

12-1930

Preacher's Magazine Volume 05 Number 12

J. B. Chapman (Editor)
Olivet Nazarene University

Follow this and additional works at: https://digitalcommons.olivet.edu/cotn_pm



Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), [International and Intercultural Communication Commons](#), [Liturgy and Worship Commons](#), [Missions and World Christianity Commons](#), and the [Practical Theology Commons](#)

Recommended Citation

Chapman, J. B. (Editor), "Preacher's Magazine Volume 05 Number 12" (1930). *Preacher's Magazine*. 60.
https://digitalcommons.olivet.edu/cotn_pm/60

This Book is brought to you for free and open access by the Church of the Nazarene at Digital Commons @ Olivet. It has been accepted for inclusion in Preacher's Magazine by an authorized administrator of Digital Commons @ Olivet. For more information, please contact digitalcommons@olivet.edu.

The Preacher's Magazine

VOLUME 5

DECEMBER, 1930

NUMBER 12

A monthly journal devoted to the interests of the ministers of all denominations who preach the full gospel

J. B. Chapman, *Editor*

ALMOST A SUCCESS

By THE EDITOR

I HAVE seen a man who was converted in his early youth and thought then he should give himself to the ministry. But while going to school he became somewhat uncertain and has been tossed about in regard to his work in life all these years. He is a good man, a sincere man, a competent man. In fact he has nine-tenths of the qualifications regarded as necessary for the ministry, and he has almost succeeded. If he had possessed a few more desired qualities, or if he had possessed such qualities as he has in a little more outstanding degree, or if he had given himself a little more whole-heartedly and constantly to the task, he might have been a useful and happy pastor right now. But as it is, his situation is pathetic. He is past fifty years of age and yet his apprenticeship is incomplete. He is not sure what he should do, nor is his opportunity pressing. While he has been casting about, those in search of pastors have been thinking also, and now they are as uncertain about him as he is about himself. He may find his place yet! but to say the least, his present situation is a trying one. And from the point of view of the observer, the fact that he is almost a success makes his apparent failure the more pitiable. If he had been utterly unfitted there would almost be consolation in the great distance by which he fell short. But to be "so near and yet so far" is a sight to make good men weep.

But it strikes me that there is danger that any of us shall be content to approximate success. If the church does not actually die on our hands we are tempted to feel that the situation is "not too bad." And if we are tolerated and allowed to continue on, even in the days of our youth and early maturity, we feel that there is really nothing to be anxious about. But age is creeping on. Opportunities are passing. Reasons why others should show us charity are becoming fewer, and if we do not do more than "almost succeed" pretty soon, we shall find ourselves gradually moving toward the rear pews and the devil will tempt us to bitterness and self-reproach. He will seek to take our crown and then to destroy our souls.

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

EDITORIAL NOTES

If you have a high budget or any other difficult task, get at it early and keep at it unlaggingly—this is the genius that wins.

The preacher is nine-tenths of the program. Some preachers always have a slow-moving, formal church. Some always have a zealous, fiery people. The preacher largely creates the atmosphere. And say what you will, it is remarkable how much a people will do and how easily they will do it in an atmosphere of pentecostal power and zeal.

It is proper and right that the preacher should know "where he is going" as a matter of order in service. But it is a mark of deterioration for the meeting to be so obviously "programmed" that any outburst of spontaneity spoils it. A preacher put it this way, "I always go to the church with a definite program, but that program is subject to revision on short notice. I always go to the pulpit with a sermon plan well wrought out. But if the atmosphere of the meeting indicates a different course, I am willing and glad to follow the immediate leading of the Spirit."

It is said that John Wesley sat by a Quaker in the meeting, and the Quaker asked, "Do you plan to speak if the Spirit moves you?" Wesley answered, "I plan to speak that the Spirit may move me." And it has often been noticed that God directs the man who is on the move quite as often as He does the man who is only just ready to move. It has often been demonstrated that an automobile can be much easier steered while on the go than while standing still.

Some men would go to the pulpit empty and uncertain that the Spirit may lead them in the course they should take. But a more successful plan is to go well filled and as well directed as possible in order that the Lord may lead. Experience has shown that God more frequently leads the preacher who is prepared than the one who is not.

We are blessed, we think, with considerable credulity, but we have never yet been able to fully accept the idea that the church is dead and cold and unspiritual, while the preacher is on the mountain top. That is, if that preacher has been with that church very long. For it would seem that the preacher would either convert the church or the church would backslide the preacher.

Better enlarge the item for books in your budget for the new year. For a carpenter can as well work without tools as a preacher without books. And there are few men who are such mechanics that they can build a house with only an ax, a hammer and a drawing knife. There are some parts of the work that require more refined tools.

And as you plan for the new year, plan to go into the work with all your might, not sparing yourself. But plan also for a suitable vacation, and make it a rest, not merely a change. My observation is that the preacher who never takes a vacation does inferior work. Either quality must prevail or quantity. Both cannot hold the pre-eminence very long.

Lately I have compelled myself to keep a good book at hand all the time. This is not for the purpose of becoming a "book worm," and of neglecting important business just in order to read. But I keep the book as a guaranty against a waste of time. I read it whenever I am compelled to wait a little on a train or street car or on the preparation of a meal or upon a friend who is a few minutes late to an appointment. I am not the fastest of readers, and yet have been surprised to find that it takes three or four fair sized books to furnish me with this leisure reading for the week. In fact it has come to where I do most of my reading in what might easily be waste time.

DEVOTIONAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

Rev. C. J. Fowler, D. D.

I BEGAN to be invited to speak in campmeetings the first summer after the publication of "Holiness and Power" in 1897. Of course I came in contact with Dr. C. J. Fowler, who was then the president of the National Holiness Association, and had been for some time. I saw at once that he was a king among men, and even among the campmeeting preachers. He was easily first of them all.

"He belonged," writes Dr. George McLaughlin, "to the second generation of holiness evangelists. He came on the stage of action just as the pioneers of the movement had passed off, or had retired from active life. McDonald, Wood, Lowrey, Hughes and their contemporaries had about laid their armor down, and were basking in the glories of the setting sun. The second generation included some remarkable men—Caradine, Morrison, Rees and his wife, Huldah, McLaughlin, Smith, Walker, Robinson, Huff and others were proving no mean successors of the pioneers. Dr. Fowler was among them, and became the third president of the National Holiness Association, which position he nobly adorned for about a quarter of a century.

"He was a man of rugged character, like the native mountains among which he was cradled in his New England home. He had a remarkable, logical mind. If he had chosen the law, we have said many times, he would have sat on the judicial bench. His preaching was, like Finney's, baptized logic mightily fired with the energy of the Holy Spirit. We have seen congregations moved like the trees of the forest in a storm, under his wonderful climaxes.

"One of the ecclesiastics of his denomination who was not at all in sympathy with the doctrine of holiness, once said to us in commenting on his irresistible logic, that 'Fowler with his inexorable logic, would damn half the church, and the other half would feel that they did not have

much chance.' While this was not a fair representation of the spirit of Dr. Fowler, it was acknowledgment of the force of his sanctified logic that swept much opposition off its feet, and led people who came to scoff to remain and seek salvation from all sin."

He inherited the logical mind from his father, Judge Fowler. He was the youngest of four children. In his early life he was far from God, and was embarked on a course of life that would have brought him, no doubt, to an early end. But he was wonderfully converted. It was such a marked change as to cause much comment. His educational advantages were few. He attended none of the higher institutions of learning except for a very brief time. He was a self-made man. God gave him some rare endowments of pulpit delivery. He went to preaching almost immediately after his conversion, and great revivals that gathered hundreds into the fold of Christ were the immediate results of his efforts. He was called "the New England evangelist." After a few years of successful revival effort, he took the pastorate. And in the midst of a successful pastorate, he was entirely sanctified.

Always in love with spiritual and revival movements, and always of a candid and open spirit in search of truth, he was arrested by a holiness convention in a neighboring church of his own denomination. He attended and examined the work. At first he was disposed to criticize, and expressed himself openly as a critic. As he left the church one afternoon, after he had openly expressed his criticism, and was walking the street, a voice said to him, "Those men have something that you do not have. If it had been you, you would have struck back, but they did not." He replied, "Well, then, I will have what they have." He announced himself to his own church as a seeker after entire sanctification. He took a humble attitude before the men of his own church, and the next night about two o'clock the blessing came. He testified of it publicly and privately. From that hour his

wonderful pulpit power increased. It led him to an evangelistic life from ocean to ocean. In the great centers of population; in the great campmeetings of the country; at the general conferences of the M. E. Church, he preached holiness. He went as a flaming evangel, and multitudes were saved and sanctified under his mighty, unctuous preaching. Like Inskip, he never retired, but died in the harness. He died at the close of a great campmeeting, where he was urging the church to seek the fullness of the blessing of the gospel of Christ.

I was his companion preacher in quite a number of meetings, often by his own invitation. I found him very sensitive to the spiritual atmosphere in which he preached. Once, in the middle of his sermon, he was so impressed by the presence and opposition of the powers of darkness, that he abruptly ceased preaching, and called the saints to prayer for the Holy Spirit to come with prevailing power. They cried mightily to God; then he arose from his knees, and finished his sermon with power.

It was between my second and third visits to England that he was invited to officiate at the great Easter Convention at Star Hall, Manchester. Miss Crossley and Miss Hatch, who convened and managed the assemblies, were greatly impressed by his manner of preaching, as "peculiarly adapted to reach the English people." It was a great compliment for them to give; as they had been trained and their tastes formed by the reverent, dignified and noblest pulpit orators of the world. Against those just rules of pulpit decorum, Dr. Fowler never sinned.

On my third visit to England I procured a pamphlet which was published in Manchester. It was prepared by Dr. Fowler on the subject, "How to Keep Sanctified." Whether it was ever used here, I know not. I shall quote from it largely in this article, both to reveal to students his style, and also to elucidate a most important theme, from a master in Israel.

HOW TO KEEP SANCTIFIED

God-kept

"Nothing is clearer in the Word of God, and in the experience of his people, than the fact of salvation from sin. This is not only true, but this salvation may be permanent. It must be constantly and unbrokenly kept. More than this, the power and blessing of this salvation may ever increase. Bless God!

"Still it is true that this salvation may be

lost. This beautiful experience may be snatched away. Indeed, one may become a real and an awful backslider from even so great a grace. This is clearly taught in Scripture, and in the experience of people all around us.

"These opposite truths should cause people both to rejoice and yet to tremble; to take heart and yet to take heed. The fact that salvation may be lost should put all on their guard.

NO EXPERIENCE SUSTAINS ITSELF

"We have all heard the statement, 'and most of us have made it, 'Get holiness and it will keep you.' This has been said to people who have been tempted to think that if they would get sanctified they could not keep it.

"In saying to such, 'If you get sanctified it will keep you,' we have intended to state what was true; but the fact is it is not just so. *No experience keeps an experience.* We are not sustained in a state of salvation by that state, but by *Him who gave it to us.*

"That the experience of holiness places one in a safer place, and girds him with an added power, is unmistakably true; but *it* does not keep one. Experience may properly be called *it*. Some object to our teaching sanctification as a 'blessing'; they prefer to speak of the 'Blesser,' rather than the blessing, of *Him* instead of *it*. There is truth here mixed with confusing error. Sanctification or holiness is an '*it*.' 'Faithful is he that calleth you who also will do it.' But this blessing is from the Blessor, the '*it*' from the '*Him*.'

"For keeping, we must look beyond the gift to the Giver. One is not kept sanctified by sanctification, but by the Sanctifier. Peter: 'Kept by the power of God.'

I. *Life demands attention.*

"Physical life demands attention. However powerful and promising, it does not sustain itself. Here is a young man of splendid form and force. He has broad shoulders, strong limbs, straight back, good blood. In a word, he is well. Is this splendid life of his self-sustaining? Is his health to continue just because he has it? Let this strong young fellow ignore certain laws that condition the continuance of those powers, and see how long his strength and quickness of step will remain with him. Let him neglect sleep, food and exercise, and see how soon he is as weak as any other man who boasts of no strength.

"As there is an outer man, so there is an inner

man. There is a spiritual as truly as a physical, and it too needs attention. Life is a tenacious thing and allows no interference without protest. Take the form of life as seen in a dog. To protect itself against violence, it will bite and fight to the bitter end. Take man, he does the same. He is justified in taking even the life of a fellowman who seeks to encroach upon the liberty of existence which belongs to him. This is simply saying that life is sensitive, insistent, exacting, resentful and resourceful that it may be protected. This is nature. It is just the expression of the great law governing intelligent life.

"But no life is comparable to the spiritual. It does not give itself up easily, and He who gives it and seeks to conserve it does not retire at once from the soul at the approach of danger. Therefore we believe that spiritual declension and death do not come suddenly. They are reached by a downward going, more or less gradual. If spiritual food and spiritual rest and spiritual exercise be lost sight of or ignored, then declension follows, which, if not rallied from, ends in final death. The soul needs care for spiritual preservation.

"II. *Spiritual life, if it be maintained and developed, demands stated private prayer.*

"Prayer is the language of love, loyalty and dependence. If one loves another he seeks communion with that one. He finds his heart going out in genuine loyalty, and finds, also, that this person in the affections is no inconsiderable factor in the life.

"The young people, genuinely loving each other, want, and should want to be much alone, with no company save themselves. We are dwelling upon true affection, as it exists among the true and pure. *Love demands the quiet and secrecy of one heart.* So the heart that carries love for the divine Bridegroom demands the quiet and secrecy of private prayer.

"Family and social prayer are not *private prayer*. We do not believe that holiness people are lacking in those things. One will go far to find a holiness man or woman who does not practice family prayer, and as to social prayer, prayer in the church circle, they are not at fault there. But when it comes to *closet prayer*, we are forced to the conclusion that great fault lies at our door. *In the closet the battle is lost or won.* The battle, alas! too frequently seems to

be lost. Who but grieves that so many need to come up to our meetings for repairs.

"Do not misunderstand me. We are not deploping the coming, if there is a demand for it; but we grieve that the demand exists. This repair business is so prevalent that our minds have been occupied with a study of the secrets of this situation, and we are forced to the conviction we are stating.

"Astounding as the statement may seem to be, we are forced to make it, that *many holiness people do not practice secret prayer!* And that is a secret, if not *the* secret, of the failure in personal experience and incompetence in Christian service.

"We do not mean that there is nothing that passes for this kind of prayer. There is a saying prayers, as at the bedside at night, or at some hurried, well-nigh begrudged time in the day, but it does not have the value that warrants it being called private prayer. Such exercises are hurried and brief, and finally become *formal*. There will be excuses enough for this, and some of them may seem reasonable, but the end is weakness, if not death.

"Not a few people who read these lines know that, painful as it is, we are speaking the truth. If the causes are many, all the greater is the *need of private prayer.*

"God is no respecter of persons; but *God has great respect for conditions.* He would give grace, and that constantly to all, but *does not*, because He *cannot*. Isaiah asserts that 'They that wait upon the Lord shall renew their strength.' Do we covet such strength? Then let us not forget it is given to those *'that wait upon the Lord.'*

"But does some tempted heart ask, 'Is not this strenuous? Is not this making a life of holiness a task and a burden? Yes, if *love* knows such a thing! Did the true heart ever find the evening walk too long, or the quiet chat a burden, or the time given to plans for the future a drudgery? Then is Christian love overtaxed in time given to prayer—talking with God?

"III. *How shall we protect our souls at all hazards from these necessary interruptions?* This is a vital and practical question with many who read these lines. We have no right to demand no interference with our prayer-time, for such interference is often necessary. But the demand of our soul-life found a way. It was to do as at times our Lord did—*have the prayer hour before*

the day begins—before the household was awake and before the duties of a strenuous life were upon us. So our own personal prayer-time is in the early morning when no one wants us save Him who needs no sleep.

"In our own happiness of soul; in our conscious strength against temptation; in our opportunity to cover a wide field in prayer to God; in a constantly growing conviction that we are getting ahead in all that engages us; in a widening vision of what God can and is going to do; in a deepening sense of the privilege of communion with God; in being advantaged every way, have we something to show for our method of secret prayer. . . . We are not stating the duty of another as to when the stated prayer-time shall be, but we do mean to declare its necessity; we do fear its scarcity; we do emphasize again and again that the failure so apparent and confessed has its secret here, more than elsewhere. . . . *Prayer will emphasize character*—what we are, and because of this, secure to us a conquest when in labor for others, otherwise impossible. *Take time to be holy*. Jesus said, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' The food of the soul is the Word of God. What bread is to the outer man, God's Word is to the inner man. Suppose we neglect or refuse food, what then? The answer is with all, it is *weakness and death*. What then of the soul nature? To fail to supply the inner life with the Word of God is to realize this same result—*spiritual weakness and death*. There is a familiar song, 'Take Time to Be Holy.' To become holy may not involve so much time; but to *continue* in holiness does take time to a noticeable and proper degree. The market men stamp their goods with '*Rush*.' That stamp seems to be on everything in our age. Everything must be done at steam-engine speed, or faster. The automobiles outstrip the railway express. *They* are not fast enough; we must fly! The telegraph is too slow! We must talk by radio or listen to a concert half around the world! People are in too much of a hurry to allow themselves to be holy. Having been made holy, they are tricked into the loss of the blessing by the mad rush of daily life!

"IV. *This mad rush must be resisted!* At least it must be to the extent of giving ourselves time to be holy. We feel that we have little time to pray. We think we have little time

to read the Word of God. Alas! what then? Not a few who read these lines know. The fact is, we reverse the order of things. We do not *mean* to do it. And, alas! so many *do* do it! Business and cares come first, as against the matter of being holy. Theoretically it is not so, but practically it *is* so. In our *thinking* we do not allow this, of course not; but in our *living* we do. The home cares, the shop, the farm, the mill, the trade, the school, the dressmaking, and a multitude of legitimate activities, none of which should be, or can be, wholly ignored, get so nearly our whole time that only a fragment for the soul is left, and a fragment that is so hurried and stinted, if not actually begrudged, that it carries no value sufficient to keep the soul. We must face this fact—the sooner the better. *Whatever we do or do not do, we must be holy!*

"V. To keep our experience we must constantly *acknowledge God*. He is not only the most intelligent and loving being of all intelligences, but He is also the most sensitive and appreciative. None feel as quickly and deeply as He, and none so appreciate the devout attentions of the creature. If God be a Person, He has these feelings, and if He is God, He has them in an infinite degree. The long-suffering of God in dealing with the misdemeanors of men is far from an evidence that He is unmindful of them. God would be acknowledged, and He must be by those who would secure and maintain His favor. 'In all thy ways acknowledge him, and he shall direct thy paths.'

"We are now seeking to emphasize a feature of devotion with which, it is possible, we are not so familiar as with other features. By an acknowledgment of God we mean an expression to God, and an attitude before Him alone, of appreciation of Him and His goodness. Someone has given an interesting division of prayer in these words: 'Prayer with its face toward God, and prayer with its face toward men.' The first might be illustrated by the language, 'O come, let us worship and bow down: let us kneel before the Lord our Maker.' Here is prayer in the aspect of worship, of adoration, of appreciation; prayer of recognition or praise. The other aspect finds expression in such familiar language as 'Ask, and ye shall receive.' Here prayer is a supplication seeking to get something from heaven.

"Of this latter phase we need not speak. All holy people hardly need this to be defined.

But this former exercise we wish to emphasize. Most people are before God only when something is *wanted*. The *asking* of prayer is that with which we are most familiar, if not the only form we know; and yet it is not prayer's highest form. We are not saying that the time is ever with us when we are not in need, and may not ask; but we are meaning to say that there is that which is higher, richer, diviner and far more profitable to one's soul than the asking form of prayer. Asking, if not selfish, is often laden with self-interest as its motive.

God is good in Himself and in all His relations to mankind, especially to those who trust Him. One turns his prayer around, or better, he turns himself around from the attitude of seeking to the attitude of praising, when he adores Him from whom every good comes. 'O God, how gracious Thou art! What hast Thou not done for me and for mine! Thou art good to all. Thy tender mercies are over all thy works. Men forget Thee, but Thou art full of compassion and grace. I love Thee, I worship Thee. I adore Thee. Glory be to Thy name forever.' Such is not the language of a suppliant, nor of one who wants something. It is rather the language of a praiser, of one giving thanks and adoration for the benefits and blessings already received from the loving Father of mercies.

"All this poured into the divine ear from a grateful heart *in secret* is a sacrifice peculiarly pleasing and acceptable to the most High. No one is more likely to get blessings in the future than he who gratefully acknowledges the mercies of the past.

"*Then there should be the recognition of God before men.* This is declaring to others what God has done for our souls. 'I will take the cup of salvation and call upon Jehovah. I will pay my vows unto Jehovah in the presence of all His people.' A praise and testimony meeting is pleasing to God, and he who participates brings Him glory. It is both a duty and a great privilege to praise Him for what He has done in redeeming us from sin. The devil especially hates all praise of Jesus and the cleansing blood, and suppresses it whenever he can. For, if holy people are betrayed into hiding their light, what will become of the reputation of God? Is He a Savior from sin, in the sense of deliverance and maintenance? Does He keep that committed to His trust? Does he really sanctify and satisfy? If anyone knows this when, alas! the most

do not, what becomes of God's reputation, we ask again, if those who *do know* fail to testify to this before men?

"V. In order to maintain the sanctified experience it will be necessary to emphasize in our thinking and in our faith the *positive aspects* of this work.

"a. *The Indwelling of the Holy Spirit.*

"There are two sides to this work and this grace of sanctification—the *negative* and the *positive*, the *cleansing of the heart* from all indwelling evil, and the coming in of the empowering Holy Spirit. These are not two experiences as to *time*, but are simultaneous or coetaneous. Yet as to the order of thought and divine operation the nature is emptied or cleansed from depravity, and instantly filled with God. The *negative* is the divine removal, subtraction, from one's nature of the corruption with which we are born. The positive side is the addition of the Spirit's fullness when He has come into His temple to dwell. This is our hope. Here is our power. This Presence in us is the source of our fullness of peace, of joy, of love, and of all that stands for the fullness of grace.

"*His presence is the secret of our constant victory* against all the contending forces that would disrupt our faith and destroy our souls. As no power is comparable to His, so no power can possibly overcome the heart that has enshrined within this Holy Spirit in His fullness. This great and all-important truth must be recognized. God is within, and He is our Keeper. Whatever of submission to Him, of faith in Him, of appreciation of Him, it takes to have Him come into the life, just so much it takes to have Him abide. Having Him we need nothing else, and can have nothing more.

"b. If we are to keep sanctified *we must give attention to the sanctification of others.* This experience is not only for us to enjoy ourselves, but also to communicate to others. This should be our delight. No single truth can be so dear to God as entire sanctification, since it makes men holy, like God himself. Holiness is God-likeness. God loves and must love that which makes men like Himself.

"The holiness movement is a movement by itself. It is not a church movement. We must speak here with care. We are not saying that it is antichurch—opposed to church—for it is not; but we are saying that it is not a movement

which the church, as such, has fathered and fostered.

"The holiness movement is made up, with the rarest exceptions, of church members; and reliable holiness associations demand that their members be related to some church. Yet no denomination of Christians formed this movement, and no denomination looks after it. It exists independently of all, and in many cases it exists notwithstanding the wishes of many to the contrary. [John Wesley well-nigh started this movement, and the Church of the Nazarene now stands for it. So Dr. Fowler's words must be modified a bit.] 'We were not sanctified by regular means and methods of the church, but by the means and methods of the movement itself outside of any church.

"c. *Therefore to abide we must honor the holiness movement.* The Spirit of God would have the method sustained which He has providentially instituted to carry on this work. The regular ministration of the pulpit and prayermeeting should be giving attention to this, and should secure these results. But, if they do not, God will have it done by other means, as He is now doing in the holiness movement.

"This means that we need to support this work by our prayers, sympathy, and outward activity in attending its meetings, and in the giving of our money. We do not mean that we should withdraw these from our own church and denomination, but we do mean that we should honor and help the movement which God used to get us sanctified, and do it in ways of practical value.

"Facts are abundant in the personal history of multitudes that prove the position we are taking. In the several decades of this movement a great many people have come forward at holiness meetings as seekers of the experience of entire sanctification, and a great many ministers and laymen of our churches have claimed the blessing, and evidently for a time have enjoyed it. But only for a time. Our close and wide observation for twenty-five years has convinced us that this failure has been largely due to a *failure to be identified with the movement itself—a failure to be an avowed and recognized holiness witness and advocate.* We know of no person who has kept a ringing testimony to this grace outside of those who have been open and constant advocates and defenders of this faith. We do not mean that they have necessarily been members of any holi-

ness association, but we do mean that they have been identified with the holiness people, and the movement as such.

"d. *Holiness literature is essential to the holiness movement.* There are two reasons for this:

"1. A general church organ cannot be an advocate of a particular church interest. For instance: A church paper cannot devote itself to missions, or to temperance, or to church extension, etc. Not that the church paper does not favor these, for it *does*, and advocates them. But it cannot *devote* itself to them, because its work is of necessity, general. Hence the church has separate organs, representing all these interests, missions, extension, temperance, etc.

"2. A church paper cannot *devote* itself to holiness teaching if it would, for reasons that we have cited, and some church papers *would not* do so if they could. This is our second reason for stating that holiness literature is a necessity. [We must read between the lines here. Dr. Fowler was a Methodist, and the papers of his own denomination were often against his noble work of spreading holiness. Thank God, the Church of the Nazarene has a church organ, the Herald of Holiness, which is devoted, heart and soul, to the cause of holiness!] We need *help* to get and keep salvation. Though the eunuch had the written Word to read, he groped in the dark till a human helper was sent to him. God has appointed a ministry and commanded them to "preach the Word." And these ministers must have hearers, which involves attendance upon the preached Word, and attention to it, and a diligent use of the means of grace.

"VII. We need, furthermore, to be forearmed against temptation, by remembering its great purpose in our probation. James utters a startling word when he says, 'Count it all joy when ye fall into divers temptations.' But he gives a reason for this strange exhortation: 'The trying of our faith worketh patience.' Temptation is a process of discipline. There is no substitute for it in developing our spiritual nature, whether it be the *testing* that God directly brings (Heb. 1:17), or the soliciting to evil that comes from the devil, which God allows. The fact is the same; it is all for our spiritual bettering, 'in order that we might be partakers of his holiness' (Heb. 12:20).

"It is possible to stand. If indwelt by the

Holy Spirit, and girded by the whole armor of God, God will not suffer us to be tempted above that we are able to bear, but will provide a way of escape (Eph. 6:11-16). 'Above all taking the shield of faith.' By this we get salvation; by this we keep it. God is solicitous that we continue in sanctification; therefore He has provided for our keeping (Jude 24).

*"Stand then, in His great might,
With all His strength endued;
But take to arm you for the fight
The panoply of God;
That having all things done,*

*And all your conflicts passed,
You may o'ercome through Christ alone,
And stand complete at last.'"*

The thoughtful student will note that Dr. C. J. Fowler was intimately acquainted with the deep things of God. He will further be impressed by the sobriety and solemnity of his discussions. I heard him preach perhaps fifty times, and I cannot recall that he ever provoked a smile. He was God's mighty ambassador, on business for his King, with heaven or hell as the issue. He had no time to play with the risibilities of his audience. Follow him, as he followed Christ!

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

A Call to Prayer

(Matt. 7:7-12)

*"They who seek the throne of grace
Find that throne in every place;
If we live a life of prayer,
God is present everywhere."—HOLDEN.*

FROM the admonition to refrain from censorious judging on the one hand, and to exercise moral discrimination on the other, the discourse carries us on to a paragraph on prayer. We have noted before that the connection in this chapter is not always apparent, but we may have here an underlying current which would establish a relationship. The tasks before us in the preceding injunctions are not easy ones. To keep the spirit pure and free from the bitterness from which censoriousness proceeds requires prayer, and to properly exercise moral judgment also demands prayer, so the command to Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," may be closely related to the foregoing. As in other needs of our life so in these special instances should we seek the throne of grace and "live a life of prayer."

In meditating upon our passage then the first thought which impresses itself on our mind is the fact that the command is given to ask, seek and

knock. If we had been told that in time of need in the various phases of our life, we might have the privilege of coming in prayer, that would have been blessed, but there is an imperative note here. Moreover it is a command that has continuity to it, for the Greek uses the present tense which conveys more particularly kind of action than time, and has the force of continued or repeated action. Our heavenly Father is never wearied with our coming. He bids us ask, and keep on asking, seek and continue to seek, knock and knock again.

Not only is the thought of the call to prayer found in this passage, but it is reiterated in the teaching of Jesus. We have the familiar passage, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). Here the promise dominates more than the call, but underlying is the idea of the duty and call to prayer. Likewise in the Gospel of John, we find similar passages. At first they, like the verse just quoted from Matthew, contain as the dominant factor, the promise or assurance that what we ask will be granted to us, but they culminate in a command. Thus we read: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it" (John 14:13, 14). Practically the same promise is reiterated in 15:16. Then in 16:23 once more

the promise is given followed by the command, "Hitherto have ye asked nothing in my name: ask, and we shall receive, that your joy may be full!" Thus ye see that the command to ask is a general one as well as a particular one and is not limited to any specific instance even though some special passages may relate to specific instances, and furthermore it is important otherwise it would not be repeated so often.

Before leaving this particular point, we should note that always in our asking we recognize that what we ask is in the sense of a favor to be granted. Sinful man and also man redeemed has no claim as of right against Deity. The only plea that anyone can bring is the all atoning work of Jesus Christ. Thus it is that the verb used in these commands and also promises is the Greek word which means to ask as a favor. While we are bidden to come, we should recognize that it is through grace and grace alone that we may come.

"O Thou, by whom we come to God,

The Life, the Truth, the Way,
The path of prayer Thyself hast trod;

Lord, teach us how to pray."—MONTGOMERY.

Closely entwined with the call to prayer is the promise. This we have seen in the parallel quotations, and it appears even in the verse itself of our text. Then as if to make it the more indisputable, there is a further promise added, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The command is bulwarked by the promise. When we come and ask, we need not fear lest our petition may not gain an audience, we are repeatedly assured that it will. How much comfort and consolation this brings to our hearts! What rest of faith should it produce in our souls! There may be times when it seems that answer has been denied, but that should not deter us in our persistency in prayer and trust in the promises. In fact the several verbs here would seem to anticipate such circumstances. As one has said, "When conscious of God's presence, 'ask'; when He is hidden, 'seek'; when His door is shut, 'knock'!" Often the "vision is for the appointed time," and we are to tarry and wait for it. The Lord has His own times and seasons, and we are to trust and believe.

"God answers prayer; sometimes, when hearts are weak,

He gives the very gifts believers seek.

But often faith must learn a deeper rest,

And trust God's silence when He does not speak;

For He whose name is Love will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure

For those who seek."—AUTHOR UNKNOWN.

In order that we may understand the better how God answers prayer, analogy is drawn for us. A series of questions is asked. "Or what man is there of you, whom if his son ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" (R. V.) In the Gospel of Luke the entire passage that we have discussed thus far is prefaced by the parable of the friend at midnight. Laidlaw in developing a sermon from the parable used as a theme, "How to Pray, and How God Answers Prayer." Then in enlarging on the second part, he lays down the promise that God answers as man answers, and continues, "That is how God will answer prayer, as certainly as man; nay much more—as well as man; nay much better. Take man at his worst, as a churlish neighbor at an unseasonable hour petitioned on behalf of a stranger; he will take the trouble because he is importuned. Will God not be infinitely better than that when you ask Him? Take man at his best, a father petitioned by his own child for his daily bread, and fish, and egg. Can you conceive anyone so inhuman as to give instead a base counterfeit of stone, or serpent, or scorpion? Impossible. And shall we conceive so basely of the Lord in heaven, our God and Father, as that instead of an answer to prayer we should be referred to a natural law, and instead of a gift from above, we should have but the inward exercise of a mis-taken sentiment? Is God not so able as man, nor so wise, nor so good, that He cannot or will not answer His petitioners?"

"All fathers learn their craft from Thee;

All loves are shadows cast

From the beautiful eternal hills

Of Thine unbeginning past."—*Selected.*

In making the comparison and drawing the analogy, the thought stresses the natural human sympathy of man and his love for his own. Man out of his natural heart is moved with compassion to give the daily requisites to his children. If therefore man still evil, still without the impell-

ing power of divine love will gladly give, how much more would a man in whom the love of God dwells, and over and above that how much more will our heavenly Father "give good gifts unto *his* children?" What confidence we may have that He will answer our prayers!

With the call to prayer, the promises and assurances attending the call, and the accompanying analogy, we have a strong encouragement in prayer. But answers to prayer are not without the fulfillment of conditions on the part of the petitioner. In other contexts other conditions are stipulated, but here we have laid down the requisite of right relations with our fellowman. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." We have not been in the habit of associating the Golden Rule with answers to prayer, but the word, "therefore," here would indicate that such an association should be made. It is an inferential conjunction drawing its conclusion from the preceding. The thought then would be, "If you wish, therefore, to receive answers to your prayers according to the promises given, and as a heavenly Father desires to bestow upon you, take heed that you deal compassionately with your fellowman, that you treat him as kindly and as considerately as you yourself would wish to be treated."

Among ethical precepts, the Golden Rule stands pre-eminent. As a brief, succinct compendium of conduct of man toward man it is unsurpassed. There have been some sayings like unto it, but none that equal it. In a rapid survey Smith gives some of the predecessors of the Golden Rule. He begins with a rabbinical proverb. Relating the circumstances, he says, "It is told, for example, of Hillel that once when a Gentile, making jest of the rabbinical law with its multitudinous precepts, promised to embrace the Jewish faith if he would teach him the law while standing on one foot—a proverbial phrase for doing a thing quickly and easily—the gentle rabbi answered, 'What is hateful to thyself, do not to thy neighbor. This is the whole law, and the rest is commentary.' It is told also of Aristotle that, being asked, 'How we should behave to our friends; he replied, 'As we would wish them to behave to us! In view of such parallels unbelievers in St. Augustine's day denied the originality of the Golden Rule; and so did the historian Gibbon, alleging a maxim of the

Greek orator, Isocrates, 'What angers you when you experience it at others' hands, this do not to others.' But in truth there is a wide difference. Aristotle's maxim had to do merely with behavior to one's friends, and those of Hillel and Isocrates were negative: 'Do not to others what you would not have them do to you.' But our Lord's rule is positive: 'Do to others whatsoever you would have them do to you'; and this is an immeasurably larger requirement. No teacher had ever said the like; and it is very remarkable, proving how hard His disciples found it, that when we pass from the Gospels to the early literature of the Church, we read there invariably not His Golden Rule but the negative precept: 'All things whatsoever thou wouldst not have done to thee, do not thou to another.'"

Not in this passage alone, however, do we find the association of the relations of brotherhood between man and man as a condition of answer to prayer. Already in our Sermon on the Mount we have noted the command, "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Moreover we recall the exhortation that we are to love our enemies, not simply our neighbors, if we are to be children of our Father who is in heaven." In consequence we see that there is a very close connection between our attitude and conduct toward those around us and the answers to prayer we receive. If we are failing to obtain that for which we are pleading, would it not be wise for us to consider how we have treated our brother? Do we need to ask his forgiveness? Have we been lacking in sympathy and lovingkindness? Changing one word (things to men) in the concluding verse of the *Ancient Mariner*, we might say:

"He prayeth best who loveth best,
All men both great and small,
For the dear God who loveth us,
He made and loveth all."—COLERIDGE.

In homiletical material this passage is rich. The first verse (Matt. 7:7) might be used as a text, and the theme could be, "How to Pray," with the three words, ask, seek, knock as the main divisions. Then verses 8 and 9 might also be a text, the theme being, "Answered Prayer Assured," with divisions, assured on the basis of God's Word, on the basis of human experience,

on the basis of the lovingkindness of our heavenly Father. Finally the Golden Rule might constitute a text with the theme, "Brotherly Kindness." The first divisional head, then would follow—measured by what we desire to be reciprocated, second, its relation to the law and the prophets and third, its necessity for answered prayer.

His Faithfulness

He views thee in thy day of rejoicing and thy day of sorrow. He sympathizes in thy hopes and in thy temptations; He interests Himself in all thy anxieties and thy remembrances, in all the risings and fallings of thy spirit.—CARDINAL NEWMAN.

HINTS TO FISHERMEN

By C. E. CORNELL

King of Glory

Who is this king of glory? The Lord, strong and mighty (Psa. 24: 8).

1. Infinite in Power.
2. Infinite in Wisdom.
3. Infinite in Love.

Bible Talk on "Power"

Without me ye can do nothing.

He shall baptize you with the Holy Ghost and fire.

They were *all filled* with the Holy Ghost.

Preachers with tongues of fire.

Laymen with the power of the Holy Ghost.

Laywomen who know God by personal experience.

The church on fire.

- I. The one great work of the Christian is to be a living and faithful witness for Jesus Christ. This witness is to be one of power.

It is:

1. The witness of personal salvation.
2. The witness of personal character.
3. A faithful witness in social and business life.
4. A witness by word of mouth and good deeds to the people.

- II. Some manifestations of power.

1. In prayer.
2. In speech.
3. In service.

- III. Some questions for our consideration.

1. To whom is this power promised?
2. What are the conditions of getting it?
3. Who may receive it, and when?
4. Are we to wait until the power is given?
5. Will a person know when it is given?

—C. H. YATMAN.

Studies on Prayer

Morning:

Prayer—Its meaning.

Prayer—Preparation for.

Prayer—As power.

Prayer—And results.

Evening:

For Better—For Worse.

The Old Lover and the New Flame.

The Fatal Forties.

Sunset and Evening Star.

—HAROLD N. GEISTWEIT.

Wisdom in Small Doses

Trouble expands in the vacuum of a selfish soul, but shrivels in a sympathetic heart.

Man shall yet establish passenger routes between all the ports in the seven seas of space, and shall broadcast his whispers to other universes.

The best society is not where etiquette is most punctiliously observed, but where the sweetest and wisest people meet.

If trouble comes to you, make a place for her in your house, but do not introduce her to all your friends.

A horse has sense enough to reserve its shying for the broad pavement, keeping its head on the narrow turnpike, but a nation loves peace until it arrives at a dangerous point, when it shies over the embankment into war.

No credit ever cancels a debit in conduct. Each stands until repented for.

Jesus opened men's eyes, but it is recorded that even He could not perform the miracle of closing their mouths.

Could the man of a generation ago have seen one of our automobiles, however cheap, he would

have exclaimed with king Richard, slightly amended, "My kingdom for a horseless!"

All hell turns out to enjoy a war, and the devil leads the cheering.

More and more, the word "undergraduate" is being used instead of "student." The change is in the interest of accuracy.

Perfect goodness is like the horizon. Though we should always be marching toward it, we should never delude ourselves into the notion that we are actually bumping into it.

When I consider war, my regret is not that we come from the beast, but that we have come in the wrong direction.

Our greatest need today is a Christmas present suitable to a man with no bad habits.

Many love letters should be stamped, "Rush! Contents perishable."—JOHN ANDREW HOLMES.

More Persons Reading the Bible Than Ever Before

We are told that the Bible is being neglected, that men are turning away from the Word of God. Then what becomes of all the Bibles printed? The American Bible Society is only one of many agencies producing and distributing copies of the Bible, yet this one agency reports that in 1925 it issued two and one-half million more volumes of the Holy Scriptures than in 1924 and nearly a million and a half more than in any previous year. Other Bible societies and many individual publishers still rank the Bible as the "best seller" and report larger sales than ever before. Is it possible that nobody uses the Bibles bought?

Is it said that only ignorant people in foreign lands now want copies of the Scriptures? Well, it is a fact that the American Bible Society, which issues the Bible and portions in more than 150 languages, used more Bibles in mission lands than at home; yet its increase in the home field amounted to 738,855 more copies than in 1924. When one turns to the report from foreign fields he finds that the most notable progress was made in lands which are said to be most opposed to the Christian religion. For instance, China is in revolution and there has developed organized opposition to Christianity; yet the China agency of the American Bible Society used 4,075,853 volumes in 1925. Add to these figures the product of the British and Scotch societies and it is found that over 11,000,000 volumes were circulated in

China alone. Russia also has been looked upon as a land of opposition, yet government permission was recently given to print copies of the Scriptures on government presses and the American society is now busy at this task. So runs the tale. Who says the Bible is out of date?

The Bible the Greatest Book

The principles of the Bible are the ground work of human freedom.—HORACE GREELY.

All the distinctive features and superiority of our republican institutions are derived from the teachings of scripture.—EDWARD EVERETT.

Hold fast to your Bible as the sheet-anchor of your liberties.—U. S. GRANT.

"To the influence of this Book (the Bible) we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future."

The general diffusion of the Bible is the most effectual way to civilize and to humanize mankind.—CHANCELLOR KENT.

Pended on the ever-growing influence of the Bible.—WILLIAM H. SEWARD.

Intolerance

Across the way my neighbor's windows shine,

His roof-tree shields him from the storms that frown;

He toiled and saved to build it, staunch and brown,

And though my neighbor's house is not like mine,
I would not pull it down!

With patient care my neighbor too, had built

A house of faith, wherein his soul might stay,

A haven from the winds that sweep life's way.

It differed from my own—I felt no guilt—

I burned it yesterday!

—MOLLY ANDERSON HALEY in *Literary Digest*.

Prayermeeting Themes from a great Exhortation

(1 Thess. 5:14-25)

Warn them that are *unruly*.

Comfort the feeble-minded.

Support the *weak*.

Be *patient* toward all men.

See that *none* render evil for evil unto any man.

Ever follow that which is *good*.
 Both among *yourselves*, and to all men.
Rejoice evermore.
Pray without ceasing.
 In *everything* give thanks.
 For this is the *will* of God.
 Concerning *you*.
Quench not the Spirit.
Despise not prophesyings.
Prove all things.
 Hold *fast* that which is *good*.
Abstain from all appearance of *evil*.
 The very God of peace *sanctify* you *wholly*.
 Spirit, soul and body be *preserved blameless*.
 Unto the *coming* of the Lord Jesus Christ.
Faithful is he that calleth you.
 Who also will *do it*.
 Brethren, *pray* for us.

Solid Shot for Preachers

Load your gospel gun to kill elephants, not peweese.
 A good hunter never wastes his ammunition on invisible game.
 Take aim on your knees and you will bring down the game.
 Hides are too full of holes to warrant skinning.
 Change the tone of your voice if you would not become monotonous.
 Do not "holler" so loud that you cannot be understood.
 Avoid the stage whisper, the man on the back seat desires to hear what you say.
 Do not spend most of the preaching hour making announcements.
 Too many stale jokes render the sermon ineffective.
 Aim to say something when you talk.
 Its doubtful if you are called to preach, if you cannot find a text in the Bible.
 Put the "fodder" for the sheep low enough down so they can reach it.
 Do not aim to be a polished preacher, but a polished shaft.
 Back up the truth you preach with a prayerful unsoiled life.
 Have no "pets," they absorb too much of your time.
 Patience, long-suffering and gentleness should characterize your everyday life.
 Do not talk much about your courage, the people will soon find out if you have any.

The Undiscovered Power of Prayer

Wonders have been wrought by prayer. Language is lame to express the mighty power of prayer. As one illustration: Moses got tremendously in earnest and threw himself in the breach and saved the Israelitish nation from destruction. His importunate prayer was heard. Multitudes of others have prayed and wrought wonders. Dr. Charles L. Goodell has recently said, "Our scientists are telling us that however great may be the undiscovered forces of nature, the undiscovered power of prayer is even greater. They unite with our Christian poet in saying, 'More things are wrought by prayer than this world dreams of,' and that 'the whole round earth is every way bound by gold chains about the feet of God.' If these things are so, it is evident that the most important thing in the life of the Church is that she should give herself to prayer. . . . Nineteen hundred and twenty-nine may begin on the Mount for us if we can at times and seasons withdraw from our activities and come apart to meet with God. The year will open with a new vision if we give God time and wait for the unveiling of His presence in our lives. But our vision is conditioned by our obedience to the heavenly vision; let us therefore wait in "stillness of soul before Him."

Human Pastors

"What sort of a minister do you have?" one business man asked another as the men met several years after college graduation, and they were exchanging notes on their respective experiences since they had said good-by to each other.

"Well," replied the friend without enthusiasm, "he is a brilliant sermonizer, and a good many of our people admire him, but if you want my honest answer, he does not care for his people. His interest seems to be centered in the pulpit efforts, and in making brilliant public addresses before the Rotary, Kiwanis, and other organizations where he is in quite constant demand. But what I want, and I believe that I express the feeling of most of our church folks, is a human pastor who has an affectionate interest in human beings. We get hungry, my wife and I, for a pastor who is a personal friend, genuinely interested in the family, and a man of feeling and regard.

"That's the sort of a pastor I want, and I don't get him in the man who is at the head of our church. He is the minister whom we called,

but he is not the pastor whom we would like to have call us and our children by our first names. And let me tell you, the young people and the children don't love this man or his brilliant sermons, because they have found out that he doesn't care for them. Can you blame them if they don't want to attend church, and if they have lost their interest in it? You can't warm the heart with a cold intellectual figure in the pulpit."

All of which ought to provide food for thought with any minister who is asking himself why his galleries are empty and why people do not warm up in friendly fashion when they see him turning the corner and coming toward them. One of the greatest needs of the pulpit is now, and always will be, a man in it who loves folks supremely, and thinks of their heart needs along with their mental desires. The Master looked out on the multitudes and had compassion on them. One of the very first essentials of a Christian life is the prominence given to humanity. Very few ministers can be great orators or sermonizers. But every minister ought to be a lover of his flock, and if he is, he can have more influence over life than the man who walks into his pulpit on Sunday to create admiration for a sermon which has taken him more time to prepare than he has given to the human need of his people.

Be a human pastor, brother. Your people are hungry for that sort.—DR. SHELDON in *The Christian Herald*.

What Science Says

Dr. Haven Emerson, former Health Commissioner of New York City, says concerning Alcohol:

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.

When Prohibition is Abandoned

The facts are, Prohibition has proven itself to be such a general blessing from every standpoint, as the days come and go, it will be more and more beneficial, and a fixed principle in the minds of the people. The Eighteenth Amendment is here to stay. The following is pertinent:

"Prohibition will be abandoned." The American Insurance Magazine says, "when wives enjoy having husbands who spend their pay check in the saloon; when children prefer a drunken, abusive father; when railways decide to employ drinking men as engineers; when life insurance companies consider steady drinkers as better risks than total abstainers; when banks and business corporations advertise for clerks and bookkeepers who are habitual drinkers; when athletes who train on beer and wine beat total abstainers; when superintendents post the sign, 'Tipplers and Drinking Men Wanted,' at the gates of their factories; when credit-men decide to class a 'rumhound' and 'boozer' as a better risk than a total abstainer; when doctors tell their patients that a hard drinker has a better chance to pull through a serious operation than a total abstainer; when great automobile corporations are willing to assist in placing a saloon at every crossroads, so their customers can get as tipsy as they please and smash up as many cars as possible."

Salvation only Through Christ

(Luke 1: 69; 2: 30).

The only Door (John 10: 9).

The only Savior (Acts 4: 12).

His grace sufficient (Acts 15: 11).

His blood avails (Rom. 5: 9).

For the obedient (Heb. 5: 9).

At His coming (Heb. 9: 28).

HOMILETICAL

ENTIRE SANCTIFICATION

By W. T. PURKHISER

TEXT: *Sanctify them through thy truth; thy word is truth* (John 17:1-24).

I. CONDITIONS NECESSARY TO SANCTIFICATION

Notice what Jesus says about the present experience of disciples:

7. "They have kept thy word" (verse 6). Contact with Jesus brings conformity to His word.

2. "I am glorified in them" (verse 10). Their lives were a credit to Christ.

3. "They are not of the world, even as I am not of the world" (verse 16).

a. The truly justified Christian is not worldly.

b. Their separation was as distinct and as complete as was Christ's.

II. REASON THE LORD GAVE FOR THE SANCTIFICATION OF HIS DISCIPLES

1. "That they might have my joy fulfilled in themselves" (verse 13). That they might be "filled full" of the joy of the Lord.

2. "That thou shouldest keep them from the evil" (verse 15). Holiness the "Grace wherein we stand."

3. "That they may be one in us." Holiness is unifying (verse 21).

4. "That the world may believe." Pentecost given for evangelization (verse 21).

5. "That they may be with me where I am . . . behold my glory" (verse 24). "Follow peace with all . . . and the sanctification (A. R.) without which no man shall see the Lord."

SIN'S REMEDY

By J. W. BOST

LESSON: John 5:1-9.

TEXT: John 5:6.

INTRODUCTORY: The troubled waters.

I. THE MORAL DISEASE OF MAN

1. Its origin, indulgence.
2. Its propagation, infection.
3. Its seat constitutional.
4. Its effects, enmity—selfishness.
5. Its termination, fatal.

II. THE REMEDY

1. A specific remedy.
2. It is adequate.

III. THE PHYSICIAN

1. He is able.
2. He is benevolent.
3. He makes terms with the willing.

THREE CROSSES

By J. T. MAYBURY

LESSON: Luke 23:32, 33, 39-43.

I. RIGHT REVEALS

1. Three traits of carnality.
 - a. Unbelief.
 - b. Christ rejection.
 - c. Impenitence.
2. Results.
 - a. No pardon.
 - b. Christless death.

II. LEFT REVEALS

1. Four things.
 - a. Confession—"we justly."
 - b. Worship—"nothing amiss."
 - c. Belief—"kingdom and prophet."
 - d. Prayer—"remember" (lowly prayer).

III. MIDDLE CROSS REVEALS

1. Revelation of love.
2. Sinfulness of man.
3. Fidelity to law.
4. Substitution (Gal. 3:13).

PREACHED SERMON OUTLINES ON CHRISTMAS

By BASIL W. MILLER

The Cradle and the Cross

TEXT: *For this cause came I into the world* (Jno. 18:37).

INTRODUCTION: The life and death of Christ hinge on the memorable hour of his birth. His coming into the world on that first glad Christmas night made possible all the blessing flowing from Calvary. Without His birth the glory of His life would never be told. Without His natal hour the agony of the garden and the tragedy of the cross would not be known. The "old, old story of redemption" is told in song and narrative, because Jesus was born as a babe at Bethlehem. Christ came into the world:

1. AS A DIVINE SUBSTITUTE FOR OUR SINS. This is the heart of redemption. A divine sub-

stitute was required for our transgressions, and Jesus furnished the only possible one. Hence we can sing the cradle song in unison with that grand old hymn which stirred the heart of Franklin so much, "When I Survey the Wondrous Cross." The two blend into one glorious harmony.

2. TO BREAK THE CHAINS OF SIN'S SLAVERY. No freedom from sin is possible without the birth of Jesus. He came—He died—sin no longer has dominion over the soul of man, when the conditions of Calvary are accepted. Sin binds upon the will a chain of unbreakable strength. It weaves around the emotions of man a net of such power that man cannot disentangle himself. But thanks be unto God, that through Christ, these chains prove easy for the Master to break.

3. TO FURNISH A FOUNTAIN FOR SIN AND UNCLEANNES. We can sing it as Jerry MacAuley or Sam Hadley, or the vilest of heathens sing, "There is a fountain filled with blood, drawn from Immanuel's veins." But all the glory of this opened fountain which cleanses from sin comes only through the birth of Jesus into the world, that He might die for our sins.

4. TO REACH A HAND DOWN TO THE VILEST OF SINNERS. We can sing it today on this glad-some Christmas day, that there is a divine hand stretched out for each. It is the hand which has raised the lowest to the heights of grace. It is a transforming hand, not a reforming one.

CONCLUSION: Then today may we sing the old stories of the birth of Jesus. Yes, the story came on the midnight air, the clearest story of the ages. But every singing voice heralded the coming of the cross. Across the ages the rainbow of hope encircled the cradle, and reached even to the dreary head of the cross. The cradle and the cross form the sweetest melodies yet sung by human voice. Then may we join them today, "Away in a manger . . . the little Lord Jesus lay down his sweet head," and "In the cross of Christ I glory; towering o'er the wrecks of time."

NEW YORK CITY

SERMON SEED

By T. M. ANDERSON

SUBJECT: *The All-important Question*

TEXT: *Dost thou believe on the Son of God?* (John 9:35).

1. The text asks about personal faith in Christ. It matters not what others think or believe about Jesus; but it is all-important to us what we believe. Christ is unable to do anything for us unless we believe on Him. Unbelief keeps Him from helping us, and it cuts us off from His ministry to us.

2. Do we have active faith in the Son of God? That is, do we believe in Him or do we believe on Him. The devils and wicked men can believe in Him, yet derive no grace from Him. We can credit Him with deity, power and holiness and yet remain sinners. But if we believe on Him, then we have an active faith which imposes ourselves upon Him for grace and help. It was this kind of faith that Jesus asked the man He had healed if he now had. Could he now impose himself fully on the Son of God?

3. Do you believe on the Son of God for forgiveness of sins? He is the sin-bearer. Have you cast your guilt upon him?

4. Do you believe on the Son of God for sanctification? Seeing it provided in His death, do you throw self upon Him for the cleansing? This act of faith only can bring the blessing.

5. Do you believe on the Son of God for things necessary to life? Has he not said, "I will never leave thee, nor forsake thee"? Does He not know what things we have need of before we ask? Then do we trust or do we trouble? Are we restful or restless?

6. Do you believe on the Son of God when it costs something to do it? It cost the man Jesus healed his friends, his relatives, and his standing in the community, and his place in the synagogue.

7. Do you believe on the Son of God for preservation? Has He not promised to keep that which has been committed to Him against that day? Believing He is able is one thing; but trusting Him daily to do it is another.

8. Do you believe on the Son of God to give power to carry on the work to which He has called you? Do you fight as one that expects defeat or victory, which? Do discouraging circumstances appear larger than the promises of God? Faith makes every promise of God an asset.

I am come that they might have life (Jno. 10:10).

The text explains the great purpose in the coming of Jesus into the world. He came to give life. He gave life by His death. He revealed life by His manner of living. In Him was life, and His life was the light of men.

1. He is the only way to life. "I am the door." There is no access to God for life except through this door. God cannot be found except through Christ the door.

2. He gives the fullest measure of life. "That ye might have it [life] more abundantly." The things that make up life are given in abundance. Joy is full, peace is full, love is without measure, hope is full. There is nothing small or stingy with God. The soul is freed from the disease of sin. Life is abundant because perfect soul health is obtained.

3. Life is preserved. "By me, if any man enter in he shall be saved."

a. Saved from the condemnation of sin. God pardons to life.

b. Saved from the death of indwelling sin. God cleanses the soul, and the cancer of depravity is cured. Life is saved.

c. Saved from the enemies that would destroy us. "The thief cometh not but to steal, to kill, to destroy." Jesus preserves His people from these things.

4. It is life maintained. "He shall find pasture." God will feed the soul on that which shall support it in a holy life. He has a feeding ground for His sheep.

5. It is life supervised by the "Good Shepherd." Those who come into this life shall benefit by the care of the Good Shepherd. He knows His sheep. He knows how to care for them according to their needs. He knows the weak, the tried, the troubled and tempted ones.

6. It is life eternal. "I give unto them eternal life" (see verses 28, 29). The reward for those who have become His sheep is the gift of eternal life. They shall never die, for He hath abolished death and brought life and immortality to light.

No force arrayed against them shall pluck them out of His hand. They are kept by the power of a loving God. Those who hear His voice and follow Him have nothing to fear. To obey this voice, and follow the Leader they will surely come to the life which hath no end, and to the day that hath no sunset.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Crucified with Christ

The following soliloquy is one of the most famous passages in the sermons of Dr. Alexander Whyte, for years the well-known pastor of St. George's United Free Church in Edinburgh:

"I am crucified with Christ: nevertheless I live." "This is a great mystery even to myself," says Paul, "but I will tell you how it has been fulfilled in me. When the law of God came home to me I saw that I was a dead man. I saw that the wages of sin like mine was death. But just then it was that God in His grace to me revealed His Son in me. Revealed Him in me a very mystery of godliness; revealed Him as made sin, as crucified for sin, and thus as the Ransom and Redeemer of my soul. Had I died for my own sin, which I was just about to do, I had died forever; I had died the first and second death. But dying in and with Christ, I both died and yet lived. One with Him in His death,

I began again to live in His resurrection. I awoke off and after the cross, and found myself a new creature: old things had passed away, and all things had become new. I am still dead to some things—dead and never to see resurrection. I am dead to the law, and the law is dead to me. The law still sometimes looks at me as if it knew me, and had something against me, and was about to bring up something against me; but after a time it only looks at me and passes by me. At such moments I tremble to my very heart; but at such moments God again reveals His Son in me, and I am enabled to say, 'Why art thou disquieted in me, O my soul? thou and I are crucified with Christ!'

"Nevertheless I live. I live, I say, yet I so live that it is not I that live, but rather it is Christ that liveth in me. In some ways I am the same man I was before I was crucified with Christ, and in some ways I am not. In some not unimportant ways I am the same man, and in some more important ways I am not. My hands and my feet are the same hands and feet I had before I was crucified with Christ; and yet even they are not quite the same, for they henceforth bear in them the marks of the Lord Jesus. The outward man is much the same; but the inward man has had a wonderful experience. I was a dead man, a mere corpse and carcass of a man, when the Lord Jesus came to me, and breathed His own life into me, and said unto me, Saul, Saul, receive thou the Holy Ghost! And I arose and stood upon my feet a living man. I lived, yet not I, but at that moment Christ lived in me."

Youth's Capacity for Recovery

That is a great story of Napoleon at Marengo. When Kellermann came riding in as the sun was setting defeat was everywhere, and Napoleon said, "How goes the battle?" The marshal said, "It is lost, but there is time to win another," and swung around with his cavalry and won it.

That is the glory of youth. Failure is a necessary part in every life that is worth living. The discovery of one's own weakness is a necessary ingredient for true strength. Youth's greatest asset is not in immunity from failure, but in the capacity for recovery. The bitterest liability of later years is that for failure there is little or very difficult recovery. Youth can yet snatch out of the dust of humiliation a torch that will burn more steadily hereafter.—F. W. NORWOOD.

The Guidance of the Master Hand

The season was over. The big engine, separator, and water tank left for the night in the lot behind the outbuildings made a spectacle so imposing as to draw to their side every boy in the neighborhood. The next morning Jim went out to get up steam to pull the separator into the shed. A fire was soon roaring, and he went back into the house. An hour passed. He did not notice the excited schoolboys, still discussing the machines.

"Here's where he pulls the whistle," said one. "I know I could start her and guide her, too," said another. "You start her! You couldn't start a wagon down hill!"

"Couldn't I, though! Here's what he pulls. I've seen him do it many a time." And with both hands the boy grasped the big lever and tugged until he got the throttle open.

Jim was just finishing breakfast when suddenly there was a fearful noise. Crack! Bang! Rip! He rushed to the lot. Before he had covered half the distance to it he saw what had happened. That boys might pull the throttle had never occurred to him; he had built the fire and left the engine with rising steam. When the boy had opened the throttle the big engine had trembled as if uncertain what to do with its free strength; then the wheels began to turn, and the machine, making a big half circle, had struck the shed, tipped it half over, burst off the big door, and broken in the side of the wall. There Jim found it.

Friends, there is a force in your lives that is strong beyond measuring. That force, if put to the right use in the right way, will prove a blessing to you and to the world. But what are the dread consequences of throwing the throttle wide open and "letting her go"? Wreck and ruin, sorrow and death, will strew the path of the life that is not under the hand of control. And the only safe hand on the lever is the hand of the Master of lives, the Lord Jesus Christ. Will you submit to Him?—*Youth's Companion*.

The Uttermost Sinner

And thus it is that the very uttermost sinner in all this city this morning is to be looked for in some of its congregations, rather than in any of its slums or in any of its prisons. Those out-cast creatures that fill our sunken places, our prisons, and our penal settlements, may well have committed crimes that we have no temptation

to commit. But by no possibility can they be guilty of such sins, and such heinous aggravations of sins, as some of us are guilty of. They never had the thousandth part of our advantages and opportunities. And it is advantage and opportunity that so aggravate sin, and so incriminate the soul. I should not wonder then that the very uttermost sinner in all this city this morning is sitting in this house at this moment, and is consenting to my words about him with his whole heart. It is quite possible, and there are some good grounds for believing it, that there is some man here on whom privilege upon privilege has been heaped, and opportunity upon opportunity, and grace upon grace, and all conceivable kinds of blessing—both temporal and spiritual—and yet he has sinned in the teeth of all that till he is the very uttermost sinner in all this city. And till it may very well be that what is so much mere hypothesis, and imagination, and indeed extravagance, to all other men now listening to his case, is the most undeniable truth, and the most dreadful truth to him. Ay—and it may very well be that, under the hand of the Holy Ghost, he may be seeing at this moment how near he now is to the last precipice of all, how near he now is to that black line of reprobation beyond which there is nothing but the bottomless pit. But he is still here. He has not yet crossed the black line. He has not yet fallen headlong into that horrible pit. "Save from going down to the pit! For I have found a ransom."—DR. ALEX. WHYTE.

A Momentous Conference

One of the most memorable and important interviews which ever took place between two individuals in this world was held on a raft in the middle of the river Nieman, at the little town of Tilsit, in Prussia. At one o'clock precisely, on the 25th of June, 1807, boats put off from opposite sides of the stream and rowed rapidly toward the raft. Out of each boat stepped a single individual, and the two met in a small wooden apartment in the middle of the raft, while cannon thundered from either shore, and the shouts of great armies drawn up on both banks drowned the roar of artillery. The two persons were the Emperors Napoleon and Alexander, and the history of the time tells us that they met "to arrange the destinies of mankind." And the hastily constructed raft, on which the interview took place, will be remembered as long

as the story of great conquests and mighty revolutions can interest the mind of man. The conference lasted but two hours; it was entirely private between the two emperors, and yet it was fraught with momentous consequences to millions. It was one of the great crises in human history when the currents of power that govern the nations take new directions and break over the bounds and barriers of ages.

Go back eighteen hundred years beyond the treaty of Tilsit, and we can find a private conference between two individuals of far more momentous and lasting importance than that between Napoleon and Alexander. This more ancient interview was not watched with eager expectancy by great armies; it was not hailed by the thunder of cannon and the shouts of applauding thousands; it was not arranged beforehand by keen and watchful agents guarding the interest and safety to the two who were to meet.

It was in a private house at a late hour of the night, and it was brought about by the mingled curiosity and anxiety of an old man to know something more of a young teacher who had recently appeared in his native city. And yet from that humble night conference of Jesus with Nicodemus there have gone forth beams of light and words of power to the ends of the earth. The plans formed by Napoleon and Alexander at Tilsit were reversed and defeated long ago, and it is impossible to trace their influence in the condition of European nations today. The words spoken by Jesus to His wondering and solitary listener that night have already changed and glorified the destiny of immortal millions, and they have more influence in the world now than in any previous age; and they are destined to go on increasing in power until they shall be received as the message of life and power by every nation under heaven.—DR. DANIEL MARCH.

PRACTICAL

COURTESY

By ED M. AX

COURTESY is the keynote to success," for the amount we invest in courtesy we get best paid. Courtesy: "Politeness, originating in kindness and exercised habitually wherever we are and daily," is the definition given by Swett and Marden. There appeared an item in a New York paper stating that a wealthy woman, Mrs. Jane Elizabeth Granice, left in her will to an employee of one of New York's trust companies, of which she was a patron, a hundred thousand dollars, to mark her appreciation of his devotion to her interests and comforts, as well as his unfailing courtesy, honor and promptness."

The New York papers also gave an account of the death of a man who was asphyxiated while alone in his rooms in a large apartment house. At the inquest which followed a woman who lived on the same floor with this man said she had heard him groaning, but that he had always been so very rude to women, she did not make any effort to see what the trouble was. People go

blundering through life, flinging out rudeness and discourtesy and snobbishness wherever they go, little realizing how many people they antagonize; how they needlessly prejudice others against themselves.

As to the value of courtesy as a business asset, the opinion of a man who has profited so much by it as did the legatee referred to above is worth having. In giving an interviewer what he considered the best rules for success in business this man said, "I should say affability and courtesy come first. Never let those about you feel that it is a condescension for you to serve them. Let them think it is a favor. One should make an effort to be courteous, for, watch it, you will find that your opinion of yourself and those about you will be better for what you have done to be agreeable. It is amazing how easy it is to keep the habit of being courteous once you have acquired it. It's a little form of unselfishness that soon becomes second nature if you give it a chance."

The gracious "Thank you," so often neglected, the pleasant smile, the suppression of rude, hasty

words that are sure to give pain, the maintenance of self-control, and an agreeable expression even under the most trying conditions, the attention to others which we would wish accorded to ourselves—how easily life can be enriched and uplifted, made cheerful and happy, by the observance of these simple things! And how they help us to get on in life!

Some young people think that because they have business ability and book learning they will have only to knock on the door of opportunity to make it fly open before them. They reckon without the asset of courtesy. They forget that "the art of pleasing is the art of rising in the world." They do not realize that a fine manner is a passport to popularity, and that it opens the way to advancement. Thousands of them seal the fate of a good start by making a bad impression upon the employer to whom they apply for a position. They are ambitious and eager to get on in the world but make advancement impossible by locking the doors of opportunity ahead of them.

On every hand we see people with good ability working themselves half to death, denying themselves the comforts of life, struggling, striving, and pushing to get on in the world, and yet they make very little progress because of their bad manners. They antagonize people and make enemies wherever they go. We find many of these unfortunate people in intelligence offices, trying under tremendous handicaps to get positions. Employers can read their faults in their faces, in every word they speak, in every move they make, and they will not hire them.

"Can you write a good hand?" asked a merchant of a boy who had applied to him for a position.

"Yaas," was the answer.

"Are you good at figures?"

"Yaas."

"That will do, I do not want you," said the employer, curtly.

"Why don't you give the lad a chance?" remonstrated a friend, when the applicant for the position had left the store, "I know him to be an honest, industrious boy."

"Because," replied the merchant, decisively, "he hasn't learned to say 'Yes, sir' and 'No, sir.' If he answers me as he did when applying for a

situation, how will he answer customers after being here a month?"

There are thousands of young men and women in the country today who, like this youth, are handicapping their efficiency and ruining their chance of success by their rude manners.

Thousands of professional men, without any marked ability, have succeeded in making fortunes by means of a courteous manner. Many a physician owes his reputation and success to the recommendations of his friends and patients who remember his kindness, gentleness, consideration, and, above all, his politeness. This has been the experience of hundreds of successful lawyers, clergymen, merchants, tradesmen and men of every walk in life.

"Out of the experience of fifty-six years in the banking business," said a noted banker, "it has been borne in upon me almost daily that courtesy is one of the prime factors in the building up of every career."

There is no other single expression in the English language which does so much either in business, in the home or in public intercourse to oil life's machinery as "I thank you." There is no day in our lives unless we are absolutely alone when we cannot use it to great advantage many times. "I thank you," has made a way for many a poor boy or girl where better ability has failed to get on.

Self-interest, if no higher or nobler motive, should urge people to pay more attention to the seeming trivialities of every day, the opportunities to say a kind word here and there, to do a little deed of kindness, to shed a ray of sunshine upon the path of some toiler by a word, or even a look, of sympathy. A simple "Thank you," a graceful recognition of any services; a soothing, "I beg your pardon," for any unintentional annoyance or inconvenience caused others; undivided attention to those who converse with us, putting ourselves in the background and taking an interest in their affairs; patience to hear others speak without interrupting; kindly consideration of the feelings of others; deference to the old; respect to all—these are some of the simple things which constitute what we comprehensively call "good manners." There is none so poor, none so ignorant, none so old or feeble that he cannot put them in practice.

Someone says that politeness is the art of expressing what you ought to feel; that it is the

lubricant which enables people to mingle without knocking the corners from each other. There is no doubt that no matter how ignorant one may be of the conventional forms of polite society, if he has that true heart courtesy, which Dr. Frank Crane calls "love's habit," his manners cannot be boorish or offensive. The practicing of the Golden Rule is the first and greatest command of all true politeness.

EXPERIENCE AND OBSERVATIONS

By W. G. SCHURMAN

A MAN gave his testimony in meeting to-night stating that at 7:15 he felt too sick to come to church and had about made up his mind to stay at home as the thought came to him that he should take care of his body. This fellow is a convert of only three or four weeks and my heart was made glad to hear him say that he believed it was the devil talking to him, and immediately my mind ran back to my early experience when I first got sanctified. At our holiness meetings we would frequently hear the people say "The devil told me." I did not quite understand what they meant until after I got the blessing. Then I knew what the expression in the Scripture, "the accuser of the brethren," meant.

I would not be surprised if some of our good readers may have gone through the same temptation. We were conducting revival meetings in Nashua, N. H., doing our best to plant a little holiness church in that city. An evangelist and his wife were doing the preaching and we secured an old Free Baptist church on Main Street, where we conducted three services every Sunday and every week night except Saturday. Things did not move as we had hoped. Satan really got me to think that the whole trouble was with me. He so far succeeded that I urged my wife to attend one Sunday afternoon, while I stayed at home and took care of our two children, and I remember of going to prayer and telling the Lord how I wanted to see a revival of religion in that town, and while I did not know of anything wrong in my life, the question came continually before me that it was because of my presence that the Lord could not work. It looks so silly and ridiculous to me now that I almost refrain from writing it, and yet it was as real in that hour as anything could possibly be.

While I was praying the youngest child got hold of some matches and sucked the brimstone off them, and of course, had swallowed enough to make her show symptoms of poisoning. I remember of hurriedly getting a bottle of ipecac and giving some of it to her to make her vomit, and then the thought came to me, "I have stayed at home from the service this afternoon in the effort to help God do what I believe He is able to do, and this is the result. What a fool I have been, as if God could not work in spite of me. Am I so important that I can tie the hands of God in a meeting?" I saw immediately that the devil had tricked me. My girl recovered, and I have never stayed away from a meeting from that day to this when I could possibly be present, but that lesson taught me one of Satan's very wise tricks. Shortly after that I read a sermon on the wiles of Satan, and while I do not profess to be wiser than he, yet I am sure that he cannot play those old tricks on me as he did in my early days.

I was standing in front of my machine in the shoe factory one day when the suggestion came to me that I should go down to the office and put in my resignation, telling the concern for whom I was working that I was through and was going to preach. It seemed so real to me that I thought it was the voice of God. I hesitated as I did not want to do some fool thing. I had seen other people who said they were called to preach go out and fail, and I did not want to be a failure and yet I remember that while I kept on with my work I looked up and said, "O God! if I knew that was your voice, how quickly I would obey," and the suggestion came to me just as plainly, "You are so far away from the Lord that you do not recognize His voice when He talks to you." About ready to cry I again said, "O God, is this you talking to me? If so, make it clear," and the voice seemed to say, "I am the Holy Ghost talking to you, but you are so far away from the Lord that you do not know His voice. If you were one of His sheep, you would recognize me quickly." Immediately came to my mind a quotation from the Scripture, "When he is come, he will not speak of himself," and I remember stopping my work and saying, "Old Satan, I've got you. Here you are trying to palm yourself off as God trying to talk to me. I refuse to do your bidding. The Lord knows that if He will open a door I will enter, but I

am not going to go out and try to force any door." I look back on it after these years, and I am old enough now to have seen other poor fellows make shipwreck on that same rock. Had I have gone out then with no door to enter, the first difficulty I would have had would have been finances. My family would not be provided for, and then I would become discouraged, and I recall saying, "Lord, Thou knowest that when the door is opened I will enter, but I am not going out to make a fool of myself and disgrace the cause of Jesus Christ."

Not two weeks afterwards—I think in less than a week, to be accurate—I received a letter from the secretary of the Lynn church, to which I referred in my article written last month, and I went out from the shoe factory, bidding it good-by forever, entered the open door and God has kept me busy ever since. I have learned since that this is one of Satan's favorite tricks.

Mr. George Mueller had this same difficulty. Satan urged him to step out and build his orphanage before he had any money in sight, telling him like he told me that "Abraham went out not knowing whither he went," and it was my lack of faith that kept me from making my declaration publicly, but George Mueller said that he refused to be hoodwinked by Satan, and told God that he wanted some token of His approval, and after waiting, I think he said eleven months, he received his first check for one thousand pounds—in other words, George Mueller put out a fleece and told the Lord that when He saw a disposition on the part of the people to help him build the orphanage he would go on and not before. He must know the will of God. Eleven months must have been a long time for him to wait but history shows that he made no mistake in refusing to take a step until he knew God was in the proposition.

I preached nearly every Sunday for several years before I entered the active ministry, and do not ever remember of preaching a sermon in the place where I went from Sunday to Sunday without having some good old brother immediately come to me and tell me that I preached a good gospel but omitted some important truth. Among this number was a brother in Manchester, N. H., who surprised me one day by coming into the factory about 4:00 o'clock in the afternoon. He said he had just stepped off the Manchester train at the Nashua depot, where our shoe factory was located, and in which I

was working. He said he had left his horses standing in the field with the plough attached. He told me that God had spoken to him in unmistakable terms and sent him to tell me that I should be baptized by immersion. I reasoned with the man and said, "Why, my dear brother, how am I to know that the Lord sent you?" He was quick in his answer, referring me to the 10th chapter of Acts, where God had come to Peter and given him a message for Cornelius. I remember saying to him, "Why, my dear brother, when God sent Peter to Cornelius He told Cornelius that Peter was coming, and God hasn't said a word to me about sending anyone with a message." He seemed a little nonplussed, and said, "Well, anyway, God sent me; He told me," he said, "to leave my horses standing in the field and catch the train, the whistle of the engine was blowing as it came around the curve and was to stop at the depot, and I obeyed the Lord and left my horses and boarded the train to come down here and deliver the message. Now," he said, "it is up to you; my responsibility ends." I said, "My dear brother, do I not preach the gospel when I go to Manchester?" He said, "Yes, but there is one important truth that you omit, and that is baptism by immersion." I said, "Did the Lord really talk to you and tell you that I ought to be immersed?" And he said, "Yes, indeed, and I want you to believe me when I tell you that that is just exactly what the Lord said." I said, "My brother, herein is a marvelous thing that God should tell you that I should be immersed, and I have been immersed already." Well sir, he nearly fell off his feet. He said, "What, you have been immersed?" I said, "Yes, sir, I have been immersed." He turned and left the factory, but believe me, he was very careful about telling me what the Lord had revealed to him after that incident.

They were a good people in that Mission church in New Hampshire—none better ever lived, but they had imbibed a lot of peculiar doctrines to which I could not subscribe. They were very strong on healing; had no use for physicians, and had more to say about the Lord's curing their aches and pains than they had about His killing the "old man." One morning in the early fall of the year they had a Sunday morning prayermeeting. I always went to Manchester Saturday night and, of course, went to the prayer service. The janitor had

built a fire in the stove in a small room apart from the mission building in which we could kneel and pray. He forgot to open the windows in let in some fresh air, as janitors sometimes do. All at once one good brother collapsed; he fell over on the floor, his eyes rolled and then closed, and his false teeth fell out on the floor. One brother stood over him and commanded the devil, in the name of Jesus, to come out of him. I ran and opened a couple of windows so as to let in some air, and told the good man who was praying that the only "devil" to blame was the janitor and to get a cup of water and pour it on his face, but he steadfastly declared that it was the work of Satan. I ran into the basement of the church, secured some water, and rubbed his face and hands and he came to. Will some of the brethren be grieved with me and think that I am skeptical when I say that I have seen a good deal of that same spirit since where the devil has been blamed for some things that could be traced to some human weakness and frailty. I verily believe that the devil is guilty of many things, and probably is not blamed for much of which he is guilty, but I never could see why we should have to divorce good sense and religion simply because we are followers of the Lord Jesus or believe in the supernatural.

You can see from these things that I have written where I got some of my theological training. I tell you, my dear brethren, after being a pastor for a quarter of a century, I am satisfied that the greatest evidence of being in touch with God is not the spectacular happenings some seem to covet, but the spirit we are able to manifest under trying conditions. I am not at all a devotee of Ella Wheeler Wilcox. I think many folks who may not be strictly orthodox in their teaching can, nevertheless, write some very beautiful truths. The following is a quotation from the above mentioned author:

"It's easy enough to be pleasant

When life flows by like a song,

But the man worth while

Is the man who can smile

When everything goes dead wrong.

For the test of the heart is trouble,

And it always comes with the years,

And the smile that's worth

All the praises of earth

Is the smile that shines through tears."

To love God with all our heart; to love our

neighbor; to refuse to stoop to the small things of which the sons of men are guilty, is, to my mind, the best evidence of a Christian character.

Perhaps it would be interesting to the preachers if I should relate my first experience with a brother preacher who impugned my motives and accused me of evil when my intentions were good. I had become pastor of the First church at Lynn, Mass. A Mr. S— had been called to become pastor of the little congregation of good folks in Manchester, N. H. The work was not without its problems in that New Hampshire city, and in a communication from our brother he informed me that his crowds were not keeping up. While sitting in my study late one Saturday night, or early one Sunday morning, I was led to meditate on the goodness of God. My congregation had increased, a number had been added to the membership, I was preaching to a full house every Sunday night, and the thought came to me that it might do our brother good to come and preach to a large congregation and would help him over his period of depression, and give him new courage to take hold of his work; so I suggested an exchange of pulpits. To this he gladly agreed, and I made arrangements to have him preach at both services Sunday while I went to Manchester to preach in the mission. I was glad to see my old friends who listened to me so attentively and treated me so courteously while I was still working in the factory and preaching to them on the Sabbath, and the little mission was comfortably well filled. We really had a very fine day, with some seekers at the altar. He had asked me if I could stay over and preach Monday, Tuesday, Wednesday, Thursday and Friday nights of the following week, and to this I had agreed. So I was in Manchester Monday morning, and he arrived about 11:00 o'clock. I went to the depot to meet him, and we made the plans for that night's service. About 2:00 o'clock in the afternoon I was walking on the street when I met the brother again. I told him I was going down to the 5c and 10c store to get some picture cards, and asked him if he would come along with me, when he surprised me by saying that he did not want to have anything to do with hypocrites. Perplexed and shocked, I asked him what he meant. And he said that the meetings were canceled, and that all he had to say was that he did not want anything to do with hypocrites. You can imagine my dilemma—I

went back to the house where I was stopping, after procuring the cards, went to my room and packed my grip, came down and told the folks I was going home on the 4:00 o'clock train. They asked me the occasion of my hurried exit, and I told them I could not explain it myself, only that the pastor had said that the meetings were canceled, and he did not want to have anything to do with hypocrites.

I learned that he had asked about the meetings when he arrived home and found out that some people who had not been coming for weeks were all present on Sunday to hear me, and he had gone to them and upbraided them for disloyalty to him and had accused me of scheming to get his place. I want the reader to see the situation now, clearly—I was pastor of a church paying me a good salary, we had built a parsonage, we were happy in our new work, and stayed there four years after this incident; had no more intention or desire of going to Manchester than I have now of going to China—in fact, not near as much, but in some strange way he had gotten the idea that I was trying to oust him from his pulpit and take his place. How he could ever get himself to think that I cannot understand to this day, for I am sure that they were not paying him over \$10.00 a week, and I doubt if they were giving him that much. I never tried to explain or deny, or even attempt to make him see things differently. I am sure before he passed away he saw his error, though he never made it known to me. I do know, however, that he told some of his members that he must have been wrong in his accusation for he could not see how a man in his right mind would want to pastor such a crowd as they were.

This leads me to say that I doubt if a preacher ever ought to try to prove his innocence except in very extreme cases. I think we fly too quickly into print, and make too many efforts to explain to the satisfaction of the people that we are not guilty. That was my first experience; I have gotten used to it after thirty years in the ministry. I have been accused of every sin in the decalogue and have been told to my face that it could be proven on me. One good Nazarene woman told me that I had lied, and she could prove it. I never tried to make her—I was afraid she would prove it for when church people start out to do such a thing they will bend heaven and earth to succeed. I am reminded of the story of the politician whom they

had covered with mud with their political mud slinging, and had capped the climax by calling him a hog. He immediately sued the guilty party for defamation of character, and in relating the incident afterward said, "Gentlemen, I made the mistake of my life. They went into my past and dug up everything that my father, grandfather and great-grandfather had ever done; painted it to their own satisfaction, and before they were through really proved that I was a hog." I have always remembered this. I have watched the lives of politicians. When assailed they have very little to say. The present mayor of our city has been accused of things that would blacken the character of a criminal; but he quietly dropped out of public life, kept his name from appearing in the newspapers, and I now hear that he is making an attempt for re-election for another term. Can we not, as preachers, learn something from politicians? I suppose no President has been assailed more than that great Christian statesman, Theodore Roosevelt. Some, I believe, will recall having read in the papers that he was seen walking down the streets of Washington, D. C., staggering drunk. He paid no attention to it until compelled by such adverse criticism that he brought the culprit before the courts, and after investigation proved that the man who made the statement was wrong. The man confessed himself that he could not prove it, but he had copied it from an article written by someone else or spoken from the public platform. Mr. Roosevelt won his case and the guilty party was fined two cents, I think, Mr. Roosevelt saying that he did not want to injure the man but simply wanted to clear his good name out from the filth and dirt which they had piled upon it.

I mention this because of the serious mistakes I have seen made by some dear brethren who, because the tongues of gossip had begun to wag against them, have called board meetings, had church trials and disrupted the peace of their church, when if they had kept quiet it would have blown over and no one would have been hurt. The scripture says, "He that saveth his life shall lose it, he that loseth his life for my sake and the gospel's, the same shall find it." I sincerely believe tonight that if our reputation is left in the hands of God, He will see us through. Let us be careful about dividing a church to save ourselves, for who can harm us if we be followers of that which is good?

One good pastor told me that he could not serve a church where the board was not solidly for him; that if he knew that a man on his board was against him he just could not help seeing him in the service and he was tempted, and sometimes fell into the temptation of speaking along lines that would have reference to the man who was opposed to him. Who of us has not seen a church get a setback for years because the pastor tried to oust someone from the board who could not agree with him. I never had any serious trouble with any church board, though I have had men on my board who were not my staunch friends, and incidentally, a man might have a good deal of religion and still not believe in the policy and plans of an equally good pastor. That does not mean that we must get rid of him. Our job is to win him; if we cannot do that do the best we can, but by all means keep him on the board if at all possible. If he is wrong, he will work himself out, and if he is right, it will do you good, pastor, to work with him and show an excellent spirit toward him. I remember one man who was considerably opposed to me as a pastor. And while speaking on this I want to say, before God, I have never in any way, made any effort to put this or that man on the church board or to eliminate this or that man from the board. The churches I have served have always been free to elect their stewards and trustees as they saw fit. This man was not strong for me and I made it a subject of prayer. He was a good man; he loved God; he had the blessing, but for some reason did not care much for my ministry. Perhaps that was an indication of brightness on his part, but one night while preaching his daughter came forward for prayer, prayed through and went out in the congregation and got her brother-in-law to come forward for prayer and he found the Lord. The girl then wanted Christian baptism. The father was an immersionist. I was invited to the home to baptize this young lady, and she in turn got some of her other sisters interested in baptism, who, though they were serving the Lord, had never been baptized. This man was not very enthusiastic over the service and I prayed God if He ever blessed a service of baptism, to bless that occasion. As we performed the rite, the Spirit of the Lord came on the people, and such a tender, melting spirit pervaded the room that everyone was weeping, the preacher included.

From that day to this he has been my staunchest friend and if I went into his home today he would ask me to pray, and we could kneel together and have holy communion because of united hearts. God does move in mysterious ways His wonders to perform.

Had I tried to remove him from the board I would have lost the whole family. Submitting to some little opposition from him, we succeeded in winning the whole family and retaining them as honored members of the Church of the Nazarene to this day.

I recently read in a religious paper of a Baptist pastor in Washington, D. C., who said that if he had to choose between having an assistant pastor or five hundred subscriptions to his church paper, he would unhesitatingly choose the latter. He felt that five hundred such readers (as distinguished from members who get their interpretations of religion and the church only from the newspapers and popular journals) would mean five hundred men and women of genuine understanding of the service of the Church to mankind, of enriched spiritual insight, of world vision and of deep commitment to the purposes of Christ. That statement made me think—if the denominational paper in the hands of five hundred people could do the service of an assistant pastor in his church, why would it not work the same result in my church, if I could get our folks to read the Herald of Holiness. I can readily see why this would be so. For me to preach a missionary sermon to people who do not read our paper would be to try and kindle a fire with green wood, whereas if they could read the plea of our General Superintendents in the October 8th issue, asking the pastors to lay on the people the necessity of a special offering November 23rd for foreign missions, then when I come along with my missionary message, the fire has already been burning in their hearts, kindled by the reading of the article by the General Superintendents, and the fearful deficit of \$45,000, which the Church of the Nazarene could easily eliminate if every pastor would do his duty, and every member be properly informed.

If the pastor will take the Herald of Holiness into the pulpit about every three months and draw the attention of the people to the good articles on its pages, arouse their curiosity, get subscriptions, get his people informed as to what

the work of the Church of the Nazarene is, it will make his burdens lighter, and materially assist him in raising his budget. What the Church of the Nazarene ought to do is to aim at the fifty-fifty proposition. Fifty per cent of every dollar given by the church to go to the District and General Budget is not an impossible task.

In the editorial columns of the Federal Council Bulletin the editor says that a statement was made the other day that the churches were on a toboggan slide. He denies it and goes on to show that there are 44,380,000 adult members of thirteen years of age or over in the United States. Of this adult church membership a little over 61 per cent is Protestant, 30 per cent Roman Catholic, 6.5 per cent Jewish. Other bodies, including Mormons and Eastern Orthodox, total nearly 2 per cent. During the last twenty years (from 1906 to 1926) the membership of the churches has increased at almost exactly the same rate as the population. He goes on to say that there are almost as many churches in the United States (232,000) maintained by *voluntary gifts* as there are public school buildings (256,000) maintained by public taxation. There are 21,000,000 pupils enrolled in Sunday schools—only 3,700,000 fewer than all the pupils in all the elementary and secondary public schools. He further says that we are not of those who measure everything by a statistical yardstick and identify bigness with greatness; we are far more interested in the spiritual quality of the church than in its size. Yet figures do tell us something. They at least suggest that it will be time enough to talk about the decline of organized religion when somebody finds some other *voluntary* movement that can enlist and maintain more than one-half of the people in its membership. The truth is that the growth of the Church in America, entirely without official support and depending *wholly* on the *free response* of the *individual*, has been and continues to be one of the most impressive facts in our national history.

How good that makes a fellow feel. How much better than the calamity howler who from the pulpit declares that everything is going to the "bow-wows." We are saved by faith; we are sanctified by faith; we are kept by faith, and to feed our folks on positive truths will fatten

them much more quickly than stuffing them with meaningless negations.

"Jesus shall reign where'er the sun
Doth his successive journeys run,
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

THE RELIGIOUS PRESS

The Main Question is the title of an article in a recent religious magazine. The author is Dr. Charles L. Goodell, who is secretary of the Federal Council of Churches' Commission on Evangelism. Dr. Goodell is known because of writings on personal evangelism and allied themes. He refers to the procedure in parliamentary bodies of "moving the main question" to get back to the original discussion. So in the midst of our various methods, programs and schemes of advancing the kingdom, Dr. Goodell "moves the main question" concerning *the great verities of the Christian life*. It is high time that now among the various lines of discussion which have arisen concerning social evolution, the social gospel, the social appeal and the social program that we get back to the main ideal of the Christian life as laid down by Jesus and His followers. After all at its heart the world is athirst for something which will satisfy the soul, and not merely plans to alleviate the discomforts of the body. This Christianity will do. Let us get back to conversion for the soul, sanctification from all sin, growth in grace, and the realities of the coming judgment. These are the fundamentals of the Christian faith upon which our fathers builded their Christian program, and which today stand as a challenge to the Church. Again he moves that the main question be put in the matter of *Christian education*. We have begun to look upon the program of Christian education as the cure-all for the diseases of our decadent churches. The modern schemists in this field substitute it for conversion, and make it take the place of growth in Christian character after the transforming experience of regeneration has taken place. For revivals they give us education. For the prayermeeting as a place of holy fervor education is held up as the ideal. It is educational

preaching, and not Spirit-anointed proclaiming of the gospel message, which these advocates of educational procedure offer us. Let us turn back to the basis of the Christian life after all, and when this is done we will find that "the main question" is regeneration, being transformed by the Spirit and not reformed by educational practices. When education is the ally of those forces which tend to bring man and God together, when it is servant and not master in the program of Spirit-filled and blessed religious activities, then, and only at that time, has it found its proper place.

Brethren, let us move the main question as to our place in the church world. Are we here to build up an ecclesiastical organization in which we shall find positions of importance and influence for ourselves? Are we to establish churches where our descendants shall find places of work? Are we to build schools that our educators might find a "teaching or administrative position" in a college or seminary? What is our main question? Is it not to conduct revivals wherein men and women shall be saved from their sins, seek to have carnality removed through the Holy Spirit? Are we not to create a spiritual atmosphere wherein the work of the Lord may most advantageously be conducted? Are we not to act as the leaven of righteousness which shall transform the social organism? We are set as lighthouses to shine with holy radiance throughout the dark moral night. We are to lift up the banner of Jesus, calling men to seek and serve the Lord. And from this program, the plan to get God's glory upon us, to live at white-heat for God and a God-blaspheming world, may we never deviate. As the needle runs true to the pole, may we steadfastly seek to create such a surrounding halo of worship and purity for our churches that others will delight to come into contact with us. When other organizations would chase the phantom forms of education and social procedures and cry out the wares of the much heralded modernism, let us keep the glory upon our souls, be saturated with a gladsome desire to serve God in the beauty of holiness. This is our "main question" and to it let us remain true.

BILL STIDGER'S ARTICLES in *Church Management* on the title of "Men Who Have Preached Out of the Overflow" are interesting indeed. His recent book on the subject of *Preaching out of the Overflow* was made from numerous homi-

letic articles appearing in various religious magazines. He set the ideal of every preacher being so filled with preaching material, gleaned from his Bible study, his knowledge of men and affairs, and his reading, that literally whenever he arose to speak it would be out of this overflowing soul. After all successful preachers do this. Take Spurgeon, for instance. He wrote volume after volume of sermons which he had preached. There seemed to be no end to his material, or to his freshness of treatment of the old themes of sin and salvation. He preached and wrote as an artesian well overflowing all the time the banks of his mind and soul. Talmage was the same. I have some twenty-five volumes of his sermons in my library, and not once in reading them through have I found even so much as the repetition of an illustration. His soul was filled, and from this he spoke. Some preachers leave the impression when they have finished that they have said all they know. Some pastorates are flourishing the first year or so but they soon grow stale, because the minister has no overflow out of which he could preach.

There must be an "intake" somewhere before the overflow can be very great. The artesian wells of New Mexico which I have seen time and again are fed by the snow high up in the mountains. So the preacher's soul must be fed by continual meditation upon the Word, continual study, deep study, of his manual, which is the Bible, continual reading of sermons, continual intercourse with men of affairs, and a continual gathering of knowledge of the activities of the world. Then preaching becomes a matter of opening the overflow. Feed the intake and the overflow will take care of itself.

LESSONS FOR THE PREACHER FROM THE NEWSPAPERS is the title of another article which I read recently. This was written by the man who formerly was religious editor of the Chicago Tribune. The author points out some lessons which the newspapers can bring to us preachers. *First*, the newspaper teaches the minister to keep his audience in mind while preparing his sermon. *Second*, the newspaper always sticks to its text (which many of us preachers fail to do). *Third*, the newspaper can furnish the minister with a background with which the people of his congregation are familiar. It is estimated that 75 per cent of all those who read, read nothing but the newspapers. Hence the people are acquainted with this material, and the minister can

do well to use this in his preaching. *Fourth*, the newspaper can teach us to preach on those topics which we announce shall be our themes. Ofttimes the minister announces a certain subject, and when he treats it, he in nowise sticks to this topic. The audience is herein disappointed. *Fifth*, the newspaper can instruct us to speak in the language of the people. One rule of newspaper writing is, "Write not only so that you can be understood but so that you cannot be misunderstood." This would be a fine motto for every minister to frame and hang over his study table.

THE DECAY OF PROFESSIONAL EVANGELISM is noticeable as indicated by the Literary Digest. In replying to a questionnaire sent out by Charles Stelzle 100 evangelists are of the opinion that evangelism has failed in this country. Nearly all the evangelists admitted that their work is becoming much more difficult, that the number of converts is small, and that those who are engaged in this type of work are kept busy only about one-half of the time. Thirty former professionals in this line state that they have given up evangelism because they are unable to make a living at it. The average income is noted to be about \$3,000 a year, and the offerings are much smaller than they were ten years ago. These evangelists indicate that they are preaching practically the same sermons which they did twenty years ago. This is most particularly true of their messages on the amusements. This study reveals the fact that evangelistic methods are no longer used in most of the New York City churches. The evangelistic efforts seem to be centered largely in the South and the Middle Western states. It is also indicated that effectiveness has decreased something like from 10 to 80 per cent, as compared with the work of ten years ago. The study brings out the fact that most of the evangelists are fundamentalists, and believe that nothing but "old-time religion" will ever change conditions. It is to be noted that this study has been largely among the evangelists of the older denominations.

METHODS THAT HAVE WON

DOING IT YOURSELF or deputizing someone else to do it pretty well determines one's chances of success in the pastorate. Last week we were talking with one of the men who for forty years has held an honored and useful place among

holiness people of the nation. In discussing one of our leading pastors he made the statement that "Mr. So and So is a better teacher than he is a pastor, for *he insists on doing all the work himself*." After all the great difference between Wesley and Whitefield was just this. Whitefield, the mighty preacher, did it all himself. Wesley the organizer deputized others to carry the load. Dr. Bresee's success so often we are told was determined by his masterly ability to get others to work with him, and to get others interested in various lines of the work. C. E. Cornell, of sainted memory, is recognized on all hands as one of the greatest pastors of the holiness movement. His success did not lie in his ability as a pulpiteer—for scores are far better preachers than he was—but in his power to recognize his own limitations and to find a task for every member of his church.

One man may be able to do all that must be accomplished in our church, one may fill all the positions from sexton to minister; but it is certainly not wise for one to do so. Finding a task for every member arouses the interest of them all. And a hundred hands at a task make progress much more rapid than two. A wise motto for us would be, "A task for every hand and every hand at his task." Many of the largest business organizations are now insisting that their executives be relieved of all detail work, in order to be able to initiate new movements, to organize better their work, and to deputize those under them to do the necessary work. Then would it not be far wiser for the minister to deputize others to the various activities of the church, so that he might be freed from the annoying details, and that he might find time for initiative work?

TAKING INTEREST IN PEOPLE pays the ministers a large dividend in the form of new material upon which to work, and new members for his church. I have found in my work as a pastor that the average evangelist can not win for my church many more people than those whom I already had interested in the work. He usually is able to get those saved and sanctified and into the church whom I had coming before his arrival. But these new people were won in most cases through the personal touch, through taking interest in them. The old-fashioned pastoral visit is waning in importance. This is especially true in the larger churches. The men work all day and are at home only a few hours each eve-

ning. The result is that the pastor finds it impossible to visit all his men in the evenings, and the pastor is often unwanted at this time. But every wise pastor—and this includes those whose membership runs into the thousands—takes the opportunity of visiting the sick, as soon as he hears of their illness, those in special difficulties, financial or otherwise, and the aged who are unable to attend the services. Some pastors are working out a plan for social evenings with various groups of his church whereby they will be able to visit a dozen families and their friends in one evening. Usually the church is divided into zones, and all the members living in these zones meet at one home for a social evening together. In this way the minister is able to meet with his members, converse with them, and add that necessary personal touch.

Many ministers have worked out a schedule of letter and card writing to their members which is admirable. They will write a letter of congratulation to every member on his or her birthday. Every wedding anniversary is remembered in the same manner. Every person who does something especially worthwhile for the church receives a letter of thanks. Every service of note is thus rewarded. The sick always receive "their" letters, as well as personal visits from the minister. These means make it possible for the minister to "take an interest in people." They multiply his personal touch.

A ONE MAN CHURCH is a failing church. I saw a cut the other day to be used on church stationery, which bore these words, "*This Church Is Not a One Man Job.*" Too often we ministers fail to realize this. Sometimes we want to be the "one man." I have referred to this in a former section of this article. Then when we find some especially capable person we load him up with offices. This one gets the superintendency of the church school, the N. Y. P. S., the Juniors, the various other organizations of the church. Then possibly another becomes treasurer of all the organizations of the church. Another is the official pianist for all activities. And on through the list of offices. The result is that three or four members of our average church hold nine out of ten of the official positions. We hereby fail to develop leadership among the other members of the church. Some of the larger churches make it an unbreakable rule that no member shall hold more than one office at one time. By this means forty persons

are in official positions, instead of ten, and forty persons are interested in the activities of the church instead of ten. Scatter responsibility among the members of the church, and you will find that more interest is taken in the work of the kingdom than otherwise. Every member of many churches is placed on some committee as a servant of the church. Hereby this member becomes interested in the work of the church. There is surely a task for every person of the church, and it is our duty as leaders of the church to discover the task for which each member is suited.

Note the various offices and committees which even a small church should have: Superintendents of the Sunday school, the Juniors, of missionary study work; presidents of the Y. P. S., the W. F. M. S., and the church school classes; secretaries of all organizations of the church as well as the classes of the church school; treasurers of all the same activities; members of visiting committees, flower committees, social committees, evangelistic committees, advertising committees, as well as special committees appointed to take care of tasks arising, such as entertaining of evangelists, of assemblies, etc. Let us remember that every member whom we get interested in some office or committee work becomes a worker in the kingdom and helps push the work of God.

NOTES FROM THE WORLD'S LARGEST CITY

Greater New York City is the world's largest center of population. In New York City proper there are around nine million inhabitants, and the immediate environs, such as Jersey City, include another two million people. This offers the greatest opportunity for home missionary work of any center of population of the world. We have eight churches of the Church of the Nazarene in this city, and another three more in the immediate environs. Two of these are new churches, having been organized this summer. Rev. Paul Hill, of East Rockaway, has built the outstanding church of the eleven. He is just over the city line, out on Long Island. The Hoople Memorial church, where Rev. W. E. Riley is pastor, is in Brooklyn, where over 90 per

cent of the population is Catholic, as also is Utica Avenue church, pastored by Rev. O. L. W. Brown. The Richmond Hill church which I serve, is in the heart of Queen's Borough, recognized as the world's fastest growing residential metropolis (a section of New York City). All the churches in this section are small as compared with our leading churches in the West. Sunday schools are also small. Our problems are many; the populace is indifferent to our appeals; the foreign element is tremendously large; one out of three people in the city are Jewish. Expenses of advertising our work are very heavy, and to make even a stir amid the many amusements of the city, beaches, parks, theaters, movies, dance halls, etc., requires a small mint.

Nevertheless in spite of all these handicaps it is being done, as Jernigan used to express it, in this city. Paul Hill has built a Sunday school which is a credit to any of our churches. And two new churches have been organized in this teeming center of indifference and Catholicism during this summer.

In coming here from Pittsburgh, with nine churches in the metropolitan area, and two million population, I found that the story of our coming was written up in seventeen of the papers of the city, including such papers as the New York Times, the Evening Graphic, each with over a million subscribers. Letters were on my desk from some of the leading papers asking for pictures and a writeup to be used when I assumed my work here. The New York Times asked me to write my sermons and submit them each week for publication in their Monday issue. Often our ministers furnish texts for the various papers selected from the Bible. The former pastor of this church, Rev. Roy Hollenback, spoke over the radio at the morning devotional hour conducted by the Federal Council of Churches, where multiplied millions across the continent listen in each morning. So in spite of the lack of interest and the massive amount of competition there are compensations even here. Some memorable churches have been built by the other denominations, and we feel that hard work and diligent service, under the anointing of God, will win for the kingdom. McPherson, James Miller and District Superintendent Miller pitched a tent in Jersey City, where a million people live, and recently a new church with some thirty members was organized.

THE OPPORTUNITIES OF NEW YORK CITY are incalculable. One's heart cannot desire anything which is not found here in the line of material and educational advantages. Here are Columbia and New York Universities, the world's largest, the Union and Biblical seminaries, libraries unequaled anywhere on earth. Here is the heart of the publishing interests of America. Here live one out of every eleven inhabitants of the United States. I have at my fingertips every theological book of note which has ever been written. One can get a "worm's eye view" of the city on the subways for 5c, riding all day underground for this amount. You can climb the world's highest building and see the busy mart of Manhattan's world-trade. Here you can visit the world's largest and fastest steamships, as last week we did twice, once to bid our missionary, Brother Penn, and family good-by as they sailed to Africa and once to show a fellow-preacher from Ohio the city. Here it is that Byrd was welcomed home after conquering the South Pole for America. If one is interested in art, the Metropolitan Art Museum is unequaled in America, where one can see the masterpieces of such age-renowned artists as Angelo, Titian, and Ruben. If one loves historic spots, here can be found such places as the scene where the Dutch first settled this section, the famous inn where Washington bid his fellow-officers adieu, the earliest churches famous long before the Revolutionary days. If one enjoys scenic beauty, nothing in America surpasses the Riverside Drive along the Hudson, nor the Storm King Highway coming down the Hudson from West Point, where Uncle Sam trains his military officers, and where Rip Van Winkle, of slumber fame, had his famous sleep of twenty years, and where the incidents of Ihabod Crane took place. If one delights in church architecture, here he can see the famous Episcopalian cathedral, unsurpassed in America, and the church built by John D. Rockefeller on Riverside Drive for Fosdick. And money—well there is Wall Street, and towering banks. And buildings—Fifth Avenue and Broadway are lined for miles with buildings ranging in height from twenty to eighty stories high. Oh, yes, and here is the spot where General Superintendent Williams made his famous address to the Statue of Liberty.

General Superintendent Chapman said to the writer ten years ago while living on the other side of the continent in California that just to

live in this country for one year was a liberal education within itself. True it is. Come over to see us, and we will have you to preach for us at night, and in the daytime will show you the wonders of the "world's largest city."

NEW YORK CITY

FACTS AND FIGURES

Recent statistics give the population of the Holy Land as follows: Moslems, 557,649; Jews, 149,555; Christians, 78,463, and unclassified, 8,850, or a total of 794,517.

11,102,664 copies of Bibles, Testaments and portions were distributed by the American Bible Society in 179 languages last year.

It is reported that 5,000 churches have been returned to Catholic authorities in Mexico since the settlement of the government church conflict a year ago.

A New York jurist is quoted as saying that there is no longer an American home. "We are born in hospitals, entertained in clubs, eat at restaurants, and are buried from funeral parlors."

The Ohio State prison, Columbus, had 4,800 inmates when the terrible fire swept through it. Several papers have made wet capital from the incident, claiming that the cells were "Crowded with Prohibition Prisoners." Governor Cooper states that only nineteen prisoners were under sentence for violating the liquor law. The others are classified thus: 742 murderers, 964 burglars, 293 convicted for rape, 1018 robbers, hold-up-men-and-safe breakers, 296 forgers, and 308 convicted for larceny.—*The Watchman-Examiner*.

The American Bible Society began its service of providing embossed Scriptures for the blind

in 1835, and since that time it has issued 78,614 volumes, which is said to be the largest continuous service of this kind rendered in the United States by any organization.

The National Educational Association, representing 200,000 teachers, passed some splendid resolutions at its Representative Assembly at Columbus, Ohio, in July. Among them were the following:

"The National Education Association reaffirms its stand in favor of the Eighteenth Amendment and of the laws enacted thereunder. It urges their vigorous and impartial enforcement and pledges its support to an active educational campaign in the schools in behalf of habits of living for which the Eighteenth Amendment stands."

"The National Education Association urges all teachers to emphasize the evil effects of alcoholic drinks, tobacco, and other narcotics upon the human organism. The association condemns the fraudulent advertising of certain manufacturers in the efforts to foster cigarette smoking. It commends for use in the schools selected periodicals which do not carry tobacco advertising."
—*The Free Methodist*.

The failure of Canada's government control of the liquor traffic is pointed out by The Temperance Advocate of Toronto. They report that in British Columbia in 1916, under license, the drink bill was approximately \$12,000,000. The last prohibition year, 1920, it was \$909,884.18. The first year under government sale, 1921-22, it was \$6,344,617.02. The last year reported, 1928-29, under government sale, \$17,848,202. Business failures under Prohibition averaged forty-nine annually. Under government sale 139 annually. Drunkenness in 1918, under Prohibition, 778; 1929 under government sale 3,094. Accidents, 1919—Prohibition—2,822; 1929—government sale—12,319.