaching somewhere nearly every night in the week. Lawrence, Mass., Peabody, Mass., Salem, Mass., North Scituate, R. I., Beverly, Mass., Manchester, N. H., Concord, N. H. and Derry, N. H. appear so many times in my records that I wonder how I found any time to do my work at home, and yet I was present every Tuesday and Thursday night (we had two mid-week meetings) and for a long time, three services on Sundays. Frequently we did not get carfare—did not ask for it—never thought of getting it, and while the church paid me a fair salary, sailing on the financial sea was none too easy. It never dawned on the good people to give us a donation. We had left a comfortable parsonage in Lynn, and in the fall of the year brought our family to the Grand View Park Campmeeting, which was nothing but a summer building, and shivered and shook on the frosty mornings when we arose to begin our pastoral duties for the day. One good woman, Mrs. C— just hinted to the people that they ought to give the pastor a donation, or what they call in the Middle West, a "Pound Party," but I declare it was more like a "ton" party. The first thing that rolled off the wagon was a barrel of flour, and then there was a bushel of potatoes, butter, sugar, eggs, and everything to make the heart of a man glad, who was trying to pay his bills and keep out of debt and yet continue the arduous labors of a city pastor. My! but we felt glad over the situation. Mrs. C— was not a shouter, nor did she ever run around the church, and she was not much of a woman to testify, though when she did testify, she made you feel that God had really done something for her in days gone by. I think she was saved and sanctified under the holy ministry of Isaac W. Hanson, but when it came to practical things of the church, she was worth more than a dozen shouters. I think she is still living. Her lot was not easy. She had very, very many discouraging things in her life, but she was always mindful of the comforts of the preacher, no matter who he was. She was an elderly lady; had considerable influence with the church people, and just a hint from her turned the trick.

How many of the good laymen of the churches

today could help the pastor of a small salary by giving him a donation once or twice a year. People like to do it. Just let somebody hint at it, and they are ready to do their part. I heard the reports of pastors who said they had received \$500 or \$600 for their year's work, and the beautiful part of it is that many of them declared that they did not owe a cent in the world, and they wept and praised God for the privilege of being a preacher. Yet we hear some of the so-called, would-be church bosses tell how the preachers generally are poor financiers, when, God bless their hearts, if they had to get by on what the preacher does, they would be in jail long ago. A preacher can feed his children, educate his family, contribute to the cause of Missions, and help support the church of which he is pastor on less money than any other man on the top of God's footstool. As a matter of fact, they are the greatest financiers in the world. Now and then some preacher does not show good sense along financial lines, and his position makes him conspicuous because he is a preacher. He is in the public eye, and you will hear some wisecracking, stingy, tight-wad church member talking about the failure of the preacher along financial lines.

The old saying that a preacher's son is the biggest devil that ever run, has been exploded long ago by statistical facts, which go to show that while there have been some misfits, the greatest characters in the country were born in a parsonage. I suppose the reason people feel that a preacher's son is so bad, is because of the fact that he is a preacher's son, and if he should go astray, it is more noticeable and methinks that is the same reason why people who never think for themselves are so quick to say that preachers are poor financiers. Take any crowd of professional men in the country, and let them receive no more wages than the rank and file of preachers do, and you would find a very different story.

May God bless these faithful men who for the privilege of preaching the cross of Jesus Christ receive far below their real value for services rendered in dollars and cents, and are glad and happy to scrimp and sacrifice for the privilege of following their God-given convictions.

THE HERALD OF HOLINESS

Of course, all of the preachers are interested in the Herald of Holiness campaign, and now that

the price is down to \$1.00 a year, it is within the reach of every preacher, I am sure, to make his quota. First church, Chicago, has just succeeded in this. Some pastors have inquired from me how we did it. We first sent to the Publishing House and asked for a list of all the people who took the Herald of Holiness in Chicago. This they gladly and quickly sent us. We then culled out from the names all the folks who were members of First church and began there with a starter. We then presented the envelopes every Sunday, and sometimes Wednesday nights, asking for new subscriptions. After we had done that, we asked the folks who did not feel they could afford to pay \$1.00, but might have 75c, 50c, 25c or even a dime, and if they would like the Herald of Holiness, and could pay anything to put their name and address on the envelopes that were passed out, and return them to us. This they did. The next Sunday we asked the people who were able to, and would be willing to make a contribution to help these folks secure the Herald of Holiness that were not able to pay for a whole year's subscription, to take an envelope and put some money in it. Needless to say we received a number of subscriptions paid in full.

Of course, we also gave every person uniting with the church one year's subscription to the Herald of Holiness, and we received about seventy members into the church last year. That would not mean seventy subscriptions for sometimes there were two or three of one family to unite, but we saw that every new family that came into the church got a subscription to the Herald of Holiness. Then when we go visiting, we take envelopes in our pocket and ask if they take the Herald of Holiness, and frequently get subscriptions in this way. Then we take the bundle subscriptions at 1½c apiece for ten or more copies, and send them to the people who we know are worthy but unable to secure the paper, so they receive a copy each week. By the bundle method we receive the papers ten in a bundle for 1½c apiece, as we stated before, and that makes it about 75c a year, which is 25c cheaper than it would be sent directly to their home by the Publishing House. Frequently people will hand me \$1.00 to \$100.00 (generally the small amount) saying, "Use this where you may see fit," and our labor is free as we have folks in the church who wrap these papers and see that they are stamped and sent out. All we ask for the free distribution of the Herald of

Holiness is that they read its pages. Then when we come to our General and District Budget day (unified budget offering), they know what we are talking about, and are ready to respond. We are planning this year on having the folks of the church underwrite \$9,000 for District and General budgets, and care of the needy in the local church. We are combining the three, and, by the help of God, will meet it.

This is only a suggested method, and is given only because we have been asked by some pastors how we did it in First church. You may have a better plan, or better plans may present themselves to you, but of this we are sure, that nothing will work without a plan, and no plan will succeed unless it is worked. It is surprising how many little things a pastor can introduce that, in the long run, will spell success for him if he industriously works the plan.

The Publishing House tells us that the trouble isn't getting subscriptions—it is taking care of the expirations. Therefore we have a list of our church members whose subscriptions run out every month of the year, and the month previous to the expiration we either call those folks up by phone, or see them personally and get them to renew. Don't think, my brother, that this will detract from your pastoral work. It will give you a better hold on the people, as you will discover, if you work it one year.

What do you say that every one of us this year do our best to bring the Herald of Holiness subscriptions up to 40,000, or one-half of the church membership? If the Publishing House can have 40,000 subscriptions, they can make the Herald of Holiness self-supporting, and brethren, we can do it just as sure as you live. Personally, we have no opposition or objection to the Nazarene program, but are doing our best to work in harmony with it; neither have we any criticism for the "powers that be" in Kansas City. We believe they are interested in the success of the local church just as much as in the general church, for it is only as the local church succeeds that the general church can hope to forge ahead.

Write immediately to P. H. Lunn, 2923 Troost Ave., Kansas City, Mo., and ask him for a package of envelopes, and present them to your congregation next Sunday morning, either for free subscriptions or any plan which you may have in mind, and see how it succeeds. Try it, and you will be delighted.

THE BUDGET

At a recent meeting of the Cook County Preachers Association, one of the brethren complained that the budget had no soul, meaning, of course, I presume, that he had nothing to present to the people that would grip them. It was too much like paying taxes. Another good brother jumped to his feet, and said something like this—"Brethren, it is our job to put a soul in the budget." I did not quite catch his thought, but I went home to study about it, and I came to this conclusion. No man can succeed in moving his congregation any more than he himself is moved. Indeed, I think I can go farther than that and say that no man can hope to move his congregation to one-half their ability to do until he is moved way beyond himself. One preacher used to say that just as the locomotive had to go way past the depot in order to get the passenger coaches up to where they should be, so the preacher has to go way ahead in order to get the congregation up to where they belong. I think he meant to say that if the congregation were moved at all to do the unusual, he himself would have to be almost beside himself with his subject.

I am wondering if this is not the reason why the apostle Paul succeeded so wonderfully. He must have been very earnest for the king to have occasion to say to him, "Paul, thou art beside thyself; much learning doth make thee mad." Certainly if he had made his address before that king in a phlegmatic, slow, deliberate way, without any earnestness, he would never have been accused of being insane. Therefore if we are going to lay the importance of the General and District Budgets on the hearts of our people, we will not only have to have information on the subject, but we will have to have some inspiration.

Now information can be gotten by reading books of a missionary nature, either Home or Foreign, and the inspiration can be gotten by spending some time on our knees in prayer, after reading the book, and saying, "Lord, what would'st thou have me to do?" If we can stay on our knees until God gives a vision of a heathen world in darkness; if we can keep some of the pictures painted by such missionaries as Sister Carpenter, Sister Ora Lovelace and Brother Schmelzenbach—I say if we can keep some of those pictures before our vision, and remember that we are morally responsible for their condi-

tion, and then imagine ourselves at God's judgment bar, giving an account of our ministry and what we have done to change the situation, I believe we could get inspiration enough to put the congregation in a perspiration.

I remember the year we raised \$10,000 for Home and Foreign Missions. For three successive Saturday nights we stayed up studying and praying until the approach of the milkman aroused us to the fact that we needed two or three hours' sleep before going into the pulpit. Believe me! the congregation sweated during those Sabbaths, and after getting all the money we could from them, we then said, "How much better it would be for some of you dear people to have some of these black diamonds in Africa in your crown on the day of reckoning than to have those white diamonds on your fingers this morning." During that service, we secured four diamond rings. The largest jewelry store in the city of Chicago appraised them as worth over \$100 each, and we secured nearly that amount for them. Not once have we heard the people complain that they gave them up, but we are sure that on that morning when they see things as they really are, they will rejoice that they obeyed the Lord.

Now every preacher knows that we can get up and chew the rag about folks wearing diamonds and jewelry, and it does nothing but make them hold on to them tighter, but when you get the thing on your soul until they feel that you are talking as a prophet of the Lord, some way they come off very easily. There is money enough among our people to not only carry on our missionary work, but to increase the offerings substantially from year to year: Let others do as they may, as for me, by the help of God, I am going to follow the Nazarene program, not only along missionary lines but every other line that speaks of advancement. Life is too short, eternity is too long, and our opportunities for accomplishing things far too handicapped by lack of time for us to make any excuses or apologies for failures. We must do it, and, by the grace of God, we will do it. Do I hear all of you good brethren saying, "Amen"?

Faithfulness in spiritual things corresponds to thoroughness in material things, and has its own rewards.

PSYCHOLOGY FOR THE MINISTER

By BASIL W. MILLER

Chapter 6. The Contributions of New Psychology to the Minister

THE NATURE OF NEW PSYCHOLOGY

NEW psychology is a term applied to recent movements in the field of psychology which lay much stress upon the subconscious mind, the formation of mental complexes, emotional conflicts which result in personality disturbances, repressed desires, the fulfillment of wish-urges, etc. Its greatest contribution is found in the treatment of abnormal minds, those which refuse to function properly and find their satisfaction in a complete escape from the realities of life. The leaders in this field have been such men as Freud, Jung, Adler and Sadler. Much of the thinking of these men is not accepted by orthodox psychologists, but their technics are being employed constantly by psychiatrists, or those who treat mental diseases. It is here that the value of the new psychology is found. The great discovery of new psychology has been that of the subconscious mind.

THE DUAL NATURE OF THE MIND

Sadler says that in a limited sense we are all double or multiple personalities. At no time of one's existence is the total of the mental life and the accumulated experience in the spotlight of immediate consciousness. The vast bulk of the psychic life is hidden in the subconscious realms. There is a part of the mind which operates directly within the range of this spotlight, and a greater amount of it which is always on the fringe. Every life is packed full of mental images, which are submerged into this outer edge of mentality. When we think from the entire range of these ideas and neutral patterns, which result in thought, we grope around in this marginal consciousness and find the ideas which are to be used, and focus them on one central line.

Hence while the mind is a unit, still the conscious portion is surrounded by a marginal region wherein mental impressions, and the stuff from which experience is formed, are found. This marginal region, or subconscious mind, is the repository of all the forces of life. When this material is normal, then the mental reactions are normal. But when it is diseased, or abnormal, then psychic disturbances abound. Certain disturbances within this region result in the mind trying to eliminate the sources of trouble. This lower region of mental life also has the power

of seeming materialization of its longing and wishes.

Certain wishes are embedded in the subconscious mind, which through the mechanisms of projection, have the power of materializing the elements which are the basis of the wish. Dreams are usually explained by this method. Hidden in the unconscious mind are unfulfilled wishes, which the mind through a dream brings to a mental consummation or materialization. Most work of spiritualist mediums and all automatic writings can be thus explained.

Whatever has once been deposited in the mind, and finds itself a part of the vast unconscious system of mental life, is never lost. It can be utilized in the life of the individual.

THE FORMATION OF COMPLEXES

Ideas and emotions can be grouped together within this unconscious region in the same manner as in the conscious mind. Things which occur together, or are recalled with some type of relationship existing between them are bound to one another by the power of association. In this subconscious reservoir there is a similar association of ideas, emotions and memories which is constantly going on. This unifying of ideas, emotions and thought processes is known as "complex formation."

The life of the average person is controlled by definite complexes, or "sets" of mental reactions which are laid in the submerged portion of the mind. Certain feelings are related, until a stimulation arouses this "unit of correlated emotions," and one becomes moody, or is surcharged with the power of an ennobling sentiment, or is controlled by a high ideal, or dominated by a wrong attitude. All such moods or currents of emotional reactions might be called a form of multiple personality.

At one time the minister finds members of his official board easily moved for any righteous cause, aggressive, and again they are opposed to practically every aggressive program. Certain things occur which touch upon a complex buried within the subconscious, and the mind is controlled by this. The minister can do well by discovering such hidden springs of action and try to eliminate all from his program which will tend to arouse or stimulate them. Some congregations have been brought up on a conservative program so long that it is impossible for an alert, aggressive minister to please them with his program. Others have been so drugged into a dead-

ening lethargy by the "usual method" of working, that to propose a new plan spells doom. Congregations, as well as individuals, may develop set complexes, or emotional standards toward their work, and to go contrary to them means failure.

One lives so long in a certain environment that he takes on its color. The atmosphere of the home, the church, the office begins to condition the thinking of the individual, until he is unable to distract his mind from this. He thinks in terms of this and finds his interests centered here. When new sensations come to him, he is unable to relate them to his life without sending them through this "mill" of his associations. He belongs to a certain political party, and gradually he builds into his thinking the platform of this organization, and his life is in terms of it. He reads a certain paper for years, and his actions become dominated by the editorial policy of the paper. At home he may be a "tyrant" because at the office he is entirely repressed in all freedom of thought and action. Or in the church one may become dominating, because at home, in the office, or in his social life, he is forced to think entirely like the group.

Several sets of ideas may thus grow up in the same personality, and in unusual cases these separate from each other, and the interesting phenomenon of a multiple personality appears. This means that one or two, or even more, types of thinking have been developed, and have become separated from each other.

These conditions are found in most people, but in a lesser degree. Practically everyone is made up of many "sets of personalities." For one time their emotions are radical; but in business they are self-restrained. This is seen in numerous churches, where on Sunday the members are religious, but during the week their religion and business form two "water-tight compartments."

COMPLEXES AND REPRESSIONS

It has long been a theory in new psychology that complexes of a serious nature are formed by repressions. This means that some of the dominant emotions of the sex life, strong wishes and urges which are related to the instincts, are forced into the unconscious life by not allowing them expression. In this unconscious mind they "fester" and increase in power by relating themselves to similar emotions. Finally they become sufficiently strong to break into the conscious mind, and here they work havoc.

It is a common sight to see a young man live a normal, moral life, and all of a sudden "go to pieces on the rocks of immorality." This was true in France during the war, when many of our young men came back socially impure. Their urges had been repressed, until finally the complex gained the upper hand, and they did that which under other circumstances they would never have dreamed of doing.

The wise principle to follow is never consciously to repress any emotion into the unconscious life, which can be given a normal expression. This is where the psychology of sin finds its enforcement. Hidden sins, repressions in the nature of secret thought, longings, and the vicarious satisfaction of lusts through the mind, find their enlargement in the unconscious mind through repression. When in this realm they grow in strength until finally the entire personality is conditioned and motivated by this complex. It is as natural for some young people to look at life through the complexes of lust and sex as for them to breathe. They have thought of sex, read sexual stories, looked at sex displaying pictures, attended movies where the motif was sex and lust, and through "petting parties" have lived so much on the borderland of passionate emotions, that they have builded into their thinking complexes, emotional reactions, which are slanted toward sexual stimulations. The age in which we live fails more at this point than at any other. The very atmosphere is tinted with the lure of sex. The result is that our young people build into the warp and woof of their mental machinery this urge. They become controlled by it.

Repressed anger, sieges of irritability, and morbidness throw into the blood stream, and into the mental life forces which begin to wreck the entire being. One becomes out of tune with life. It is well never to allow anger to arise in the life, for either one must give expression to it, which is a sin, or it is repressed into the subconscious mind, where it smolders, and makes the life out of harmony with truth and righteousness.

MENTAL ILL HEALTH

We now see the importance of this unconscious mind, in which the complexes have their origin. Anything thrown into it by means of repression, or action, gathers around it similar emotional urges, and is liable to break out in the personality. It is like cancer in the blood, which if cured

in one spot, grows in another. The entire blood stream must be purified, and then the body is healed. The same is true with complexes in the subconscious life. As long as they remain alive, though one is unconscious of their existence, they are liabilities upon the character. Anger though controlled however so long may break forth at any time. A fear complex, produced by fear or fright in childhood, unless resolved may control the entire life of an individual, until he lives under its spell entirely. Then whatever one does, he is afraid it may not please others, or may fail, or may not be done well enough. He is afraid of the present, and the future is dark.

Inferiority complexes work the same. One has the feeling that he is inferior to others. He is afraid to face life with its realities. He fails in his work, for he feels inferior to the tasks and their demands upon him. The opposite complex works the same character damages as this one. One becomes "puffed up," vain in his attitude toward others, and seems to carry the "better than thou bearing." The aggravated disposition comes from a constant outcropping of such a dominating complex. We often say that some must rule or ruin. They have builded into their complexes this dominating attitude and are unsatisfied unless they seem to be "on top." This throws vitriol into the character, and they appear out of harmony with every movement in which they are not (to employ an old expression) "the bell sheep." The mirth and joy in the soul turns into a toxic, and the life is always blue and disgruntled.

Psychic or mental ill health results from such complexes. Ofttimes when the extremes of multiple personality are found, one personality will do things when in control of the life, which the other hates with a dreaded ire. When a complex forces one to act in a manner which the better character, or the higher elements in the personality may condemn, then the mind is not at ease. The better self pulls in one way, and in the opposite direction the lower will urges to action. There is thus a tangle in the emotions which surge through the mind. This produces worry, irritability, hasty speaking, harsh words. The inner life becomes a jungle of terrors in which there is no peace nor harmony. One is absolutely unadjusted to life as he finds it. Mental sickness rules the personality.

Sin produces a similar condition. In the study of conversion it has been found that the dominant

change is one which affects the will, and harmonizes the emotions of the life. Before this transformation took place the self was divided between duty and pleasure, the better and the lower urges of the emotions, purity and a satiation of the passions. But conversion tended to unify the emotional life around one center, and to cause the stream of one's will to run in the channel of the will of God. Peace follows such a change, for the inner life is harmonized.

The minister finds many people who are laboring under such mental ill health. If he can help them harmonize their desires and urges, and to find a place of satisfaction in their work, the health condition will be improved. If the conflicted self state is due to sin, the only way by which it will be bettered is through repentance, and a faith in the achieving power of God. Peace will cause the storms of emotions to subside, and the life will become harmonious.

MENTAL ILL HEALTH AND EMOTIONAL CONFLICTS

Every emotion has a certain amount of urge or power which is attached to it. This tends to drive the personality in those directions which will satisfy it. If these desires or emotions in what we may call our "desire scale" are denied a sufficient satisfaction, because others seem to block their outlet, conflicts in the mental life result. This is the explanation of melancholy, and often leads to neurosis and insanity. If the emotions are in conflict and are dominated by destructive feelings, one must suffer thereby.

There are various sets of dominant urges in life, the self-preservation instincts, the sex urge, and the worship or religious emotions, the power urge and the social urge. The first deals with self-preservation, living. The second covers the large range of emotions related to sex. The religious emotions or urges are those connected with religion and worship. The power urge is something in man which causes him to desire to rule, to build his life above that of his fellow-men. And the social urge leads man to live in harmony with others. When any of these are in conflict, as for instance a desire to be wealthy and that by all means, and the religious urge which would tend to have one controlled by a clean conscience, there must result trouble for the personality. Success in life, and harmony in the soul are the result of the unity of these dominant urges. When they are out of tune with each other, there can be no peace. When the religious state, or the life indwelt by Christ, and

centered around Him, is controlling the entire personality there is unity and peace.

ELIMINATING THE MISCHIEVOUS COMPLEX

Whatever the nature of the complex one's interest centers in eliminating it from the personality. It may be a conscience complex which is the disturbing element, where the conscience is super-sensitive and always has one "in hot water as to his actions." An inadequacy feeling may control the life where one tries to hide from the realities of living by practicing mental self-deception. One may play Pollyanna, and try to think that all is bright and well. Or one may pull himself into his shell and be unwilling to try to achieve, and let the world go by. Many take the hero-route and succeed, or face life, vicariously as a hero. Ofttimes day-dreaming is a substitute for living. Some people find satisfaction by thinking that they are "suffering heroes," wherein everyone tries to injure them, and all the world bears upon them. These are methods by which they are trying to escape reality. But back of such are found complexes which cause the personality disturbance. These complexes must be eliminated from the life, so that one may live normally and be happy.

First the complex must be discovered. One must know what causes the trouble. Several methods are used for discovering them: An analysis of the dreams can be made, where the emotional repressions are thought by some to be expressed. Day dreams should be studied, and the peculiar slant of them noted. There is also the free association test, wherein one goes over a selected list of one hundred words, and gives the first word which comes into his mind from each one of these. When there is a hesitancy in giving a word, stammering, or a repetition, or two or more words given for one test word, or a failure to respond at all, or a tendency to whisper the response word, or laughter or crying in saying the word, new psychologists believe they have discovered the type of the complex. This list of words can be found in any good book on the subject, such as Sadler's "The Mind at Mischief."

Again there is the talking route for unearthing these buried complexes. By this method the patient is allowed to talk freely about his life, and the things he repeats, or stresses, or lingers on, are usually thought of as being sources of the trouble. The writing cure is similar to this, but the patient is urged to write, instead of speak.

When one applies the method himself it is well to allow the mind to "soar aimlessly while you gently guide it back into your past life and observe what channels it seems to drift into. Note where it pauses, observe what it tends to gravitate toward, and in this way you may gain helpful hints as to the real nature of your nervous troubles. Look back into your early life and frankly endeavor to recognize your earliest emotional shocks, serious disappointments, strong resentments; seek to identify your very early loves and hates, as well as to isolate very early ambitions and more profound nervous disturbances" (Sadler, *op. cit.*, pp. 375, 376).

You should learn to check up on your alibis, your excuses for success and peace. Look for your tendencies to camouflage your life, and study carefully your emotional reactions and behavior.

After discovering the emotional source of disturbances, you must make this conscious. Talk about it; bring it out of the past, and see the first source of the trouble. Analyze the path that it has taken. If possible find a friend, in whom you believe, and make a confidant of him or her. Tell to that one all the trouble. It is here that the technic (if such it might be termed) of Jesus is supreme. He lays as basic to the work of conversion, that radical transformation which eliminates all evil from the life, the practice of confession. This is bringing the "unconscious into the conscious life" in the terms of psycho-analysis. Confession lays bare the very deeds of the life, as well as the mental sources of the same, the thoughts, emotions and urges to which one yields himself. This brings it into the open, and makes it conscious. There will be no peace until this step is taken. As will be pointed out in the chapter on the psychology of religion, the reason peace follows conversion is because of the fact that the entire life is freed from its emotional disturbances, and the strains which are put upon the basic urges of the life, through maladjustment to each other. The entire emotional life becomes harmonious.

SUBLIMATION OF COMPLEXES AND URGES

Let us trace through a native urge in the life which may or may not be wrong. Take the sex urge for instance. When it comes it may be satisfied, either normally or abnormally, and if the latter is true, conscience burns or warns of trouble, and sin results. It may be repressed into the unconscious life, and here it will wreck mental harmony and produce emotional conflicts

and disturbances of the personality. For it will gather around it other repressed sex urges, and sooner or later break out in the personality as a festering sore. Again, another urge of a different type may be substituted for it, which will bring none of the evil effects of the act of repression. The mind may be employed in work, the emotions may be drained of their power through turning to other activities. By this means we have found that an urge can be carried out to fulfillment without harm and without repression.

The final method by which this may be handled is through sublimation. Which means that we raise the urge to a higher phase and let its energy be drained through other channels. Many who have been denied the natural expression of the sex life have found satisfaction in the adoption and care of children. Ofttimes we read of wealthy ladies establishing hospitals for children, or similar deeds of mercy. This is the sublimation of an urge to a higher phase of life. Sadler notes the case of "the peeping Tom," a perverted case of observationism, as he terms it. He says that this tendency to pry into the forbidden could have been sublimated into the pursuit of the scientist. This sublimation demands the conversion of psychic energy into other channels, wherein one can work and live happily. The urge or instinct of pugnacity may be converted into the driving power necessary for commercial competition and social rivalry, and it may even be carried into competition in the school work.

The energy which usually attends the natural urges of man can be successfully sublimated into other channels, where it can be worked out of the life with pleasing results.

THE MINISTER AND SUBLIMATION

The great task of the minister is that of being a confidant of his congregation. Among his people are those suffering from mental conflicts, emotional repressions, the driving into the unconscious life of energy and urges, without satisfaction. It is his duty to be a "consultant" for all such cases. His heart must be opened to their needs, and he must be able to lead them to talk out of their past, and to bring to the surface of consciousness their hidden complexes, over which they struggle. The minister who is able to tap this hidden source of emotional disturbances among his people, and to have them "make the unconscious conscious" through talking with him, is successful and blessed. He must be alert in directing those who need transformation through

Christ to the demand for confession to Christ alone as the source of forgiveness.

Then there is a higher phase of his work to which he must pay attention. For those who have energies, urges which should be employed in a loftier sphere, he must supply tasks for them to engage in. Many a young man finds that the natural sex urge, with which he is struggling, can be sublimated through burying himself in the work of the church. Young women resolve many of their complexes, resulting from repression of native urges into the unconscious, by finding some task in the church school, such as teaching, of social service work in the church. The happy minister finds outlets for the energy and urges of his congregation.

NEW YORK CITY

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHELBY CORLETT

THANKSGIVING DAY

The annual observance of a day of national Thanksgiving gives the pastor a splendid opportunity to emphasize some important phases of Christian living. The Sunday before this day should be capitalized as a thanksgiving occasion. The pastor's morning message should be along this line, emphasizing the place of praise, thanksgiving or gratitude in Christian living. These special occasions enable the pastor to stress some truths that perhaps at other times would not be well received.

Suggestions for Thanksgiving Messages

THEME—Reason for Thanksgiving.

TEXT—Psalm 40:1-4.

THEME—Thanksgiving in Hard Times.

TEXT—*In everything give thanks* (1 Thess. 5:8, also Daniel 6:10).

THEME—Thanksgiving and Contentment.

TEXT—*And having food and raiment let us be therewith content* (1 Timothy 6:8).

THEME—Crowned with Goodness.

TEXT—*Thou crownest the year with thy goodness* (Psalm 65:11).

THEME—National Thanksgiving.

TEXT—Nehemiah 8:9-11.

THEME—Recognizing the Source of Blessings.

TEXT—*How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand* (Psalm 139:17, 18).

A Thanksgiving Prayer Service

Many pastors have used the midweek service of the week in which Thanksgiving day is observed as a special time for giving thanks. The entire service is arranged with the thought of expressing praise and gratitude to God for His blessings during the year. The songs are chosen wisely, those which express praise. The scripture lesson is usually one of the Psalms of praise, of which there are many. If the pastor makes a talk it is a very brief one, stating the purpose of the meeting and offering some suggestions of causes for thanksgiving perhaps from the standpoint of the church and nation. The prayers are expressions of thanksgiving, in which there is more praise than of asking or begging God for something. The testimonies are individual expressions of thanksgiving. It is truly a worth while service when proper preparation has been made and when God meets with His people. Why not try a Thanksgiving Prayer Service this year?

There is no greater source of variety for sermon material than in a study of biblical characters. Many interesting books have been published recently giving suggestive thoughts for sermon material on "Bible Characters." Clovis G. Chappel has been outstanding in his sermons of this type. Only recently one of the great publishers has combined two of his books in one volume and is now offering this combined volume of "SERMONS ON OLD AND NEW TESTAMENT CHARACTERS" for one dollar. There are only a limited number of these offered for sale at this price so the early purchaser will be the fortunate one. Order from our Publishing House.

Illustrations are said to be windows to the sermon. No preacher seems to be overstocked with a supply of illustrative material. Of course the best illustrations are those gathered by personal observation and experience, but more often we must rely upon other sources for our illustrative material. A recent addition to the Dollar Library is "5000 BEST MODERN ILLUSTRATIONS," compiled by Rev. G. B. F. Hallock, D. D. This is a book of nearly 800 pages, having 5,308 incidents.

experiences, word-scenes, and other gems for illustrative use divided into a thousand different topics. No doubt many of our pastors will welcome this fine book. Buy it through our own Publishing House.

PREACH CHRIST

Preach Christ for the one purpose of winning men to a definite acceptance of Him as Savior and Lord.

Preach Christ directly rather than in doctrinal discussions.

Preach Christ as Savior and Lord, employing therefore the time and energy ordinarily directed at this season to raising money and meeting the budget.

Preach Christ as a means for creating that passion out of which recruits to the ministry and missionary forces are found.

Preach Christ with whatever understanding of Him you may have, but with the purpose to get others to receive Him as Savior and Lord.

Preach Christ with a background of living faith in personal experience of and daily fellowship with Christ himself.

Preach Christ with earnestness.

Preach Christ in the conviction that men are lost, apart from Him.

Preach Christ as the atoning Savior and the life-giving Lord.

Preach Christ to children in the home and schools, to the congregations assembled in churches, to friends and acquaintances everywhere.

Preach Christ to somebody every day.

Preach Christ without the surrender of a single conviction of truth.

Preach Christ with a larger sympathy for and patience with men who differ from us; and who, from our point of view, have made, and are making, serious mistakes.

Preach Christ un hindered by criticism, opposition, or difficulties.

Preach Christ with such zeal and devotion as will require all the intelligence we have and the employment of every faculty of which we are possessed and all the knowledge we may acquire.

Preach Christ, ringing the changes upon His name, His salvation, and His presence till the whole nation is aflame with a consciousness of need and a cry for mercy and the confessions of redeemed souls.

Preach Christ till you know that God the Holy Spirit is satisfied with what you have done, and the way you are doing it.

Preach Christ with a singleness of purpose that submerges every other interest to this one supreme privilege.

Preach Christ now, today, where you are, to those whom you meet.

Preach Christ exultantly, militantly.

Preach Christ, and thus fulfill your faith and your ministry.

J. C. MASSEE, in *The Free Methodist*.

THE VOICE OF THE PEOPLE

I am on the road and must therefore attend a church of another denomination when I do not find one of my own, which is so often the case. For I do believe in going to church on Sunday. What I want to know is this: Why don't the preachers give us good, old-fashioned sermons any more? All we may listen to now are lectures on this, that, and the other thing. Even on Palm Sunday, when I thought I would surely hear about Christ, the subject was misleading, for all I got out of it was a lecture on mob psychology. I could have wept. Don't think I am old-fashioned, and that I don't care to hear good lectures. I do, but not on Sunday mornings in church. I can read all about these other things in the papers and libraries, and I do. But I am old-fashioned enough to want the crucified Christ on Sundays in church. I often wonder whether the ministers themselves do not believe in Christ any more. We hear so little of Him. I know many who feel just as I do about this matter. If they must speak about current events let them use the midweek service for that. But please, please, "we would see Jesus!"—*Chicago Tribune*.

LOST—THE POWER OF WORSHIP

In this busy practical age some of us think that humanitarian service is the highest spiritual activity of man. We strike the note of ethics hard and often. There are those who think that prayer is the highest spiritual activity of man; but man's most exalting spiritual activity is worship. The most unspiritual person can come to God asking for this or that benefit; but it takes some discipline of the soul properly to worship God. The Lord's Prayer begins with worship.

I sat next at table to one of Cleveland's most prominent business men. I studied his kindly face as he spoke; he is a man of 70, his hair is silver white. He has had a busy, successful life, and has been associated with leaders in American business. His mind, his life are representative of today, in business America.

Honoring me with his serious thoughts upon the deep things of life and religion, he said, "I was with my father when he died; I also stood by my mother's bedside when she breathed her last. Both were saintly people; their religion was as natural to them as the beating of their hearts. When my father died, and when my mother died, I heard them saying over and over, in calm and peace, the words, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.'"

He looked at me and his eyes were troubled. "*But when I go, I will find it harder to say.*"

He represents the mind of today, perhaps; the mind which has been fed with a very great deal of conjecture and skepticism, the mind which has been influenced to demand "a demonstration of things," something visible, tangible, tested by our senses. But when it came to facing the inevitable test of death, this man admitted that his less sophisticated parents were able to bring down into the valley of the shadow a strength superior to his own.

Probably our parents were not better people morally than our own generation; this generation, like every other, is brought by the very circumstances of life face to face with the sharp items of our common fate; mankind must still make a vital struggle. It may be that the point at which we have lost something is at this point of worship. We have had so much science and power and change that our minds are molded by these things, and some of the most earnest among us find ourselves in the position of the old patriarch Job, who cried, as life appeared almost overwhelming to his reason, "Oh, that I knew where I might find him. . . ." Many are losing their sense of God: may it not be because we have neglected to school our spirits in worship?

—RALPH WALKER in *The Baptist*.

THE PRAYERMEETING

We want you to come to the place of prayer; but unless you have been bending over God's Word during the week, unless you have been facing and fronting the Lord as He stands revealed

in that Word, what can you impart? And the danger today in our meetings for prayer and testimony is that instead of lifting each other up, we let each other down by our superficial experiences and our empty reiterations of dead words. It is an old Book about which we are talking, but I am certain that any of you, by studying it patiently each week, can make discoveries of truth which will thrill you as a startling piece of news does. Indeed, the old Book is "good news from a far country." And if a score of you should get possessed and fired with a piece of this divine intelligence, and were to come into our assembly and pour it out, what a kindling there would be among the members on our spiritual hearthstone! O brethren, light your fires anew at God's Word! Let us cease coming to one another for help and enrichment, and come to the Lord and abide in the Lord, "in whom are hid all the riches of knowledge and wisdom."—A. J. GORDON, in the *Moody Bible Institute Monthly*.

YET THE CHURCH SURVIVES

By A CHURCHMAN

In one church in a single year I found the following things the matter, according to various individuals:

1. The sermons are too long.
2. The sermons are too short.
3. The preacher talks too loud.
4. Cannot hear the preacher.
5. Babies and small children not welcome.
6. Might as well not go; so many small children present distract me.
7. Preacher too familiar; speaks to everyone, whether introduced or not.
8. Preacher too cold; should speak to all.
9. Preacher's wife too dressy; should set example of simplicity.
10. Preacher's wife too plain; should get new hat.
11. Church officers too strict; old days of discipline impossible now.
12. Church officers too lenient; authority and discipline needed.
13. Unscriptural commercial choir; praying volunteer choir needed.
14. Incompetent volunteer choir; give us real music, not sanctimoniousness.
15. Church members never noticed me.
16. Church members too effusive.
17. A poor man has no chance there; offices and honors go to the rich.
18. Rich man always hectored for more money; church maintained by rich for the poor.
19. Should frankly tell congregation financial condition and need each week, and give people chance to help.
20. Too much money talk from pulpit; kills spirit of worship.
21. Young people get practically no consideration; but plenty criticism.
22. Young people try to run everything; I will go where grown people have rights, too.
23. Pastor too orthodox.
24. Pastor not orthodox enough (same pastor).
25. Should have doctrinal and missionary sermons.
26. Too much doctrinal and missionary preaching; should have book reviews and popular stuff.
27. The lights hurt my eyes; dim light would be better for church.
28. Could not see to read hymns; dim religious light should be outlawed.
29. Would not let "Y," "Near East," "Red Cross," "Volunteers," and "Marine Union" representatives preach.
30. Let too many outside agencies in; everything should be budgeted and no extra appeals.
31. Pastor neglects presbytery, synod and outside contacts.
32. Pastor always running around to this, that and the other meeting; should stick to work.
33. Why do they not get rid of these obsolete hymn books?
34. What on earth did they put in these revised hymnals for? I liked the old ones.
35. The church auditorium is too severely plain.
36. Church too rich in appearance; humble folks ill at ease.
37. They give too much to benevolence; charity should stay at home.
38. They spend too much on self; benevolence is the church's main job.
39. Should have sermons on prohibition and other practical reforms.
40. Could not approve pastor's support of prohibition, so I quit.

And there were still more. Yet that church lived on and grew, and the pastor did not go

crazy, nor resign, nor become a pessimist. In spite of such evidence, some people still imagine the church is not divine. What else could keep it alive except divinity?—*The Presbyterian*.

A Child's Bill of Rights

In the office of the Church Federation of Los Angeles, there hangs an illuminated copy of the Child's Bill of Rights:

"To be born right,
To be loved,
To have his individuality respected,
To be trained wisely in body, mind and spirit,
To be protected from evil persons and influences,
To have a fair chance in life."

The tests of life are to *make*, not break us. *Trouble may demolish a man's business but build up his character.* The blow at the outward man may be the greatest blessing to the inner man. If God, then, puts or permits anything hard in our lives, be sure that *the real peril* the real trouble, *is what we shall lose if we flinch or rebel.*—MALTBY BABCOCK.

FACTS AND FIGURES

By E. J. FLEMING

And yet our heavenly Father even notes the sparrow's fall. New York City, having a population of almost seven million, consumed last year in perishable foods the following carload lots: Fresh fruits and vegetables, 220,308; milk, cream and condensed milk, 148,318; butter, 10,433; cheese, 5,065; eggs, 17,825; poultry, 20,045; dressed meats, 26,930; and live stock, 62,331. The total number of carload lots of perishable foods consumed was 511,255.

Immigration in the fiscal year ending July 1 fell below the 100,000 mark for the first time since the Civil War. With the exception of a single Civil War year we would have to go back to about the beginning of the Mexican War to find so slow a flow. In the years immediately before the World War the arrivals from all countries more than once topped the million mark. In the last fiscal year the net gain was 35,000. There were slightly more than 97,000 arrivals, and nearly 62,000 departures. Immigration in something more than a century has brought nearly 50,000,000 aliens into this country.—*Watchman Examiner*.

Fifty-two million persons living in sixteen provinces in China are reported as being in dire need and distress as a result of floods and pestilences.

Reservoirs for a modern water supply for the ancient city of Athens have recently been completed by American engineers at a cost of \$11,000,000. An aqueduct built some eighteen hundred years ago by the Roman emperor Hadrian was utilized as a part of the system which enters the city.

Within the past two years 2,000 banks have closed their doors and 25,000 business firms have gone into the hands of receivers.

Wheat is selling in the United States at the lowest price in 83 years, and in Liverpool, England, at the lowest price in 277 years.—*Watchman Examiner*.

With the organization of the National Broadcasting Company in 1926 the activity attained the dignity of a great and growing industry. Almost overnight radio had entered the field of big business. In the year 1920 sales for receiving sets and accessories reached \$2,000,000. The amount of sales for the calendar year 1927 reached \$600,000,000, with total sales credited to the industry for the period 1920 to 1929 of nearly three and one-half billion dollars. These figures are without parallel in the history of industrial development. The National Broadcasting Company purchased WEAf from the American Telephone and Telegraph Company for \$1,000,000, paying of that amount \$800,000 for good will. Later it organized into a network of fifty-five associated stations, and by means of this network was able to begin serving the entire nation with a never-ceasing flow of radio programs of all descriptions.—*The United Presbyterian*.

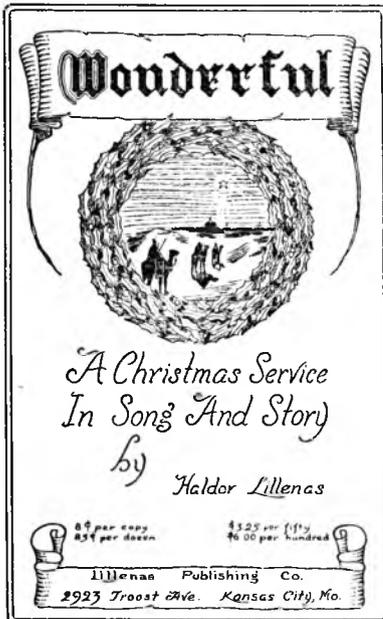
Despite the presentation by the Lord's Day Observance Society of a petition containing 1,457,683 names protesting against movie shows being run on the Sabbath, the British House of Commons passed by a vote of 258 to 210 a bill granting local authorities in England the power to permit movie shows on the Sabbath.

New Christmas Services

We are pleased to announce the publication of two new Christmas Services issued by our own house. These services are designed for those who desire the more spiritual type of service for Christmas. The mythical Santa Claus idea has been entirely eliminated and no pageantry is included. This does not mean that these publications are dull and uninteresting, on the contrary they are filled with attractive new music, readings, dialogues, exercises, etc.

CHRISTMAS BELLS

A 16 page service designed for the Church School, with or without the assistance of a choir or chorus. The publication contains ten new songs by Haldor Lillenas. There are twenty-one original readings, exercises and dialogues by various writers.



WONDERFUL

The charming Christmas story beautifully told and interspersed with original and appropriate songs. This service can be given by the older classes in the Sunday school, assisted by the choir, by a Young People's Society or by the entire school assisted by the choir and one or two readers.

Prices, each service, a copy 8c; one dozen 85c; one hundred copies \$6.00
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