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J. B. Chapman, D. D.
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CAUTIONS TO YOUNG PREACHERS

THE EDITOR

AT the Bible Conference in Bethany-Peniel College, someone handed me a card on which were written these words: "Please give four or five cautions to those who are just entering the ministry." Having but a few minutes to prepare the list before time for reading it publicly, I put down the following:

I. Be careful to maintain a good reputation with regard to your relations with the opposite sex.

II. Be careful not to get into debt or to allow your money matters to become the subject for criticism.

III. Keep alive spiritually, mentally and physically.

IV. Make the best possible preparation for every occasion, and put your best into every service attempted.

V. Be genuinely co-operative with the whole program of the whole church.

I do not know that I should enlarge much upon this list even if I had more time, and practically every one of these cautions is plain enough to require no explanation. The preacher's position makes high bid for the most exemplary conduct, but it makes easy very unworthy practices. As a rule, good people believe in their preacher and will lend him money or go his security at the bank. But happy is the preacher who makes nothing of such advantages. The preacher's financial ability is not measured so much by the amount of his income as by his ability to live within his income, whether that income is much or little.

The old triad of the world was "wine, women and song." But the triad which accounts for the wreck of thousands of preachers is "women, money and indolence." Not that preachers get too much money. As a rule it is because they get so little that they have occasion to borrow and get embarrassed. Laymen are often inconsistent in requiring a standard of living of their preacher that his income will not provide. They expect him to appear well on all occasions, and to keep his home and his family in good trim. But

they often expect this to be done on an inadequate salary. If the preacher overspends he is ruined, and if he asks for more money he is misjudged. But whatever happens, or whatever anyone says, the preacher is wise who practices the apostolic rule of "Owe no man, but love."

On that last proposition, practically every preacher has many "small opportunities." He has the "bad weather crowd," and the occasion when not much is expected. But if he follows the rule of making the best possible preparation and then doing his best on every occasion, he will save himself from that uncertainty that is sure to come if he considers the weather or regards the seasons. I am not thinking now of what the people miss from attending the ministry of a preacher who does his best only on great occasions. Rather I am thinking of the effect upon the preacher. I am thinking of the little progress a preacher is sure to make who holds himself in reserve for the times which are worthy of him. The preacher who is willing to be a small man on a small occasion will seldom be a big man on a big occasion—this is the law of life.

I shall not state my five cautions again, but I shall be glad if you will turn back now and read them again. A writer cannot require *Amens* from his readers; but I shall think, unless you speak to the contrary, that these five cautions appeal to you as at least suggesting the fundamentals of ministerial life and service.

DEVOTIONAL

A LIVING SACRIFICE

A. M. HILLS

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:1, 2, R. V.).

THE word, "therefore," refers to the argument for salvation by grace, through faith, made in the preceding eleven chapters. They are a survey of God's plan of salvation. The early chapters state the awful wickedness of the world. But through the atoning work of Christ, we can all be justified (3-5) and sanctified (6-8).

The opportunity for such a salvation is universal. "Whosoever believeth on him shall not be put to shame" (Rom. 9:33). "For Christ is the end of the law unto righteousness to every one that believeth" (Rom. 10:4). "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13). "For God hath shut up all unto disobedience, that he might have mercy upon all" (Rom. 11:32). "O the depths of the riches, both of the wisdom and knowledge of God." "To him be the glory for ever. Amen!" (Rom. 11:33 and 36).

"I beseech you THEREFORE"—

1. CONSIDER THE REQUIRED DUTY

Here is a call to the second blessing of holiness.

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There can be no mistake about this. This epistle was written "to all that are in Rome, beloved of God, called to be saints." "Your faith is proclaimed throughout the whole world" (Rom. 1:7, 8). Paul calls them in the text, "brethren," a word which he does not apply to sinners.

Now, what does he exhort these Christians to do? "To present your bodies a living sacrifice." The Greek verb is *parastesi*, an aorist infinitive, and it means, "to consecrate once for all." It teaches us to make an enduring, final consecration, complete and eternal. We may observe:

1. *It is a possible service.* The old Israelites were required to bring sacrifices, but always something within the means of the worshiper. If he was rich he could bring a bullock or many of them. If he was poor, like the mother of Jesus, he could bring a dove or a pigeon. If poorer still, he might fast one meal and bring what he would have eaten, "a handful of fine flour." The gracious God asked only what was possible. God now wants our bodies and the spirits that inhabit them. In other words, He wants us to bring our whole selves, and it is clearly a possible offering. Like David, we must bring our own.

2. When we have given ourselves to God, we are our own no longer. When an Israelite brought an offering to the Lord he surrendered all further claim to it. So with a Christian after consecration; he is no longer owner of himself. His intellect, affections, desires, will; his body, possessions, reputation, influence, are all God's to be used by Him and for His glory. They are never again to be taken from the altar.

3. *Notice this peculiarity—it is a living sacrifice.* The ancient lamb gave up its life to be a sacrifice. We keep ours. The mind goes out on excursions of thought as before; but now it thinks for God. The will makes its choices and forms its purposes, exercising its godlike power of volition, as ever it did; but now it is all done with an eye single to the glory of God. The sensibilities thrill as ever, at the touch of pleasure or pain; but now God inhabits them, and we enjoy or suffer for Him.

We are still our own conscious selves; but minus sin and plus the Holy Spirit who inhabits us, His temple. Solemn thought. While our bodies are primarily subject only to ourselves, yet we are so made that not only our own spirit, but another spirit may dwell within us. The spirit of the world, the spirit of the age—the devil, or the

Spirit of God may dwell within, nay more, will certainly have joint occupancy with us. O that it may not be the spirit of Satan to degrade us, but the Spirit of God transfiguring us until we are changed into the likeness of Christ.

4. *Notice, also, that one's own peculiar individuality remains.* Peter will be impulsive Peter to the end of the chapter. John will be the meditative "son of thunder" softened by the Spirit into the apostle of love. And Paul will be the massive, fiery intellect, a pent-up cyclone of enthusiasm all his days. Only an indwelling Christ will control each of them and fashion each into a holy personality all His own. God wants us as we are, with our peculiar balance of faculties and powers. We err when we wish to be somebody else; let God make us what He will.

II. THIS SACRIFICE IS TO BE "HOLY"

You may say, "Ah, how can I, so imperfect, bring a holy offering to the Lord?" Let us return to the figure of the text, and let it teach us the truth. The old Israelite's cattle were all alike, no one of them particularly holy. But one of them is caught and brought to the priest, who slays it and puts it on the altar. "Whatsoever touches the altar is made holy."

So it is with us. If we wait until we are holy before we present ourselves to God, we will never make the gift. But it is not that better somebody that God wants, it is *you*, as you are now, hating your indwelling sin and longing to be holy, that God is calling for. "The altar sanctifieth the gift." Jesus is the altar; bring yourselves and He will make you holy. Man does the consecrating; God does the sanctifying and making holy.

III. THE OFFERING WILL BE "ACCEPTABLE TO GOD"

Strange that it should be! But have we not said that God is gracious, and asks only what we can give Him? He looks down in pity at our offering when we bring our little, unworthy selves, and says in pity, "Poor thing, it is all he could do!" "She hath done what she could." An angel could do no more.

And someone may ask, "How may we know that our offering is accepted and we are sanctified?" God has some way of showing to each His acceptance. In Abraham's case it was the smoking furnace and the burning lamp, that witnessed his acceptance. In Elijah's case the fire fell. The witness of God was different. And one had to wait hours for his, while the other got

his at once: why such a difference we do not know. But Jesus says, "I will manifest myself to him." Now, is nothing to us. I put myself on the altar and leave the offering there, content till God shall accept and take it. The holy Wm. Taylor, the famous missionary bishop of Methodism, waited two weeks for the witness of the Spirit. "Cast not away, therefore, your confidence, for ye have need of patience, that after ye have done the will of God ye might receive the promise."

IV. THE TEXT SAYS "IT IS A REASONABLE SERVICE"

Is sanctification too much? Has not God such a claim upon us? He created us with all our wonderful wealth of faculties for His glory. He has preserved us and kept us in being all our days with sleepless vigilance. And then He shed the cleansing blood on Calvary, that He might sanctify us (Eph. 5:25, 26). O Creator, Preserver, Redeemer, let me give myself entirely to Thee to show forth Thy praise and live for Thy glory.

Many are afraid to do this for fear they will lose something. Yes! they would! They would lose inward corruption, and evil habits and evil companionships, and worldliness. But they would gain, oh, how much! Purity, holiness, the indwelling Spirit, great usefulness, and finally an exceeding great reward in heaven. Would it not be ample compensation?

V. "AND BE NOT CONFORMED TO THE WORLD"

Alas! this brings us to the old hackneyed theme! It is always coming up in the Bible and in all serious Christian thought. Every spiritual soul is filled with humiliation at the spectacle which the Church of God presents: "walking hand and glove with the world," or with drugged conscience and shameless face, reclining guiltily in its arms! The blood-bought Church delighting itself with the pleasures of the world! Pursuing them with the same zest and zeal! Given up to the same mad scramble for gain! Loving the world's honor and its applause more than she appreciates the smile and approbation of her Lord! What, O Christ, can take away this reproach and break the spell of this infatuation? Nothing, absolutely nothing, but a revival of holiness, wrought in us by the Spirit of God.

VI. "BE YE TRANSFORMED"

The Greek word is the one used to speak of the transfiguration of Christ. "Be transfigured." Get sanctified, and begin to shine with heavenly radi-

ance, "and prove what is that good and acceptable and perfect will of God."

"This is the will of God even your sanctification." Most Christians do not know how great a salvation God has for them, for they have never put Him to the test. Bring yourselves to the altar and *prove* Him, and see how much He can do for you. "Be transfigured" (*metamorphosethe*), as the loathsome caterpillar crawling in the dirt is metamorphosed into a beautiful butterfly, that feeds on honey, and floats in the air. So let grovelling, worldly Christians get transfigured into sanctified men and women, whose spirits "mount up with wings as eagles," and are children of the light, shining in the glory of God.

When the Church of God does this generally, then she will be clothed with power as a garment. She will march forth to the conquest of the world. "Glorious as the sun, fair as the moon, and terrible as an army with banners." Her weakness and shame will be a thing of the past, and "the days of her mourning will be ended."

VII. NOW THE EXHORTATION, "I BENEDEICT YOU"

It is holy. It is acceptable. It is reasonable. God is ready and calls every real Christian who reads these lines to accept this great blessing. Jesus prayed for it in the upper chamber. For this He sweat the bloody sweat of Gethsemane, and endured the agony of Calvary. It was that He might have an unworldly, sanctified Church and a peculiar people, zealous of good works.

When will you make the sacrifice? Why not now? Why not say with Jesus, "A body hast thou prepared for me"; "I give it thee: Lo! I come to do thy will, O God."

The Lamb had to be taken to the temple: but God is right where you are just now, and can make your heart the temple of the Holy Ghost. Do not postpone this unfinished business which you have with God. Offer your own poor self to Him now. Do just what you can here and now and God will do the rest. He will touch the offering you bring with the cleansing, purifying fire, and make you such a son that you can look up and say, "I do always those things that please Him."

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

—REV. WASHINGTON GLADDEN.

EXPOSITIONAL

MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER

Looking Out Upon the World (Chapters 13—23)

NOT only did Isaiah have a penetrating vision into the emptiness of the worship of his day, not only did he see into the far distant future and behold the majestic figure of the Messiah, not only did he discern the folly in the policy of Ahaz, the vacillating king of the nation, but he also looked out upon the world powers. He viewed the nations near and far. He saw them not only in his own days but in the days to come.

Since the Hebrews from the standpoint of the popular mind regarded Jehovah as exclusively their God and felt that the nations each had their gods, and altogether they formed one great pantheon, the general conception of the people did not extend to the thought that their God had any relation to the world around about them. In the word of prophecy we find the horizon extending and even Balaam caught a glimpse of the judgment of God upon the evil nations lying around about the Israelites. Then Amos began the first distinct foreign prophecies, but it remained for the prophet Isaiah to view the reign of Jehovah in all of its might and power over all the world.

THE VISION OF THE UNIVERSAL REIGN OF JEHOVAH

In the foreign prophecies of Isaiah the vision of the prophet falls first upon the kingdom of Babylon. In his day this nation was of minor importance being either a subject nation of Assyria or waging an unsuccessful revolt against it. But it was destined in the future to become the chief oppressor of the kingdom of Judah and was the power which would lead into captivity the king and his people. Isaiah looks out into the future and sees the kingdom at its acme of strength and then beholds the onward sweep of judgment and its glory and pride down into the lower world. Describing the day of judgment he exclaims:

"How! ye; for the day of the Lord is at hand" (13:6a).

And again:

"Behold; the day of the Lord cometh" (13:9a). Thus throughout the entire prophecy we have the thought clearly expressed that all that comes upon Babylon is from the hand of Jehovah; he is the God who reigns over all.

As with Babylon so with the other nations. With the denunciation against Moab comes the concluding declarations:

"This is the word that the Lord hath spoken concerning Moab" (16:14). Then the prophet sees the Lord coming on the clouds down into the land of Egypt, and as he looks again farther away into the future, he foretells:

"In that day shall there be an altar to the Lord in the midst of the land of Egypt,

And a pillar at the border thereof to the Lord.

And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt."

Thus with all of the other nations that pass before the prophetic review; over and above them stands the Lord God of Israel dispensing unto them according to the measure of their deserts.

A VISION OF GENERAL JUDGMENT

In noting the exercise of the universal sovereignty of the Lord of hosts, the God of Israel, we saw that generally the expression was couched in judgment upon the nations for their sins; a closer following of the prophetic word brings this the more forcibly before us. One of the most classic descriptions in the prophetic utterances is the realistic picture given by Isaiah in the song of triumph over the fall of the king of Babylon (14:5-25):

"How hath the oppressor ceased!

The golden city ceased!

The Lord hath broken the staff of the wicked;

The sceptre of the rulers:

He that smote the peoples in wrath with a continual stroke

That ruled the nations in anger,

Is persecuted,

And none hindereth!

The whole earth is at rest, and is quiet:

*They break forth into singing:
Yea, the fir trees rejoice at thee,
And the cedars of Lebanon:
'Since thou art laid down,
No feller is come up against us.'*

*Hell from beneath is moved for thee,
To meet thee at thy coming:
It stirreth up the dead for thee,
Even all the chief ones of the earth:
It hath raised up from their thrones all the kings
of the nations,
All they shall answer and say unto thee:
'Art thou also become weak as we?
Art thou become like unto us?'
Thy pomp is brought down to hell,
And the noise of thy viols:
The worm is spread under thee,
And the worms cover thee" (14:5-11).*

—(Moulton's translation).

We listen again to the pronouncement of judgment, and this time it is upon Moab:

*"For upon thy summer fruits and upon thy harvest the battle shout is fallen,
And gladness is taken away, and joy out of the fruitful field:
And in the vineyards there shall be no singing,
neither joyful noise:
No treader shall tread out wine in the presses: I
have made the vintage shout to cease."*

"This is the word that the Lord spake concerning Moab in time past. But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be brought into contempt, with all his great multitude; and the remnant shall be very small and of no account" (15:9c-10, 13, 14, Moulton's translation).

Among the other nations the word of doom falls upon Egypt, which was a great world power of that day:

*"The burden of Egypt.
Behold, the Lord rideth upon a swift cloud, and shall come into Egypt:
And the idols of Egypt shall be moved at his presence,
And the heart of Egypt shall melt in the midst of it.
And I will set the Egyptians against the Egyptians:
And they shall fight every one against his brother,
and every one against his neighbor:*

*City against city, and kingdom against kingdom.
And the spirit of Egypt shall fail in the midst thereof:*

*And I will destroy the counsel thereof:
And they shall seek to the idols and to the charms.*

And to them that have familiar spirits, and to the wizards" (19:1-3).

With these messages of doom falling upon the nations one by one, there is little wonder that there comes out of the darkness the call:

"Watchman, what of the night?"

Watchman, what of the night?"

To which follows the response:

"The morning cometh,

And also the night:

If ye will enquire, enquire ye;

Come ye again" (21:11b, 12).

The thought would seem to be that for a period a brighter time would dawn but this also would be followed by a return to misery.

A VISION OF THE IMPOTENCE OF THE WORLD POWERS

As the sentence of doom falls on the nations we see their utter helplessness; their glory and pomp were of no avail. All their might and strength afforded no refuge for such a time as this. They had made nations to tremble, but now terror seized them. This we saw in the realistic picture of the descent of Babylon into Hades when the nations looked and wondered, exclaiming with surprise that this powerful nation also had become weak as they. Viewing their weakness and helplessness before the onward march of the might of Jehovah the prophet cries out:

"Ah, the uproar of many peoples,

Which roar like the roaring of the seas:

And the rushing of nations.

That rush like the rushing of mighty waters!

"The nations shall rush like the rushing of many waters:

But he shall rebuke them, and they shall flee far off;

And shall be chased as the chaff of the mountains before the wind,

And like the whirling dust before the storm.

"At eventide behold terror;

And before the morning they are not.

This is the portion of them that spoil us,

And the lot of them that rob us" (17:12-14, Moulton's translation).

George Adam Smith speaking of the regal style of Isaiah, cites as examples some of the descriptive passages of these foreign powers, showing how in a few words there is arrayed before us, their activities, how we see the fleets of ships and the merchant vessels laden with grain, then he continues, "Perhaps the prophet reaches the height of his power of expression in the first of the three texts, which we have given as representative of his prophecies on foreign nations (17:12, 13). Here three or four lines of marvelous sound repeat the effect of the rage of the restless world as it rises, storms and breaks upon the steadfast will of God." Thereupon he shows that the consonants used produce sounds similar to those expressed in the thought of the passage, then returning to the discussion of the message of the passage, he observes, "So did the rage of the world sound to Isaiah as it crashed into pieces upon the steadfast providence of God. To those who can feel the force of such language nothing need be added upon the prophet's view of the politics of the outside world these twenty years, whether portions of it threatened Judah in their own strength, or the whole power of storm that was in it rose with the Assyrian, as in all his flood he rushed upon Zion in the year 701."

A VISION OF MEKRY FOR GOD'S PEOPLE

In the midst of the judgment that was falling upon the nations around about came a note of hope to the people of God. Not only would the Lord their God have mercy upon them, but the people who had taken them captive would in turn become their captives, especially is this thought brought out in connection with the prophecy against Babylon. Looking out into the future Isaiah sees this nation that was to lead Judah into captivity becoming in turn a subject power, then shall Judah have rest from her "sorrow, and from her fear, and from the hard bondage where-in she had been made to serve."

Again at the close of the prophecy against Philistia the thought of the inviolability of Zion is set forth:

"What shall one then answer the messengers of the nation?"

*That the Lord hath found Zion,
And the poor of this people shall trust in it."*

In commenting on this verse together with the one that depicts the turmoil of the nations Smith remarks first upon this and then passes to the thought content of the other. "This oracle was drawn from Isaiah," he says, "by an embassy of

the Philistines. Stricken with panic at the Assyrian advance, they had sent messengers to Jerusalem, as other tribes did, with questions and proposals of defences, escapes and alliances. They got their answer. Alliances are useless. Everything human is going down. Here, here alone, is safety, because the Lord hath decreed it."

"With what light and peace do Isaiah's words break out across that unquiet, hungry sea! How they tell the world for the first time, and have been telling it ever since, that, apart from all the struggle and strife of history, there is a refuge and security of men, which God himself has assured. The troubled surface of life, nations heaving uneasily, kings of Assyria and their armies carrying the world before them—these are not all. The world and her powers are not all. Religion, in the very teeth of life, builds her refuge for the afflicted."

"The world seems wholly divided between force and fear. Isaiah says it is not true. Faith has her abiding citadel in the midst, a house of God, which neither force can harm nor fear enter."

PRACTICAL CONCLUSIONS

Looking over these chapters, we have already drawn one practical conclusion, the permanence and immovability of faith in God. But there are still others to be inferred. One great fundamental fact is that the sovereignty of the Lord our God is universal. While in theory we recognize this, yet in practical experience we often forget. We attribute some finality to force instead of regarding the supreme power of divine authority as ultimate. We do not intend to think thus, but it subtly creeps into our thought life. To cast away all reliance on earthly resources and rest in faith and trust in God alone requires courage of purpose and steadfastness of belief. Even though the nations reign in glory and splendor, yet if they are not founded upon principles of righteousness, their reign will come to an end.

Then another thought is clearly set forth which is closely allied, and that is, the time will come when the nations will do homage unto the Lord our God. There shall be an altar in the land of Egypt. "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto the Lord, and shall perform it" (19:21). The nations which now seem to have no knowledge of God shall come to that knowledge. This large outlook on

the world is part of our Christian hope and it should be reckoned as a major part of our Christian duty to establish altars in every land where oblation of praise and thanksgiving shall be offered unto the Lord.

Then coming to a more individual practical conclusion and that is the need of faith and trust amid the turmoil of conditions around about us. This is especially applicable in these days of economic upheaval. Faith in God should characterize every child of God. The despair of the world does not belong to us. We have an anchor to

keep our soul amid the roaring seas and tumultuous waves:

*"Our God, our help in ages past;
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.*

*"Under the shadows of Thy throne
Thy saints have dwelt secure;
Sufficient in Thine arm alone,
And our defence is sure."*

—ISAAC WATTS.

HOMILETICAL

JUNE

L. T. CORLETT

This month is the beginning of the vacation period, both for the school children and to those adults who are still fortunate enough to receive a period of rest and recreation from their work. The first Sunday of the month is generally observed as Children's Day. The General Board has provided an excellent program for the children to present on this day. It is very fitting that this program be used some time during that day or on some Sunday of the month, as it issues a challenge for the church member to keep the other person in mind in the period of the year when people are thinking more in the terms of pleasure for themselves. A series of sermons is suggested on the subject of "Faith" as this is an excellent subject to help offset the summer slump. The expectation of the people is lifted so that they expect God to do something for them during the month and the entire summer. The summer months offer each pastor the opportunity for some type of evangelistic work for the benefit of his own church and for the salvation of others also. The summer months should be looked upon as a good time to advertise the church by holding tent meetings, or outdoor meetings of various types, in the sections of the cities or communities that have not been touched much by the local congregation.

June 4—Morning Sermon

Faith's Challenge (Hebrew 11:7-19)

I. INTRODUCTION

1. Verses 1-6 show Faith as a Doer.
 - a. To God's approval.
 - b. To comprehension of revelation.

c. To worship.

d. To the presence of God.

2. Faith in its foundation and operation always challenges the child of God.

II. THE CHALLENGE OF FAITH

1. To implicit obedience—Noah.

a. Against prevalent standards.

b. Against public opinion.

c. To look beyond the things that are seen.

d. To a life of activity free from discouragement.

2. A life of separation—Abraham.

a. Go from familiar surroundings to a new country.

b. Go from relatives and life-long friends.

c. Go from the religions of the family.

d. To become a pilgrim and a stranger for God.

Journeying to a city not seen.

3. To receive the promise—Abraham and Sarah.

a. Many times to things physically impossible.

b. Assurance of future blessing.

"Having seen them afar off."

4. To offer the best to God—Abraham and Isaac.

a. Full consecration.

b. Confidence in God's wisdom and ability.

III. FAITH ALWAYS LEADS TO CERTAINTIES

These died in faith.

June 4—Night Sermon

Personal Problem No. 1—Getting Located

"Where art thou?" (Gen. 3:9; also John 14:6).

I. INTRODUCTION

1. A day of uncertainty.
 - a. Many people are at sea in their moral life.
 - b. The landmarks are being removed.
2. Signifies many men are in the wrong place.
3. The cause of this uncertainty is sin.
 - a. Always removes assurance and faith.
 - b. Breaks down confidence in self, God and others.
 - c. Instills doubts, unbelief, distress and wanderings.

II. EVERY PERSON NEEDS TO BE IN THE RIGHT PLACE

1. Anchored in the right place.
2. How do we know what is correct location?
 - a. Adam was out of place because he was hiding from God.
 - b. Delivered from sin unto God.
3. Each person needs to inspect his location to see where he is.
 - a. The surroundings—conducive or not, to spirituality.
 - b. What kind of foundation the life is built on.
 - c. Consider future dangers, storms, waves, distresses.
 - d. Present and future safety—solidity, protection, etc.

III. PERSON IN THE WRONG PLACE MORALLY TRIES TO HIDE

1. Adam and Eve tried to hide in the shrubbery.
 - a. A foolish idea.
 - b. A thin barrier for God to see through.
 - c. No protection.
2. What are you hiding behind?
 - a. Are you trying to hide behind something?
 - b. People hide behind many foolish things.
3. What is your relation toward God?
 - a. Those with Him are in the right location.
 - b. Those against Him are in the wrong location.

IV. EACH PERSON CAN LOCATE HIMSELF

1. By God's standard.
2. Through the help of the Christians.
3. Through the assistance of the Holy Spirit.

June 11—Morning Sermon

Faith's Choice (Hebrews 11:14-23)

I. INTRODUCTION

1. Brief summary of preceding part of chapter.
2. Faith seriously influences all of life's choices.

It controls some choices completely.

II. FAITH'S CHOICE—MOSES

1. A keen perception of present surroundings.
 - a. Transient—"Than to enjoy . . . for a season."
 - b. Failing wealth.
 - (1) The wealth of the world is worth more to an individual right now than it ever will be.
 - (2) As life ebbs, the glittering things of time fade.
 - c. Insecurity of social and public position.
 - "Refused to be called the son of Pharaoh's daughter."
2. Definite knowledge of the best to be put into character building.
 - a. Suffering for righteousness is better than sinful pleasures.
 - b. Christ's approval, with reproach, is more stimulating and helpful than luxury and pleasant surroundings.
 - c. Character is not always found on the side of power and the majority.
3. A clear insight into future blessings.
 - a. He saw the recompense of reward.
 - b. Weighed the wealth of God in the balances against the wealth of Egypt.
 - c. He lived in the invisible realm with God (2 Cor. 4:18).

III. RESULTS OF FAITH'S CHOICE

1. Brings the individual to the fountain-head of blessing—God.
 - a. Source of strength and courage.
 - b. Source of happiness.
 - c. Source of all needful spiritual equipment.
2. Faith brings salvation in all of its stages.
3. Faith is the point of contact that keeps man in God's immediate presence.
4. Faith brings eternal blessings to the present.

June 11—Night Sermon

Personal Problem No. 2—Facing Past Deeds.
What is this thou hast done? (Gen. 3:13).

I. INTRODUCTION

1. A person's past life generally presents a matter for present consideration.
The character of the deeds done forms the type of consideration.
2. To the one who has obeyed the devil it takes the form of a serious problem.
 - a. Arises to confront every time plans are made to do better.
 - b. Rises up to condemn.
 - c. Brings dread on account of fear of exposure, and uneasiness because the

individual does not want to be found out.

II. THE TEXT MAKES IT EVIDENT THAT EACH PERSON IS RESPONSIBLE FOR HIS PAST DEEDS

1. People do not like to think of responsibility of this nature.
2. When asked what was the most serious thought he had ever had, Daniel Webster answered, "Personal responsibility."
3. Past deeds forever present a problem until settled right.

III. HOW TO FACE PAST DEEDS

1. With the consciousness that every wrongdoing will have to be settled some time.
 - a. No one escapes.
 - b. No deed is overlooked.
 - c. God is the reminder.
2. There is a means of deliverance.
 - a. No person needs to be tormented all the time with past deeds—there is a Deliverer.
 - b. Man cannot deliver himself but he can find pardon.
 - c. Christ came to seek and deliver those that were bound by the wrongs of the past.
3. God's plan is for the people to face the past evil deeds and find deliverance.
 - a. Confession to God (1 John 1:9).
 - b. Repentance.
 - (1) A godly sorrow for sin—most people are condoning their sins, comparing their lives with those about them.
 - (2) Forsaking sin. People want to hang on to it.
 - (3) Turning about—going with God.
 - c. Restoration to divine favor.
 - (1) Born again.
 - (2) Adopted into the family.
 - (3) Definite knowledge through the witness of the Spirit.

IV. EVERY MAN CAN FACE HIS PAST DEEDS NOW INSTEAD OF HEREAFTER

June 18—Morning Sermon

Faith's Portion (Hebrews 11:28-30)

I. INTRODUCTION

1. Faith enriches and enlarges the portion from God.
2. Faith exercised brings God closer and enlarges the portion of divine things in the soul.

II. FAITH'S PORTION

1. Life—"Rahab perished not."
 - a. By faith salvation, or the life of Christ, becomes the possession of the believer.

b. By faith the heart is purified in sanctification so that this life can have full control.

c. By faith this life is sustained.

2. Endurance (vs. 34-38).

- a. Faith places the Christian under God's divine protection.
- b. Faith enables the person to hold on after those about him expected him to let go.
- c. Faith enables the believer to rejoice in the midst of trials.

3. Obtainment. "Obtained promises." "Obtained a good report."

- a. Faith takes the promises of God out of the general and applies them specifically and individually.
- b. Faith enables the believer to cash on God's resources.
- c. Faith always brings a good report because it has both God's viewpoint and God's approval.

4. Achievement (vs. 33, 34).

- a. Moses at the Red Sea and leading the children of Israel.
- b. Daniel and many other heroes of faith.

III. FAITH'S PORTION WAITS TO ENRICH BELIEVERS TODAY

1. Everything those mentioned in this chapter received, believers today can have.
2. Makes the person so choosing a blessing to his generation.
 - a. Many biblical characters and others can be used to illustrate this point.

June 18—Night Sermon

Personal Problem No. 3—Meeting Present Responsibilities

What is that in thine hand? (Ex. 4:2).

I. INTRODUCTION

1. No one can escape responsibility.
 - a. Everyone must carry burdens, solve problems, face dark hours, and endure afflictions.
 - b. Some may seem to be free for a time but finally have some.
 - c. He that would escape one turns to face another.
2. Some periods of history seem to have more complexity in the matter of responsibility.
 - a. This is true of nations and also of individuals.
 - b. Periods of darker hours, and more severe problems.

II. THE PROBLEM IS TO BE A VICTOR IN MEETING PRESENT RESPONSIBILITIES

1. Responsibilities do not kill but the attitude to them may hasten death.

- a. Some seem to thrive on what others die over.
- b. Some succeed through similar occasions and events that defeat another.
2. Successfully meeting present responsibilities brings victory in the tomorrows of life.

III. HOW TO MEET PRESENT RESPONSIBILITIES

1. Recognize that no person can expect to regulate his life according to the standards of another.
 - a. One man can perform a deed and it will be counted unto him as righteousness while another may do a similar deed and it be counted as filthy rags in the sight of God.
 - b. Life must be lived according to God's standard and requirements.
2. God has placed in the average normal person the capacity and capability of success in all problems of life.
 - a. Properly utilized bring victory today and tomorrow.
 - b. Wrongly used bring defeat and punishment.
3. Some biblical examples of meeting present responsibilities.
 - a. God asked Moses, when he was excusing himself in the face of heavy responsibilities, "What is that in thine hand?"
 - (1) Moses thought he must have additional equipment to meet the problem.
 - (2) God took what he had and used that to bring victory.
 - b. God helped Shamgar to use an ox-goad and he slew 600 and delivered Israel (Judges 3:31).
 - c. God enabled Gideon to lead an army to victory, when he was willing to use what he had according to God's commands.
 - d. David killed Goliath with a sling-shot when he would have failed with Saul's armor.
 - e. Christ took the lunch of the lad and fed the multitude.
4. It is not what any man has, but who has the man, that brings victory.
 - a. Little is much if God is in it.
 - b. If God can get any man, He will find and discover enough within that person to make him happy and a victor in meeting the present responsibilities.
 - c. Present problems either diminish or disappear when a person obeys God.

IV. DOES GOD HAVE YOU AND WHAT BELONGS TO YOU?

1. What you do about Him regulates your present happiness and future joys.
2. Also will influence others for damnation or salvation.

June 25—Morning Sermon

Faith's Present Prospects (Hebrews 11:30, 40)

I. INTRODUCTION

1. Summary of preceding messages.
2. Faith is a Universal Principal.
 - a. Both as to distance and time.
 - b. Brings the same blessings today as in days of yore.

II. FAITH'S PRESENT PROSPECT—"God having provided something better for us."

1. Life.

- a. They endured, looking ahead to the One that should come.
- b. Christians today live in the glorious reality that Christ has come, provided salvation and is now pleading their case at the right hand of the Father.

2. Experience.

- a. They counted their deeds unto themselves for righteousness, and depended mostly on that.
- b. Today people have the glorious testimony of the Holy Spirit to their salvation and the knowledge of being a new creature in Christ Jesus.

3. Bible.

- a. In those days amount of Scriptures was limited.
- b. Today everybody can have a Bible for their individual use.
- c. Clearer understanding of God's plan and will.
- d. This generates faith (Romans 10:17).

III. MUCH MORE IS EXPECTED OF CHRISTIAN TODAY

1. Knowledge regulates responsibility.
2. Opportunity deepens responsibility.
3. Faith enables the believer to know God's will, meet the responsibility, take advantage of the opportunity and do great service for God.
4. Each Christian should try to do some service for God.
5. Faith unites the Christian to the power house of heaven and gives
 - a. Power to conquer every foe.
 - b. Power to live according to God's will and plan.
 - c. Power to realize the invisible.
 - d. Power to endure the overwhelming.
 - e. Power to rejoice over future blessings.

June 25—Night Sermon

Personal Problem No. 4—Planning for My Future Home (Isaiah 38:1-3; Romans 2:1-11)

I. INTRODUCTION

1. Summary of the problems considered in previous messages.
2. It is not all of life to live now; must consider eternity.
 - a. Man is a creature for eternity.
 - b. Life has only one end—the beginning.

II. PLANNING FOR THE FUTURE HOME

1. Planning.
 - a. People give much care to planning for the present place of abode.
 - (1) Study plans, conveniences, durability, etc.
 - (2) Engage architects and contractors to help.
 - b. A person should plan just as carefully for future life.
 - (1) Few people give this much consideration.
 - (2) Man is ever living on the borderland of eternity.
 - (3) It is a privilege to have the opportunity to plan for the future abode.
2. What should a person consider in this planning?
 - a. That man has a nature within that will direct him in the wrong direction and to the wrong place.
 - b. The character of the place that this nature will take him to.
 - (1) A place made for the devil and his angels.
 - (2) A place he will not enjoy if he goes there.
 - (3) That hell is a place of punishment, misery—God's penitentiary.
 - c. The provisions that have been made to keep him from going to hell.
 - (1) Salvation with its provision of individual experiences.
 - (2) The Bible, the Word of God as a Guide Book to direct us properly.
 - (3) The defeat of all forces attempting to lead man astray.
 - (4) The provision of a place for them that love God.
 - d. The character of the place provided for God's children.
 - (1) The abode of God.
 - (2) The home of angels.
 - (3) The habitation of redeemed spirits.
 - (4) A place where everything is

planned for man's spiritual welfare, enjoyment and blessing.

- (5) A place free from the power, effects, and results of sin.

III. WHAT MUST A MAN DO TO PLAN RIGHTLY?

1. Find out what is causing Him to miss one and go to the other.
 - a. That sin, obedience to the devil, will separate a person forever from God.
 - b. That rejection of Christ, regardless of moral standing, will shut a person out of heaven.
2. Meet Christ's Conditions to Go to Heaven.
 - a. Confession of sin.
 - b. Forsaking of sin.
 - c. Saving faith in Christ.
 - d. Consecration.
 - e. Faith in Christ to sanctify.

IV. EACH PERSON CAN STILL PLAN WHERE HE WANTS TO SPEND ETERNITY

BALAAM

HAROLD J. SUTTON

"The error of Balaam [which was] for reward" (Jude 11). The story of Balaam is related in Numbers, chapters 22, 23, 24.

Balak, king of Moab. Who were the Moabites? Go back 446 years to Gen. 19:30-38. The Ammonites and Moabites, always a source of trouble to Israel. All because Lot failed God.

I. SOME THINGS FOR BALAAM

1. He once knew God.
 - a. Was a prophet.
 - b. Had a reputation (Num. 22:6).
 - c. Saw visions.
 - d. Received messages from God. (All these are indeed great privileges).

II. SOME THINGS AGAINST BALAAM

1. He was covetous. Test: "Loved the wages of unrighteousness" (2 Pet. 2:15). The curse of God is upon this as upon nothing else. This was the first sin in Canaan and punished by death (Achan). It was the first sin after Pentecost in the New Testament Church and the punishment was the same (Ananias and Sapphira).
2. Played with temptation (Num. 22:18, 19).
3. Went on even against the providence of God (the ass, the angel).
4. Tempted God (went different places and tried to prophesy).
5. Confessed, but did not repent. "I have sinned; now therefore, if it displease thee, I will get me back again" (Num. 22:34).

III. SOME CONTRADICTIONS IN BALAAM'S LIFE

1. His Prayer—"Let me die the death of the

righteous, let my last end be like his" (Num. 23:10). He wanted the death—but would not live the life (Eccl. 11:3; Gal. 6:7). Many who now spurn the offer of saving grace and sanctifying power, would give worlds (if they but had them) to have the preacher who officiates at their funeral truthfully say they were saved and sanctified.

2. His Manner—he sought God's face, but despised God's way (Num. 23:1-3). Despised God's priests and allowed this heathen to sacrifice. If we would obtain God's smile and favor, we must come His way.

3. His Choice—made, but delayed (Num. 25:17) "I shall see him, but not now" (Acts 24:25). "I shall behold him, but not nigh" (Luke 16:26). All that is necessary to produce damnation is the postponement of good intentions.

4. His End, was but the Beginning. Slain with the kings of the Midianites (Num. 31:8). That was the end.

Raging waves of the sea—restless (Jude 13).

Wandering stars—blackness of darkness forever. That was the beginning.

After death? (Heb. 9:27).

THE BELIEVER'S HOPE

W. W. GLENN

LESSON: Eph. 1:17-23.

TEXT: *That ye may know what is the hope of his calling* (Eph. 1:18).

These Ephesians were Christians. Paul calls them "saints" and "faithful" in the first verse. In the seventh verse he informs us they were forgiven and therefore born of God and in the thirteenth and fourteenth verses he says they were sealed with the Holy Spirit *after* they believed, and therefore were sanctified wholly. But Paul did not want them to settle down there and wither away and rest upon their present experience; so he exhorts and prays that they may be given the Spirit of wisdom and revelation in the knowledge of God and that their eyes (of their hearts) might be enlightened in order that they might receive three things; namely, "That ye may know what is the hope of his calling; what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power." Let us look today at the first of these three things, namely, HOPE:

I. CHRISTIAN HOPE IS BASED UPON CHRISTIAN EXPERIENCE

1. Experience, I believe, is the surest way of knowing a truth. "That ye may know."

To have and to know this hope, then, it is absolutely necessary to have an experimental knowledge of God. History and tradition are not enough. Man may believe about Jesus and not know Him experimentally. We need Him dwelling within in order to realize this hope (Col. 1:27).

2. The Bible plainly teaches that experience gives hope (Rom. 5:3, 4). Reason sinner has not this hope, he has not been born again.

II. WHAT IS THIS HOPE? Let us look to the Bible.

1. In Col. 1:5, Paul says, "For the hope which is laid up for you in heaven." 1 Thess. 4:13-17 shows this hope to be immortality. 1 John 3:2, 3 also says we will be like Him and we know He is immortal. Thence the hope spoken of here by Paul must be immortal life.

2. Some proofs of immortality:

- a. It was useless for God to redeem the world through the death of Jesus if there is no hereafter.
- b. No intelligence in God calling us to love and serve Him here if there is no hereafter (1 Cor. 15:19, 30, 32). Take this hope from us and our religion is dead.
- c. Fact that God has changed our lives and made us new creatures of which this present world is unworthy (Heb. 11:38). In this life Christian experience is hindered through limitations of the flesh and evil powers. Must be a place where soul can develop and expand and become what God intends it to be, unhindered by present environments, etc.
- d. Because God's love implanted in the heart, never can be fully satisfied until it is in full union with Him in His immediate presence. God would not implant in our hearts a longing for our Creator and then mock us with annihilation in the grave; a foretaste of heaven without giving us the true inheritance.

III. HOPE AT WORK

1. Stimulates effort.
2. Calms sorrows.
3. Removes fascination from temptations.
4. Supplies new aim for life and new measure as to things of time and sense.

IV. THIS HOPE IS SURE OF FRUITION

Cannot fail (Heb. 6:18, 19).

1. Cannot fail because of the exceeding greatness of His power (v. 19).

- a. This is subduing power (v. 22).
By this I mean forgiveness of sins; eradication of old man and subduing of legitimate passions until we live a completely sanctified life.
 - b. Filling power (v. 23).
 - c. Resurrection power (v. 20).
 - d. Exalting power (v. 21). (Rev. 3:21).
- 2. Comes by faith (v. 19) "greatness of his power to upward who *believe*," etc.

TAMPA, FLORIDA

OUR RELATION TO THE WORLD

ROY L. HOLLENBACK

(Based upon Christ's prayer in the 17th of St. John.)

I. CONTACT WITH THE WORLD IS A NECESSITY

"I pray not that thou shouldst take them out of the world" (v. 15).

"As thou hast sent me into the world, even so have I also sent them into the world" (v. 18).

We are evidently left here because we are needed here; and we are left here upon the same mission as that which brought Christ here. He sent us for the same purpose that the Father sent Him.

II. CONTACT WITH THE WORLD ENTAILS A GREAT LIABILITY

1. Because it is expedient for the world, He leaves us here at a great risk. This risk arises from:

a. The world's hatred. "The world hath hated them" (v. 14).

b. The danger of affinity for the world taking possession of us. This is a far greater danger than any that results from the world's hatred of us.

But if our experience of justification is genuine, we are saved and kept from the world's evils; and it can be said of us, as He said of His disciples, "They are not of the world, even as I am not of the world."

2. The ability of the world either to charm or discourage us is largely destroyed by:

a. The sanctifying power of the Holy Ghost. (Read vs. 15 and 17 together).

b. The fulfillment of His joy within us (v. 13). To have the joy of Christ fulfilled in us is strong protection against the world's allurements.

III. CONTACT WITH THE WORLD BRINGS A GOLDEN OPPORTUNITY, in that it has to do with:

1. The world's faith. "That the world may believe that thou hast sent me" (v. 21).

2. The world's knowledge of God's love in Christ expressed. "That the world may know that thou hast sent me, and hast loved them as thou hast loved me" (v. 23).

GOD'S WITNESSES

R. D. SUTTON

TEXT: *And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people* (Acts 1:3,4).

I. TO WHAT THEY WITNESS

1. They are witnesses to the fullness and freeness of the gospel.
2. They are witnesses to the efficiency of His grace; for they tell how He changed their own hearts.
3. They are witnesses to the fact that God fulfills His promises.
 - a. To pardon sins.
 - b. To sanctify wholly.
 - c. To keep.
4. They witness to the satisfaction and pleasure of His service. His yoke is easy and His burden is light.

II. THE CHARACTER OF THE WITNESSES

1. They are competent witnesses—they know whereof they speak.
2. They are harmonious witnesses they stand together on all the essentials of truth and life.
3. They are never-failing witnesses. They witness in life and in death.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

My Times Are in Thy Hands

When the ships of the British navy had more yards and masts than they have now, there was one difficult evolution which was the show piece of the navy. If I tried to describe it I should get tied up, but it meant men springing to the rigging like cats, and climbing swiftly to the foretop. Twice in two days the sailor who was captain of the foretop had missed his footing, fallen to the deck and been killed. Seamen are superstitious, and when the third captain of the foretop in that week was named they were sorry for him. He was sorry for himself. He was not a very good man, and sometimes he drank as he should not. He had sense enough to know that this made things more dangerous for him. His name was Billy Hicks. But when the time came he went through the evolution without a single mishap, and the crew breathed more easily when it was done and there was no accident.

A week later an officer of a sister ship was aboard. He said to the captain, "Have you a man called Hicks? I want to see him." When Hicks

came, the officer began to read a line or two out of a little notebook he carried. Billy Hicks went very red in his face. On a dark night that officer on his ship had seen lights flashing, and had asked his signal officer to take them down, if they were really signals. It was these signals he was reading out of his little book. "You're making fun of me, sir," said Billy Hicks. "No," said the officer, "but tell me about it."

Then Hicks said, "It was like this. I was made captain of the foretop when two had been killed, and I was in a blind funk. I asked the officer if I might go up to the tops and practice some signaling and he says to me 'Go ahead.' When I got my light going, I just said my prayers with it. And now you've got it. Except that I quit drink and low-down things, and stand on my own feet now, sir." And the officer said, "Good man!"

I will read you the signals the officer took down when he read the lights on a dark night.

GOD — THIS — IS — BILLY — HICKS — SIGNALING — I'VE — BIN — PROMOTED — CAP — OF — THE — FORE — TOP — GOD — IME — FRIGHTENED — GOD — I — AINT — MUCH — FEARED — OF — DEATH — BUT — YOUR — HOLINESS — WHEN — I — GO — UP — TOMORROW — GIVE — ME — NERVE — TO — PLAY — THE — MAN — AND — GOD — GIVE — ME — WHAT — I — USED — TO — FEEL — WHEN — I — KNELT — AT — MY — MOTHER'S — KNEE — AND — SAID — OUR — FATHER — GOOD — NIGHT — GOD — YOURS — TREWLY — BILLY — HICKS.

That was how and where the captain of the foretop got his nerve.—REV. THOS. YATES, in *Record of Church work*.

The Load of Sin

As an Indian evangelist was preaching, a flip-pant youth interrupted him.

"You tell about the burden of sin. I feel none, how heavy is it? Eighty pounds? Ten pounds?"

The preacher answered, "Tell me, if you laid four hundred pounds' weight on a corpse, would it feel the load?"

"No, because it's dead," replied the youth.

The preacher said, "That spirit too is dead which feels no load of sin."—*Indian Witness*.

Man's Worst, God's Best

Dan Crawford, who preached the gospel in the heart of Africa, told how one old chief of a terrible tribe laughed at his message, stating that it

was foolish to tell how a man shed his blood, and that the blood of God, to redeem mankind. Such a message seemed a greater superstition than much believed in Africa by the blacks. Crawford, however, continued to tell the story—its effect upon the world and in his own life. He won many to Christ, who with him came to know the power of faith in Christ.

One day, to the surprise of all, this unbelieving old chief cried out:

"Mr. Missionary, I see the truth! I know now the meaning of Calvary! I understand it all. I too believe."

When asked for an explanation he said, "Christ was God manifest in the flesh. He came to live as one of His own should live. He spoke only love, condemned sin, ministered to the sick and sinful, showed how God is always working to save, to heal, to make pure. When men rejected Him and heaped upon Him their hatred, their malice, they demonstrated how the human heart is so wicked that it could crucify its God, and did so when Calvary was enacted. But I see that when men did their worst, God did His best; and the act of shedding His blood was by His power made to accomplish atonement for all. I see, I know, I believe!"—DR. PHILIP H. CLIFFORD, in *Record of Christian Work*.

Preacher's Moods

There are several moods that a man may have in the ministry. Sometimes a preacher is in an *objective mood*. There are ministers who are always wishing for another place. They live in the wishing mood. There are other preachers who live in the *conditional mood*, where they say that if conditions were better they would do a greater work. Sometimes they live in the *indicative mood*. They begin to assert things. That is a *hopeful sign*.

The best mood for a preacher is the *imperative mood*.—PRESIDENT E. V. MULLINS.

John Milton's Prayer

Rummaging in an old Devonshire attic while home on furlough recently, an English officer came upon a Latin Bible dated 1581 and bearing on the title page the signature of John Milton. The famous poet had written on the blank leaf a prayer in these words:

"O Blessed Lord God, who hast commanded that we should not add to Thy Word nor yet take from it, grant I beseech thee, that I may neither think Thy certaine true Scriptures to be

doubtful, nor the uncertain to be Canonically, but possess me with awful and reverent thoughts . . . that I adoring the fullness thereof, may avoid all haste, supine, forced and uncharitable expositions, and fetch my little light and candle from that first Light, my Lord and Savior Jesus Christ: Amen."—*Record of Christian Work.*

The Message for This Age

We have traveled at large through this land, preached in most of our great cities, camps and conventions, have mingled freely with the masses and touched elbows with all classes, and declare we have no quarrel with our fellowmen. We love them all. We have long ago consecrated our unworthy life to ceaseless toil for their salvation, and we say to you, thoughtful reader, that the earnest preaching of holiness of heart and righteousness of life by Spirit-filled men is the only hope for our race! The ministry and church must be aroused to this important subject, and the people must be made to feel the necessity of the cleansing blood of Christ and the sanctifying and keeping power of the Holy Ghost. Mere theories of sanctification will not meet the needs of men. We must call the people *now* to the fountain where they can wash and be clean. The powerful preaching of holiness will stop and turn back the oncoming tide of worldliness and unbelief. Nothing else will.—DR. H. C. MORRISON.

Silver and Selfishness

One day a certain old rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand and led him to a window.

"Look out there," he said.

The rich man looked out into the street.

"What do you see?" asked the rabbi.

"I see men and women and little children," answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror. "What do you see now?"

"Now I see myself," the rich man replied.

Then the rabbi said, "Behold, in the window there is glass, and in the mirror there is glass! But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but see only yourself."—*Jewish Fable.*

Humility so Necessary

On Wednesday, March 11, 1812, there occurred a disaster in Serampore, India, which seemed to threaten at least a partial paralysis to the mission founded there by William Carey. On that day the printing establishment, so laboriously erected, and in which the Bible was being printed in the several dialects of India, was completely destroyed by fire. The loss in manuscripts, machinery, paper and type, seemed almost irreparable. Yet when the news reached England, like one man Britain arose and in two months time repaired the loss. Incidentally the disaster placed the whole mission project before the churches and Christian people of England as it had never been before. Instead of criticism, praises were heaped upon the undertaking; until in the first week of 1813, Andrew Fuller, Carey's wise home secretary, wrote:

"This fire has given your undertaking a celebrity which nothing else, it seems, could; a celebrity which makes me tremble. The public is now giving us its praises. Eight hundred guineas have been offered for Dr. Carey's likeness! If we inhale this incense, will not God withhold His blessing, and then where are we? Ought we not to tremble? Surely, all need more grace to go through good report than through evil. I have less jealousy of you than of ourselves; but we are all in danger.

"The promptitude with which you have been enabled to repair the loss of types, and to renew your printing of the Scriptures, is as extraordinary," says Dr. Stewart of Edinburgh, as if we had repaired your pecuniary loss in *one week*. The specimens of Tamil, Nagari, Oriya, and Panjabi that you sent me, printed from the recast types, I clipped in pieces, as Saul hewed his oxen, and sent in letters through England, Scotland and Ireland, calling them 'feathers of the phoenix.'

"I said I trembled lest we should be injured by men's applause, and should incur God's displeasure. But now another thing strikes me. When the people ascribed 'ten thousands' to David, it wrought envy in Saul, and proved a source of long and sore affliction. If some new trials were to follow, I should not be surprised; but, if we be kept humble and near to God, we have nothing to fear."

PRACTICAL

MAKING A MINISTER

PAUL S. HILL

A LITTLE while ago we wrote to the *PREACHER'S MAGAZINE* and mentioned some things that we thought the church should furnish for the community. There is such a demand on the church along this line that we are inclined to say some more about it.

Just now we are thinking that the church should provide the community with some people who are saved and sanctified wholly. We see no reason for existing as a church unless we get people converted from sin and the devil, and who can tell the influence of a godly group of men and women living in a community, and attending the church.

And when we say saved people as a product of the church's effort, and influence in the community, we are thinking of all the hopes and joys that saved people possess which the unsaved do not. The unconverted, at best, have only a poor notion of real joy, and their hopes of heaven, and eternal happiness are vague and misty. To have a happy, joyous, prayerful people living in their midst is a blessing indeed. The real Christian is an overcomer and has a certainty of faith and assurance that make any Christian a valued asset to any town. And the church should provide the community with just such a group of people. There is no other source of supply. The merchants cannot sell Christians over the counter. The manufacturing plants cannot produce them. They are a product of grace, and revealed religion of which the church is the custodian, and through the Spirit of God works in the town or city.

We recently attended a funeral at which at least seven ministers were present and took part. The occasion was the burial of a minister of a well established denomination. He had been a member of a secret order and had gone through many degrees. The officiating clergymen, except myself, were all of the same denomination, and we know that some of them, if not all, belonged to the same secret order. There were brief prayers, two poems, two beautiful hymns, and a history

of the ministerial life of the dead clergyman, and the benediction, but there was a noticeable lack of future glory or a hope of heaven. No one spoke of the glad meeting on the other side of the resurrection day. No forward look based on faith in the Word of God was apparent. It seemed that his work for the denomination, his position as a leader of men, his fine qualifications for a ministerial career were all the things that were given prominence. It seemed to us as we listened that a good, old-fashioned hope of heaven and immortality would have been more helpful to a mourning widow and daughter. However we do not wish to criticize the clergymen who conducted the service, but we do feel that the church should provide the community with the hopes and beliefs that make Christian warfare and suffering victorious. Not only should the community be provided with Christians, but also with the things that are prominent in the Christian faith in life and death.

There should be in the Church of the Nazarene a place for everybody who wants to work for the Lord. If any person, man or woman, young or old, feels any urge or leading to take any part in advancing the kingdom of God that person should be encouraged and some way get fitted into the machinery of the church.

And yet it seems that quite a few who profess to have some call from the Lord upon them are just about as near out of mesh with the rest of the workers as they can be and still be a part of the organization. They constitute a real problem and a responsibility to the church. At first glance it would appear that those who feel that they should enter into some sort of ministry, or take up some special work in the church, would be about the easiest to get settled in their personal experience and their special work in the church, but in reality they are a problem to themselves and to the church.

There is a great need for workers of all kinds: Sunday school teachers, class leaders, song leaders,

young people's workers, children's workers, local ministers, hospital workers, deaconesses, elders, evangelists, strong laymen who can lead a prayer-meeting, conduct a board meeting, help to sensibly direct church finances, put out tracts, take up the offerings, act on the pulpit supply committee, etc. And yet with all there is to do some of our good people are missing out just because they cannot get fitted into the work anywhere. It would seem that they could get busy almost anywhere or any time, but they do not get started, or if they do they soon stop and apply for another job.

There is no place in the whole machinery of the Church that an ordained elder should not be able to fill with the possible exception of musical work. He should be able to lead a class meeting, prayermeeting, or any other meeting. He should be able to speak interestingly and profitably in a hospital, or school. He should be something of an expert in many lines, and show good sense in many more. Any man who has gifts and graces that help qualify him as a minister in the church should be able to do all the lesser things and fill all the lesser positions. It is no small thing to be preacher of God's gospel to men. It is hardly a job for the novice.

Why is it that all who feel the urge to work in the vineyard of the Lord should immediately conclude that they are called to preach? We don't know, but evidently some who could fill other positions well are not satisfied to do so, but want to pass up all the other forms of work, and jump at once into the eldership. Sometimes we wonder just how much the desire to appear on the platform before a congregation has to do with the call to preach. It seems as though every truly called minister should welcome an opportunity to speak a message of salvation to lost men, even if it means that he stands on the platform, or behind the pulpit in order to speak his message, but the message should be his urge rather than the desire to appear on the platform, and show his skill before the audience.

With all the work there is to do, and with all the workers who want to work, we should get something done. If we can find a sensible way to direct men into the work for which they are fitted by nature and grace we shall do well.

It is not so easy as it seems. We are dealing with persons with convictions. They have visualized a future for themselves and dreamed great dreams. They have felt the tread of the conqueror coming home from the conquest with the

spoils of war. They are not easily turned back by any advice that can be given. They just rush on till they strike a wall or run out of steam. And then they are no good for any job at all. Some of the more fortunate see the light and adjust themselves to what they can do well, and where there is a demand for them.

On the other hand, there are some who should be ministers of the gospel who need to be urged into the work. Their talents are being wasted on small things that will never matter in the next world. To get them into the ministry, to help them overcome natural reluctance or timidity is as much our duty as anything else we can do.

Early in our ministry we went from home to attend school where we were told how to preach. One of the first things we met was the question, "Are you called to preach?" We felt that we were and answered accordingly. The next question was not so easy, "What makes you think you are called to preach?" "On what do you base your conclusion?" Now so far as we can see that was just as sensible a question as the first one. I had already been preaching and holding meetings for over a year, but that second question put me to thinking. In fact I'm thinking about it yet. I think about it for myself. I think about it for the great number of young men and women who during this year will come before the examining board and ask to be put into the ministry. And I also am thinking of the ones who should present themselves but who will not do so because they are too diffident, or are not clear in their call.

The field is big. The harvest is ripe. Let us work where we can, and let us encourage others to take the places that they can fill.

In a sermon that we recently heard there was suggested to us the thought of God's dealings with the few. It appears that the great deliverances which have been wrought in the earth, in which great masses of people have been helped into places of betterment and salvation, have centered around the few rather than the many. The cases are rare in which these great deliverances have come to great numbers of people without the direct aid of a few chosen men who have been the instruments of God in the matter.

We do not doubt but there have been times when these great and good deliverances have come to pass without the aid of men in particu-

lar, and even when the majority of men were opposed to what God wanted to do. God has used physical and natural forces rather than men. Floods, storms, famines, etc., have been used of God to change conditions among men. These have acted as a curb on greed and lawlessness, and been an incentive to prayer and religious thinking. But in the main we believe that small groups of men have been most frequently used of God to produce these necessary reformatations and revivals.

We are all working and waiting for mass movements, mass revivals, mass thinking, mass reformation, mass production of everything that makes the world a fit place to live in. Perhaps we should work for that end, and expect big things along that line, but we must not forget the little crowds of earnest Christians who go ahead without waiting for the mass to join them. History reveals more great accomplishments through the instrumentality of the few who are willing to step out by faith on the promises of God than it does of great movements of leaderless masses combining to procure necessary betterment of world conditions.

It appears that just now there is a great mass gathered to do something, they don't know just what. They thought they wanted beer, but it also seems that many have already changed their minds about it. They hardly know what they want. One need is leaders who know the cure for the world's ills. Anyone who can point the way out of the woods can do a lasting good to humanity. The political leaders are engaged in a puzzle that they have not been able to solve. The statesmen are looking for someone to tell them what to do. This world-wide condition of unrest and unbalance offers the best opportunity for godly leaders that has been presented in a hundred years. It is a great day for the chosen few who know the Lord. These small groups, these godly men and women who know how to pray and prevail, are the ones who as the light of the world must shine and show the way to the much needed revival of truth and righteousness.

Why wait for some great leader to come out of the fog and haze of these times and show us all what is the matter, and what we should do? Why not take the way that has been most frequently used of God in the past? Why not get the groups of people together everywhere we can and seek God with prayer and faith? Not very many holiness churches have great crowds. Better

have a small crowd with an ear open for a positive salvation that saves from all sin than a big church or theater full of people listening to modernism or some sex discussion that leads only deeper into the darkness because it leads the nations farther away from God.

This is a day of great opportunity for the few with God. Mass solution may be possible, but the probabilities are that it will be a small minority that will lead the way back to God and spiritual living. Let us be encouraged to do what we can with the ones that God has given us. The faithful pastor of a small church can do much. Even a small church membership that is deeply spiritual, and conscious of the presence of God in its religious services, can truly feel that it belongs to the few who are leading the nations of the earth in the right direction. Meet the few and take courage.

At the time of Absalom's rebellion, king David was expelled from Jerusalem, and slept one night away from his home under the stars of heaven. It had all the human appearances of permanent defeat for him and his followers. Absalom had the city of Jerusalem, and the greater part of David's army. Some of David's most faithful servants of the past had deserted him, and joined themselves to the rebellious son. It looked as though God had forgotten His promise to David, and that all the hope of David's heart was misplaced. Everything was going the wrong way so far as human eye could see.

But God was working. The tide that carried the plans of men away from the normal was being used by the Lord of hosts to more firmly establish David on his throne, and impress more deeply on Israel the certainty with which God would fulfill His promises. The retreat that seemed disastrous was in reality a forward move. More quickly than it began the war was over. The rebellious son had gotten himself hanged by his head, and his army, left without a leader, returned to David. They had learned their lesson, and in humility and with deep regrets for their foolishness their alliance to David was stronger than ever.

The outgoing tide is not always what it seems to be. Apparently it is defeated and running away, but in reality it is slowly gathering a strength to return. There is something forceful and encouraging in a returning tide. It may have run out a long way but the strength of its return

is tremendous. God's forces that bring in the returning tide are sure. His hand holds the moon and the sun with their strange powers over the ocean. As sure as the hand of God, so sure is the tide in its return.

It looked serious that day when David was carried out a little on the outgoing tide. His seeming-defeat took a strange hold on the promises of the Messiah. With David went the promise. What a strange twist of events it was that moved so great a matter away from its proper city, and its proper temple and throne! But David came back. The tide, in its strength, returned. Gbd's forces prevailed.

God always wins. The apparent defeats to His kingdom are marks of an outgoing tide. It may take some men with it. Ambitious leaders may get hanged by their beads. Those once faithful may become enemies to His cause. Alithophels of wisdom and learning may fail in their advice. Strange and trying things may take place, but God's forces are always at work to bring in the returning tide, and change the seeming defeats into more permanent victories.

It was a faithful band that endured this seeming defeat with David. No number of false brethren could turn them from what they knew was right. Their faith in God, and His program to be worked out through David, stood the test. We are sure they did not understand all that was happening. They did not know that another sunset would see the matter settled in their favor. They could not have seen ahead far enough to anticipate the quick and complete defeat of the rebels. They just stood true and did their best, and God did the rest.

Present day difficulties do not spell defeat for the Church and the cause of God in the earth. Now is the time to hold steady and pray hard. We think we do better when the excitement of progress is stirring us, but we fail to note that in times of sifting and stress God's forces unseen are powerfully at work. We should consider every time of hardness a time to shout louder and work harder. When the tide is running out let us build against the time of its return, for it is already gathering force, and as sure as God is sure the tide of God's purposes will return.

STIRRING THE INNER POOL

For about twenty-eight years I have been a preacher of some sort. How nice it would seem to me now if I could look back and see no fail-

ures or times of littleness and dryness of soul. But I am not so fortunate as that. I confess to some excellent minutes of religion, but have to face the facts on the other side. Small comfort to think that probably other ministers have had something about the same.

And I am not speaking wholly of the experience of religion, I also know that many books remain unread, and much useful information has been passed up. However, with it all there has been some progress of heart and mind. Some good things have stuck to me, and are with me still. And it is the things that I have acquired, either mentally or spiritually, that constitute the "inner pool" that has to be stirred up once in a while in order to keep me from stagnation, and to help me think a little farther along down the road on some paths that I have started to travel.

There is a prayer that recently I have been praying. I have asked God to stir up those things that I have learned, and felt; things that at some time or another have gripped me, and which have gone out of sight and recollection into the inner pool. I am not so much concerned about those items being presented to me again, so that I will feel them as I felt them once, or think them as I thought them out during the past, but I would like to have my present day thinking and feeling enriched and enlivened by the thoughts and feelings that lie within my inner pool.

For instance I have some old sermon outlines. Not so many as some men who have been preaching as long as I, not so many as I wish I had, but I have some. As sermon outlines go they are not much. I don't pride myself at all on them, nor do I think very many of them would stand up as models in a class on sermon preparation, but I can say that every one of them resulted from some thinking and some feeling on my part. They are not altogether borrowed axes. At one time they were the things that concerned me most. I stood in the pulpit to preach them as the best of my convictions and the deepest of my feelings on that particular subject. Looking at them now I wonder just what it was about those sermons that let people listen to them all the way through. I think it was the convictions, the freshness of my thinking (fresh to me) and my feelings on the matter. I put those sermons (I am not so sure they were sermons) in outline form and filed them away, and went to work on another one, while the feelings and emotions which had been mine during the preparation and delivery of the

first one subsided. Where are those things, those peculiar things, those happy, forceful, indescribable things, that accompanied me when I first preached those old sermons. They are in my inner pool. They are mine. They are part of me, my religion and religious experience.

I am still preaching new sermons, and making sermon outlines. I still feel them, enjoy them, think through them, pray over them, and every new one grips me, is bigger than I can express, and I try hard to help people with the thing that helps me. But that pool within has a fund of blessings and helps that I think should be called up to supplement the latest thing that comes to me. I like to stir up the pool. I don't mean dream about the past, I mean I want every blessing, and feeling, and conviction, and thought, and bit of faith, and correction of manner, and helpful criticism, and everything I have been through, that is in the pool within me, I want that to come up like dew or rain or thunder, or earthquake, and help me preach the latest thing that I have under my hat and in my heart, to preach next time. I want God to release in me the fountains, all of them; that supply my pool within, and water me in my preaching hour.

THE "LIVING COAL"

That "coal" that the angel took from off the altar, and with which he touched the mouth of the prophet Isaiah, was part of the "form" of the Hebrew worship. Every service in the temple saw the coals burning as the priest ministered before the Lord. It stood as part of the regular routine of the service of worship, and was a usual thing. But this morning the usual became the unusual. The touch of the angel gave it a new and more real meaning to the prophet. The whole service was transformed by a visitation from God. It was the same old doorposts that had been there for years, but this morning they moved. Same altar, same ritual, same priesthood, same service, same crowd of worshipers, same priests, but this morning all was so different. There was a visitation from God. Angels were present, the posts of the door shook, the smoke from the altar became the Shekinah glory, the air was filled with the voices of singing angels declaring the holiness of God, there was life everywhere. No part of the service was dead. There was a genuine seeker and finder. There was a "call to service" and a "commission," and a "response." It was a great service. It has gone down in history as one

of the great times of worship. Why? Because the usual order of things was blest with the presence of God, and it is the presence of God that puts life into any service, and brings things to pass.

What a blessed time it is when an old song catches fire! Or an old sermon, or a bit of truth. The old formal type of worship is wonderful in its scope of teaching. There is a world of good in the Apostles' Creed, and the hymns of the old slow meter are unusual in their grasp of thought and things sublime. But how dead they all seem when unblest with the presence of God. Yet how they bless the whole body of worshipers when they catch fire. We have heard these hymns sung listlessly, and in a dragged out dying way that would put men to sleep. We have heard the same song sung under the blessing of God with nearly the entire congregation on its feet with faces upturned and reflecting the light of deep spirituality. Just a question of the presence of the Lord.

What a mistake Isaiah would have made that morning if he had not allowed the angel to touch the coal. The angel had to touch the coal before the coal could touch Isaiah with cleansing power. Suppose he had been so formal, and so correct in his system of conducting the service that he would have held on to the service and kept it well in hand lest there be a slur on the church because of noise or fanaticism. He had sense enough to let God in, and the entire service of usual things became means of help to him, and doubtless to others.

God is able to bless any coal that is in the service to the help of any Isaiah that may be present. It may be a song that cheers a broken heart, or a text that instructs a misdirected soul, or a prayer that brings victory to some defeated pilgrim. Why not expect God to lay hold of the simple things that our services of worship afford? Let us sing as well as we can, and preach and pray as well as we can, let us keep away from the light and chaffy, the jokes and puns. Let us be as sound in doctrine and strong in faith as we can, but most of all let us have the presence of God in our coals of fire.

In the divine order of things there is a coal for every occasion. We read of an Episcopal bishop who had read many times the burial for the dead, and never till his own little girl lay in her casket, and a fellow clergyman read the service, did the full beauty and meaning of it come to his own heart to bless him. It was at

that service that the coal caught fire. It was a means of help.

Oh, those coals! Those things that are part of our usual services, those sermon outlines, those doctrinal truths, those Bible verses, those hymns, our testimonies, can they not burn with holy fire till they help someone? We believe they can, but only as we have the presence of God in our midst.

THE REVIVAL WE NEED

J. A. KRING

IN our first article we discussed three characteristics of the revival that we need, namely, a revival of preaching the rugged gospel, reading and studying the Word of God, and holy living.

4. We need a revival of intercession and prevailing prayer. Weigle in his "Prevailing Prayer, or the Secret of Soul Saving," defines intercession as follows: "To intercede is to come between two parties and secure, by personal influence or entreaty, a favor for one of them; or if they are at variance, to effect, or try to effect, a reconciliation. This is the meaning when applied to Christ's intercession for us; also that of the Holy Spirit and man for man."

A careful and prayerful study of the Scriptures will reveal the following: there is a place in the Church of Jesus Christ called the room of intercession; this place is made use of by none, except God's own dear people; the blessed Holy Spirit is the Agent who conducts the intercessor into this holy place and teaches him, not only how to pray, but what to pray for (Rom. 8:26); the hope of the world lies in believing prayer and the preaching of a full gospel; God is looking for intercessors (Ezek. 22:30), but because He finds so few who are willing to give themselves to this most holy of all Christian activities He is amazed and wonders; and because there were so few who stood in the gap, filled up the hedge and turned away His wrath under the Old Dispensation (Ezek. 22:30); and there are so few in this age who will take this matter to heart, He poured out His wrath and indignation and destroyed the people in ancient days (Ezek. 22:31); and occasionally pours forth His frightful judgments and destroys the wicked, the lawless and disobedient in these days.

Quoting again from Weigle: "The divinely begotten cry of the praying soul and the intercessional prayer of the Spirit so interpenetrate and blend, that the two prayers are but one prayer,

yet the one prayer equally, the prayer of the Spirit and the praying soul. The literal meaning is, "He helpeth together with us." It expresses the action of one who helps another to do what he is unable to do without help. It does not supersede our personal effort, but helps it out, supplying its deficiency. The Spirit maketh intercession for us, not as our Lord Jesus does in heaven while pleading with the Father in our behalf, but by inspiring, shaping, qualifying and directing our petitions to God. His prayer is an inner prayer within our prayer; a divine voice within our voice. His intercession is the soul, of which our prayer is the body. So that God the Father who knows the mind of the Spirit, when He leads us to express ourselves in desires, words, groanings, sighs, or tears, reads in each the language of His own Spirit, which is in harmony with his own will."

Further, men who have accomplished the greatest things for God, souls and the Church, have been men of mighty prayer. Moses was such a man. He prevailed with God in prayer, turned away His wrath and a nation was saved (Ex. 32:7-14; Psal. 106:23). Joshua and Caleb were men of prayer and faith (Num. 14:5-9, 24). David, the poet king and sweet singer of Israel, prayed and gave thanks to God seven times a day (Psal. 119:164). Daniel, the Medo-Persian prime minister and prophetic seer, prayed three times a day (Dan. 6:10). Jesus set us the example by praying whole nights. The disciples prayed in "an upper room" with "one accord" for ten days before the ushering in of the Holy Spirit dispensation (Acts 1:13, 14). Paul the apostle prayed "night and day" (1 Thess. 3:10). Bishop Andrews prayed five hours a day on his knees. Charles Simeon prayed from four till eight in the morning. Wesley prayed two hours daily. John Fletcher, of whom John Wesley said that he was the holiest man he had ever met or expected to meet this side of heaven, in rising from his knees, would say, "Do I meet you praying?" Archbishop Lighton seemed to be in perpetual meditation. Bishop Kern began every morning before three o'clock. Asbury would rise at four o'clock and spend two hours in prayer. Samuel Rutherford rose at three o'clock and Joseph Allen at four. John Welsh would spend from eight to ten hours a day. His wife would find him on the ground weeping, and when she would complain, he would say, "O woman I have the souls of three thousand to answer for, and I know not how it is

with them." Payson wore hardwood boards into grooves where he knelt to pray. Marquis De Renty prayed for three hours, and when his servant called him he thought he had spent but half an hour. William Bramwell would spend as much as four hours at a time in prayer. Brainerd, that mighty man of God who went as a missionary to the North American Indians on the Susquehanna River, prayed by the hour and at times wrestled with God in prayer till his whole body was as wet as if he had been dipped in water. Sir Henry Havelock spent his first two hours in prayer. If the encampment was struck at six, then he would rise at four o'clock. Earl Carius would spend one and a half hours in prayer, before conducting worship. Nor did these men pray in vain, for the remarkable answers to prayer that they received is ample proof that it pays to wait on the Lord and for the Lord.

There are hundreds, yea, thousands of remarkable answers to prayer, that have been recorded by God's people and handed down to us, and the following is certainly one of them. Rev. Charles Blanchard in his book, "Getting Things from God," gives the following incident: "I was a few weeks ago in the Eighth Avenue Mission in New York. On the platform by me sat a gentleman to whom I was introduced, but whom I had never before seen. When the meeting had progressed for an hour or so, Miss Ray, the superintendent, called upon him for a testimony. He said, 'Friends, about two and a half or three years ago I was in the hospital in Philadelphia. I was an engineer on the Pennsylvania Lines, and though I had a praying wife, I had all my life been a sinful man. At this time I was very ill. I became greatly wasted. I weighed less than one hundred pounds. Finally the doctor who was attending me said to my wife that I was dead; but she said, "No, he is not dead. He cannot be dead. I have prayed for him for twenty-seven years and God has promised me that he should be saved. Do you think that God would let him die now after I have prayed for twenty-seven years, and God has promised, and he is not saved?"' "Well," the doctor replied, "I do not know about that, but I know that he is dead," and the screen was drawn around the cot, which in the hospital separates between the living and the dead.

"To satisfy my wife, other physicians were brought, one after another, until seven were about the cot, and each one of them as he came up and

made the examination confirmed the testimony of all who had preceded. The seven doctors said that I was dead. Meanwhile my wife was kneeling by the side of my cot, insisting that I was not dead—that if I was dead God would bring me back; for He had promised her that I should be saved and I was not yet saved. By and by her knees began to pain her, kneeling on the hard hospital floor. She asked the nurse for a pillow and the nurse brought her a pillow upon which she knelt. One hour, two hours, three hours passed. The screen still stood by the cot. I was lying there still, apparently dead. Four hours, five hours, six hours, seven hours, thirteen hours passed, and all this while my wife was kneeling by the cot-side, and when the people remonstrated and wished her to go away she said, "No, he has to be saved. God will bring him back if he is dead. He is not dead, He cannot die until he is saved."

"At the end of thirteen hours I opened my eyes, and she said, "What do you wish my dear?" and I said, "I wish to go home," and she said, "You shall go home." But when she proposed it, the doctors raised their hands in horror. They said, "Why, it will kill him. It will be suicide." She said, "You have had your turn. You said he was dead already. I am going to take him home."

"I weigh now 246 pounds. I still run a fast train on the Pennsylvania Lines. I have been out to Minneapolis on a little vacation, telling men what Jesus can do, and I am glad to tell you what Jesus can do."

Let skeptics and modernists sneer and laugh, yet the Bible, observation and experience all agree that God still lives and answers prayer. "God forbid that I should sin against the Lord, in ceasing to pray for you" (1 Samuel 12:33). O my dear brethren in the ministry, let us awake, shake ourselves and our congregations from the dust of indifference, and rise and grapple in with Jehovah, asking Him to make us wrestling Jacobs and prevailing Israels.

5. We need a revival of sacrificial giving. This revival of sacrificial giving, so much needed in these closing days of the "times of the Gentiles," is clearly and forcibly illustrated and outlined in the liberality of the Macedonian churches, as set forth and recorded in 2 Cor. 8:1-5. Three things are clearly stated.

1. "They gave their own selves to the Lord" (v. 5). Unreservedly they gave the Lord all their

intellectual, emotional, volitional, esthetic, social, moral and physical energies to be used in His delightful service and for His glory. *They counted not their lives dear to themselves, but laid themselves upon the divine altar, both for service and sacrifice. They found the divinely appointed pathway and moved along it according to the divine schedule. Their motives were actuated by divine love, they worked according to divine wisdom and in harmony with the divine will. They possessed a personal love and loyalty to Jesus, that made them heroic, soldierly, saintly, and pious. They were undying in their devotion, faithful in their service and sacrificial in their giving. They loved God and His cause and a lost world more than they loved money and earthly possessions and proved their love by their works. They belonged to God only and possessed a passion for the lost and a Christ concern for the perishing. In fine, they possessed vital Christianity, which is not imitation but incarnation: "Christ in you the hope of glory" (Col. 1:27); not reformation but transformation (Rom. 8:29).*

2. They gave themselves to the Church. After giving "their own selves to the Lord," they gave "unto us by the will of God," (v. 5), that is, to the Church. We surely need a revival of giving ourselves to the Church of Jesus Christ, as well as giving ourselves to the Lord. The Church of His dear Son is His institution, and while we Nazarenes do not claim to be it (the Church to the exclusion of any other of God's dear, blood-washed people), we do affirm that we are in it and a part of it; and that God has allotted a part of His great harvest field to us and in the name of Jesus and by the help of the Holy Spirit and for the glory of God, we purpose to be true to Him and the Church, and all her institutions, her God-ordained leaders, her program of home and foreign missionary work, her publications, her schools, etc. With an army of more than one hundred thousand we purpose, if Jesus carries, to move on to still greater victories and to do exploits for the King. United in doctrine, interpenetrated in spirit, settled with God-given convictions, and possessing some vision of the condition, need and danger of a hell-bound world, we are determined to pray on and labor on for the revival of which we are writing and do all the good we can to the bodies and souls of men.

3. They gave liberally out of "their deep poverty," even praying the apostles and entreating

them that they "would receive the gifts" (vs. 2, 3, 4). By reference to 1 Cor. 16:1, 2, we learn that they had a clear understanding of Christian stewardship relative to money, of which note the following: *it is a certain proportionate amount according to one's prosperity*, and other Scriptures make it clear that one-tenth is the minimum; *it was to be laid aside every week and to be brought into one storehouse, not many. Such a system should meet the weekly needs, because it is scriptural, proportionate, regular, practical and effective.*

6 and last. We need a revival of personal evangelism. In the first chapter of St. John we have the call of five disciples. John the Baptist wins the first two by pointing them to the "Lamb of God who taketh away the sin of the world." One of these two, "was Andrew, Simon Peter's brother." Andrew leads Simon to Jesus. The next day Jesus "findeth Philip and saith unto him follow me" and the fourth one was won. Philip in turn finds Nathanael and says to him, "Come and see," and the fifth is added to the company of Christ's followers. In the fourth chapter of John we have the account of how Christ wins the woman of Samaria and she in turn spreads the glorious news and a revival breaks out and many of the Samaritans believe. In the early Church as recorded in the Acts of the Apostles the work of personal evangelism is made quite prominent, for they not only "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," but they went "from house to house," and it is added, "praising God; and having favour with all the people. And the Lord added to the church daily such as should be saved," or as another rendering has it "those that were being saved."

If the brethren will pardon personal reference I may say that within the past eighteen months I have spoken to more than a hundred souls a month on the subject of their personal salvation. To be exact the number dealt with personally in eighteen months and four days is 1967. My plan is to speak to at least one every day. In all my evangelistic meetings (I am now in the field of evangelism) my custom is to work the business section of the town or city where we are holding the meeting. And the work is bearing some fruit, for I have reason to believe that some of those dealt with during the time mentioned above have found the Savior. To Him be all the glory.

I cannot do better in closing than to add the

following from *The Young People's Journal* of the Church of the Nazarene, January, 1933. "Many of God's greatest soul winners were won through personal evangelism. Whitefield was won by leading the singing for a group of women. Moody was brought to Jesus by a drummer. Moody and Sankey touched the heart of Gypsy Smith through personal contact in a gypsy camp. Billy Sunday was won by some personal workers while they were holding a street service in Chicago. And so the story runs."

A FAITHFUL PASTOR AND HIS MINISTRY TO THE CHILDREN

CHESTER E. TULGA

ALFRED COOKMAN, famous in early Methodist annals, was born January 4, 1828, the son of George and Mary Cookman. He was born in a parsonage, the child of devout Christian parents, and the son of one of the leading ministers of the day, a boy in whose body flowed the blood of two fine Christian families and into whose personality flowed the fine intellectual and spiritual instincts of a saintly father and a godly mother.

He grew up in a minister's home surrounded by the finest intellectual and spiritual influences, learning at his consecrated mother's knee many of the lessons that were to prove so valuable in later life. His mother says of these early days, "The tone of his mind had always a religious tendency, and before he was four years of age he imitated all the services of the church. He would sometimes collect a crowd of colored children around him, and in his childish way preach to them about the necessity of being good, and then they would go to heaven and live with Jesus; but if they were bad boys and girls they would go to hell, and be burned in a great hot fire. He would go through the services of the sanctuary with gravity and reverence as if he were ordained."

Mrs. Cookman had one desire for her boy, and she sedulously watched every hint in his childhood which pointed in the direction of its fulfillment. She hailed every such indication as a precursor of his future, since it had been impressed upon her mind from his birth that was in her heart to do for the Lord. But she was a wise mother, looking for results, however good and desirable, to follow only upon the use of proper means. She did not expect devout wishes and devout prayers to mold the character of Al-

fred without corresponding effort to rear him aright. Consequently he was raised carefully as is becoming to a Christian home and parents.

While a boy of seven years Alfred hung upon the eloquent lips of his preacher-father, for his conscience was growing with his other faculties, and now began to assert itself. Referring to his early experience, he has himself recorded, "I shall never cease to be grateful for the instruction and example of a faithful father and an affectionate mother. At this moment I cannot call up a period of my life, even in my earliest childhood, when I had not the fear of God before my eyes. When about seven years of age, I persuaded my parents to let me attend a Watch Night service. It was held in Old Exeter Street Church, in the city of Baltimore. My father preached on the second coming of Christ. Thinking that perhaps the end of the world was just at hand, I realized for the first time my unpreparedness for the trying scenes of the judgment, and trembled in the prospect. I date my awakening from that time."

The family moved to Carlisle when Alfred was about ten years of age. The deep religious seriousness which he had felt in Baltimore had not any time wholly subsided, and now, under the power of the Holy Spirit, was vividly renewed. "There I became," he has recorded, "the subject of powerful conviction. Often I have risen from my meal and sought some lonely place where I might weep on account of sin. Frequently I have lain awake on my bed, fearing to sleep, lest I might wake up amid the darkness and horrors of an eternal hell. Sin became a burden too intolerable to be borne." This is strong language for a youth of ten years but to him sin was real, hell was real. Such was the revelation made by the Holy Spirit to his consciousness.

He has left an account of his conversion as follows: "During the month of February, 1838, while a protracted meeting was in progress in Carlisle, I concluded, 'Now is' the accepted time, now is the day of salvation.' One night, when a social meeting was held at the house of a friend, I struggled with my feelings, and, although it was a fearful cross, I urged my way to a bench which was specially appropriated for penitents. My heart convulsed with penitential sorrow, tears streaming down my cheeks, I said, 'Jesus, Jesus, I give myself away; 'tis all that I can do.' For some hours I sought, without, however, realizing the desire of my heart. The next evening I re-

newed the effort. The evening after that the service was held in the church; the altar was crowded with seeking souls, principally students of Dickinson College; there seemed to be no place for me, an agonized child. I remember I found my way into one corner of the church. Kneeling all alone, I said, 'Precious Savior, Thou art saving others, O, wilt Thou not save me?' As I wept and prayed and struggled, a kind hand was laid on my head. I opened my eyes and found it was a Mr. James Hamilton, a prominent member and an elder in the Presbyterian church in Carlisle. He had observed my interest, and obeying the promptings of a kind, sympathizing Christian heart, he came to encourage and help me. I remember how sweetly he unfolded the nature of faith and the plan of salvation. I said, 'I will believe, I do believe; I now believe that Jesus is my Savior; that He saves me—yes, even now,' and immediately:

"The opening heavens did round me shine
With beams of sacred bliss;
And Jesus showed His mercy mine,
And whispered I am His."

"I love to think of it now; it fills my heart unutterably full of gratitude, love, and joy. 'Happy day; oh, happy day, when Jesus washed my sins away!'" In the autumn of 1838 he united with the church. His father had thought it best to keep him on "probation" until he gave satisfactory proofs of a stable piety. He continued to live a Christian life until in young manhood he entered the ministry and the name of Cookman, made famous by his sainted father, continued to stand for deep piety and gospel preaching.

Alfred Cookman in time came to be one of the leading Methodist preachers of his day, serving large churches and having a spiritual ministry wherever he was sent. But never did he neglect the children of his flock and his ministry was characterized by a faithful shepherding of the lambs. At the close of his ministry in Pittsburgh in 1857, Dr. Wright, a member of the official board, said among other things: "One of the elements of his great success in Pittsburgh was his love and devotion to the Sabbath school interests of the church. He organized a large school, and never did he seem more in his element than when working among the children; and never was there a body of children who seemed to be happier and gave more attention than when he was talking to them—either in examining them in their cate-

chism, illustrating their scriptural lesson, or in telling some story that pointed a moral which was always fixed in their minds by some appropriate illustration. Many of the children of the school came early under the influence of religion, gave their names to the church, and Brother Alfred lived long enough to see several of the boys thus brought to Christ preachers, two of whom are now in the Baltimore Conference.

His biographer, writing of his ministry in the Spring Garden Church, says, "Among the features of the church was its large and well-conducted Sunday-school. No minister ever more highly appreciated the Sunday school as an arm of pastoral success than Mr. Cookman. He was in the truest sense in all places a part of his school, regarding himself as responsible for a close contact with it and a most intimate knowledge of its workings. He felt that the same heart must send its pulsations through the whole congregation, composed alike of adults and children. His habit was to know and to be known to teachers and scholars, to meet them on the most familiar terms, and so to inspire them with affection as to be able to utilize them as instruments and as materials for the incessant supply of workers in the church and additions to its members.

"The secret of his great power with children was his love for them. This the children could always see and feel, and hence he invariably enlisted their sympathies. He was one of the most successful talkers to youth America has known. His tact in awakening and keeping attention, by presenting truth under the drapery of description, or in the form of illustration, or by some apt question, or by the flash of gentle humor, or by a tone of solemn appeal, was really consummate. Who ever knew an audience of children to tire under him. Who has not seen congregations of them, wearied by some prosy homilist who had preceded him, suddenly electrified as he rose before them, and his look of familiar sweetness and voice of melody caught eye and ear! He was never happier than when before the upturned faces of 'his little brothers and sisters,' as he loved to call them; or when, surrounded by a throng of them, they plucked familiarly at his coat to catch his notice, or when, seated at the fireside of his own or some other Christian home, the boys and girls drew about him to listen to his simple stories.

"It is said of the celebrated John Charlier Gerson, who was chancellor of the University of Paris, and the theological leader of the reforma-

tory councils of Pisa (1409) and Constance (1415), that, after taking a prominent part in all the great questions of his age, he retired to the convent at Lyons, and found his chief delight in the instruction of children.

"Alfred Cookman was never greater than when in his humility he stooped to be the companion and friend of Christ's little ones. Talking one day with a lad of one of his charges, he said, 'Willie, do you pray?' 'Yes, Mr. Cookman,' was the reply. 'When you pray, what do you pray for?' 'You know we must have an object when we pray.' 'Why, sir, I have a very bad temper, and I pray to God to help me overcome it.' 'And does He help you?' 'Yes, sir, I think He does.' Such was the affection, the directness, with which he approached the children and youth of his parishes."

In a practical talk he gave to an assembly he gave some of his views on the relation of the pastor and the Sunday school: "A pastor ought to spend a part of every Sabbath in the midst of the school; be intimately interested and identified with it. He should, if possible, know the name, secure the confidence, and engage the affections of every child in his charge. The pastor should also recognize his scholars in the street and at their homes, as well as in the schoolroom.

"The pastor should preach steadily or regularly to the children of his church, members of his Sabbath school, speaking after much preparation a word of loving counsel, warning or encouragement. 'After due preparation,' mark, for there can hardly be a greater mistake than to suppose that this exercise requires little or no preparation. Dr. Newton, that prince of children's preachers, told me that he devoted as much time and labor to his children's sermons as to those which he prepared for the great congregation. The reason why it has come to be a received truth that so few are adapted to talk to children, is because so few take the time and thought necessary to prepare themselves for the work. Then, after thorough preparation, they must put themselves in sympathy with their youthful hearers, and should aim rather to talk to them than address them.

"As a third suggestion, a pastor would find it helpful to him and his school to have a week-day meeting of a children's class, over which he could have supervision in the matter of Christian duty and walk. In most of my charges, I hold

such a class on Saturday afternoon at three o'clock. Punctuality is insisted upon, the roll called, and absentees marked. After singing and prayer, and singing again, the pastor asks a few questions bearing on practical religion, as, whether they have remembered to read their Bibles daily, and pray to God morning and night since they last met, the answers being given by raising the hand. In such an exercise the speaker has been impressed with the fact that so few of his scholars were accustomed to pray twice a day. They are then encouraged to stand up in their place and recite a passage of Scripture on a topic announced the week before, or one having the name of Jesus in it, or one beginning with A, B, C, D, etc., going regularly through the alphabet. An opportunity is then given to the pastor to reply personally to the scholars, giving a short word to each on the text they have recited perhaps, and then general remarks to the class for fifteen or twenty minutes, with the aid of the black-board, concluded with singing. Each child receives personal and spiritual attention at these services.

"For a pastor to neglect the command, 'Feed my lambs,' and thus to turn aside from a field 'white to the harvest,' is to indicate a strange unfitness for the very work to which he ought to believe himself divinely called beyond any question."

At Brandywine Summit, in a campmeeting marked by spiritual power, he was found, too, among the children, lifting, by his tender, Christ-like spirit, the children to God. A report of the meeting included the following: "The children's meetings, held during the progress of the camp, and under the management of Rev. Messrs. Cookman, Clymer, Gracey and Pancoast, were of more than usual interest. They were not mere occasions of amusement in story-telling and pleasure in singing, but the most searching appeals were made to the children, and prayermeeting followed, when scores presented themselves at the altar for prayers, and many were converted. Nothing during the meeting was more impressive than to see these little ones of the household arise and tell of the love of Jesus as they felt it in their hearts. In these meetings little boys and girls from ten to fourteen years of age led in earnest prayer. While a sacred stillness prevailed in the immense tent in which the services were held, the voice of a boy or girl arose in sweetest tones to the throne of heavenly mercy, aged veterans

kneelt before God with faces bathed in tears, and vast crowds looked on, while a little child should lead them. On the last day the brethren above mentioned stood in the midst of this exceedingly large and interesting group of children, and, while many tears were shed, shook hands with each, and invoked on each the divine blessing. Mothers came leading their little ones forward to be prayed for by Christian pastors."

Speaking to a Sunday School Convention, the following report was published: "The Rev. Alfred Cookman arose, and expressed his confidence in the conversion of children, declaring that he did not believe the way to heaven lay through the territory of sin, but that children at an early age might be brought to a saving knowledge of redeeming love; citing as an illustration the case of a boy who was converted at the age of ten, who was a pupil in the Sabbath school, became a teacher, a librarian, an exhorter, afterward a minister of the gospel, and who then stood before them, to speak his faith in the power of regenerating grace in the hearts of the young."

"Mr. Cookman of course referred to his own history; and those who are familiar with his love for children, and his rare power to interest them; can but feel grateful that he was so early called of God, since perhaps to this may be attributed that sympathy which he entertains for them; a sympathy which has encouraged many youthful hearts to beat with holy aspirations for the favor of that Savior who said, 'Suffer little children to come unto me.'"

On November 13, 1871, Alfred Cookman died triumphantly in the faith, preceding in death the thousand of trophies of grace he had won and leaving behind a host of children who had been led in the paths of godliness by his great heart preaching the simplicities of the gospel to them.

Human nature is said by many to be good; if so, where have social evils come from? For human nature is the only moral nature in that corrupting thing called "society." Every example set before the child of today is the fruit of human nature. It has been planted on every possible field—among the snows that never melt; in temperate regions, and under the line; in crowded cities in lonely forests; in ancient seats of civilization, in new colonies; and in all these fields it has, without once failing, brought forth a crop of sins and troubles.—WILLIAM ARTHUR.

"GIVE ATTENTION TO READING"

P. H. LUNN

THE scholarly apostle Paul wrote to Timothy, "Give attention to reading" (1 Tim. 4:13). At another time Paul wrote to his son in the gospel, "Bring the books with thee" (2 Tim. 4:13).

Even an apostle must read. From his very birth Paul was set apart to be an apostle, yet he must read. He had been preaching for thirty years and yet he wants books. He had seen the Lord and had been lifted up into the seventh heaven and heard things unlawful to utter but in spite of that he needs to read and study. He was a man of wide experience and thorough scholarship but he sends for his books in order that he might continue his studies. He wrote the major part of the New Testament but his mind needed the stimulation and his soul the glow that books and reading give.

Consider the difficulties that stood in the way of reading in Paul's day—books in the form of scrolls as they were then published, were bulky and cumbersome, not only to carry about, but to handle when reading; also they were expensive due to the manner in which they were manufactured—each one being written by hand, a tedious and painstaking task.

It must be true that the ease with which we get some things prevents us from appreciating them. Just recently I came across an article from the Kansas City paper written by a man who had several children, all of whom had received college education. He said that were he a millionaire, no son or daughter of his would be sent to college with all expenses paid. His children had worked for their education and he considered them better equipped because of it. An extreme case, but the thought underlying this father's attitude has some merit.

Never have books been so easy to secure. While some books remain unreasonably high in price, one may now, since the advent of the Dollar Reprint Edition, obtain books on almost any subject at \$1.00 a copy. Almost every small town and hamlet has its public library where books may be borrowed free of charge.

WHY WE SHOULD READ

Read to warm the soul, to stir the brain, to exercise the emotions, to convince the will. Read to understand life; to know the past, appreciate the present and sense the future. Read to keep

your mind from atrophying. It will waste and wither away unless you nourish and exercise it.

Read to acquaint yourself with the great minds of your own day and of days gone by.

Reading gives one an analytical mind, a broad horizon, a sympathetic interest in humanity. It makes life a rich and interesting experience.

Dr. Stidger exhorts us to "Bulge back the horizons of the world with books."

A preacher, Sunday school teacher—in fact any Christian worker—should have a rich, full and interesting experience of life. This can be had through friendly contact with fellow human beings and through reading worthwhile books.

"A man is himself plus the books he reads," says S. Parkes Cadman.

SUPPOSE ONE HAS NO LOVE OR INCLINATION FOR READING

Fortunate the person who starts out with an inclination to read; whose mind is bent in that direction.

But one should be master of his inclinations.

Most good habits are results of self-discipline.

John Wesley wrote to a certain preacher, severely rebuking him for his failure to read, as a result of which, his sermons were tedious and lacking in breadth. John Wesley also wrote to an assistant regarding another young preacher. The assistant was instructed to deal with this young preacher and demand that he cultivate the habit of reading. If he could not succeed in doing so he should be told to go back to his trade.

The inclination to read, to study, to think, be it a natural or a developed one, is itself the mark of discipline. The person, no matter what his work, who has that inclination, is moving forward and upward. He is growing in personality and power.

A young preacher in the Northwest whom I know quite well, remarked in my presence, "I do not enjoy reading; it seems that I cannot concentrate on a book or article for any length of time. Even when I was a boy I cared little for books and did scarcely any reading." That young man, I venture to say, will never be in great demand as a preacher.

Some folks may be like the Negro mammy who said she didn't care much for books but she couldn't read and maybe that had something to do with it.

READING SHOULD HAVE DEFINITE GOALS

Reading should be directed into profitable channels. Reading should be linked up with action.

Lord Kelvin bought a book on heat by a French scientist, Fournier, and it changed his whole life and led to many of his great discoveries. Faraday bought a book on chemistry and became the founder of the present Electrical Age.

Westinghouse bought an English magazine and found an article on compressed air that gave him the idea of his airbrake which is now used on all the railways of the world. Henry Ford bought a magazine and saw an article on "Horseless Carriages" that started him on his way to become the most successful of all manufacturers.

WHAT SHALL WE READ?

We sometimes hear the expression, "I am a man of one book—the Bible." That position will not stand the test of sound reasoning—nor is it scriptural.

John Wesley was an omnivorous reader. I am afraid that some pious people would be shocked at the scope he allowed himself. No doubt the versatility of his preaching resulted largely from his almost indiscriminate reading of everything that came into his hands.

Many good people will read only that with which they agree. However, reading that with which you disagree stimulates thinking and fortifies you in your defense of the truth.

EXCUSES FOR NOT READING

This age is not conducive to habits of systematic reading, either for a minister or layman. Radio, automobiles, newspapers all tend to take up time that should be spent in more intellectual pursuits.

This is a day of feverish activity, of hustle and bustle, of hurry and scurry—all, quite often, for no purpose whatever. If a pastor were to suggest to his people that they spend more time in reading the Bible, good books, the church paper, he would arouse cries of protest: "We have no time; we're too busy." Pastors themselves give this excuse for not spending more time with books. One District Superintendent quite recently admitted either as a confession or as a boast, that he had been so busy during the past year that he had not read one book through.

With pastors especially, the difficulty is not so much a lack of time as a lack of organization and lack of putting first things first.

There are not any of us who cannot find time to read books. The boy David Livingstone found time to read. You remember that he went to work before he was nine years old in a cotton factory at Glasgow. He would begin work before

six o'clock in the morning and did not get home until six at night. He went to school from eight to ten at night, and then from ten to twelve he would read and study. Then they would have to force him to go to bed. The only other chance he had to read was at his work in the cotton factory. He put a book at a certain place which he had to pass every time he followed his machine to and fro. Each time it took him a few seconds to pass that point and every time he passed it he used his seconds to catch a word or two; then on and back until he got to the place again and could snatch a few words more. That is the way he began his education. After a while he had a chance to go off to school and then he studied medicine. But he made his beginning just by snatching those few seconds at a time as he worked away at the loom in the cotton factory.

John Wesley improved every spare moment in reading. His saddle bags were stuffed with books and he would ride horseback from appointment to appointment with a book in his hand—a practice that was doubtless hard on his eyes but good for his mind.

Theodore Roosevelt is said to have read a book every day. If he could not finish it during spare moments between his appointments he would complete it in bed before going off to sleep. And incidentally the person who hasn't acquired the habit of reading in bed is missing a delightful method of relaxation. Certain books seem to have been written expressly for the person who indulges in this pleasurable habit.

To those who excuse themselves as being too busy to read I would recommend Arnold Bennett's "How to Live on 24 Hours a Day" to learn how much time he really has, and that it is pretty much within his own power to order his use of it. He simply has to choose between certain things and utilize his time in accord with the relative importance of the matters claiming his attention. It really comes to this: We don't read because we haven't found a sufficiently adequate and compelling reason for reading.

Think not thou canst sigh a sigh,
And thy Maker is not nigh;
Think not thou canst weep a tear,
And thy Maker is not near.

—WILLIAM BLAKE.

WHAT CONTRIBUTION DOES READING MAKE TO THE SPIRITUAL LIFE OF A CHRISTIAN?

This question can be applied to ministers and laymen. A preacher must have his devotional life nourished and stimulated. Dr. Jowett's books are excellent for this. I think every preacher should read one of Jowett's books every month.

Do we need such stimulation of devotional life for the laity of our church? There are an amazing number of people in our church who do not comprehend the great truths of Christian doctrine and experience. There is a tragic lack in the devotional life of our people. How can we accomplish this stimulation to more reading? In the matter of private devotion, Bible study and the reading of good books, people need guidance and goading.

HOW CAN WE INDUCE OUR PEOPLE TO READ MORE?

Frankly, I would not have the temerity to attempt to tell a group of pastors how their people may be induced to form habits of reading. I will, however, venture a few suggestions.

1. By continual suggestion and allusion from the pulpit, here a little and there a little—get into their consciousness the fact that proper reading develops culture, independent thinking, self-assurance and deeper devotion.

2. Supplement these suggestions by frequent reference to good books. Quote sentences and paragraphs from books and periodicals.

3. Form reading circles, the books for which may be contributed by members of the circle or purchased by an appointed committee. Many of our churches have Sunday school or N. Y. P. S. libraries, but these seldom constitute a serious factor in the reading of the group for which they are intended. The vital thing is to get some plan in operation which will keep such books in circulation.

4. It seems to me that a pastor in his personal contacts, especially with his young people, should suggest and urge the reading of good books, not in a general way, but specifically naming the particular book or books that would be helpful.

5. A number of our pastors have used a Wednesday night book review with good results. Instead of the accustomed devotional message, a brief summary of some good book has been given. Twenty to thirty minutes, usually, is sufficient for such a review or book message. At the close of

the meeting copies of the book reviewed may be placed on sale. In this way interest has been stirred and desire aroused and many have bought books who otherwise would not have done so. I believe such a "Book Night" once a month or every six weeks, is one of the most effective methods of bringing good books to the attention of our people and stimulating in them a desire for more and better reading.

HOW TO READ

It is almost with apologies that I suggest a few simple rules for reading with less effort and great rapidity. Perhaps some thought in these suggestions will help our pastors in realizing greater results from the limited time they have at their disposal for reading. Also, it might not be amiss to pass on some of these suggestions to your membership. The young people, especially, may benefit from one or more of them.

1. Learn to utilize small snatches of time. Carry books with you. Turn otherwise waste moments into profit.

2. When you do have time at your disposal try to get into a good physical environment for reading—comfortable chair, good light and place of quiet. Relax as much as possible.

3. Endeavor to read as rapidly as you can. Eliminate all lip and throat movements. Learn to read so fast that your lips could not keep up. Read as rapidly as you can. Get the habit of reading at a pace so fast that you feel crowded. In reading this way you retain as much as when you read slowly.

4. One who reads at an ordinary pace does not move the eyes smoothly across the page, but makes several jumps. Learn to take in a long span of words at a glance. Do not let the eyes start at the beginning of a line but about half an inch to three-quarters of an inch to the right (reading music). Learn to read newspaper lines with not more than three eye-jumps to the line. Do not pause. Move eyes back and forth rapidly in rhythmic movement.

5. Learn to read larger and larger chunks of material at a time. Anyone who will conscientiously practice this method of reading can learn to take in three or four lines at a time with one glance.

6. Check mind wandering at once. If you find yourself thinking of something else, stop and make a mental note of your digression. Read, however, only as long as you can read efficiently; then stop and rest a moment or two.

7. After you have finished a reading, glance back over it again. Try to see a whole paragraph at a time and get the gist of what is in it.

8. One should not read everything at this speed. Textbooks, poetry, etc., are exceptions. This applies to ordinary reading for pleasure or general information or of a professional nature.

Finally, give attention, give heed, give consideration to reading.

Take your duty, and be strong in it, as God will make you strong. The harder it is, the stronger in fact you will be. Understand, also, that the great question here is, not what you will *get*, but what you will *become*. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunity, knowing that God has girded you for greater things than these.—HORACE BUSHNELL.

The great object of the Christian is duty; his predominant desire, to obey God. When he can please the world consistently with these, he will do so; otherwise it is enough for him that God commands, and enough for them that he cannot disobey.—GARDINER SPRING.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.—JOHN RUSKIN.

COMMENDATIONS

Just got my PREACHER'S MAGAZINE last week and am always glad when it arrives. I never want my subscription to expire. It is getting better all the time. I will have my money in for my renewal before it expires. I am going to try to get some other preachers to subscribe for it. I think I will be able to get one new one soon.—Lewie L. Watters, 233 Keota St., Ottumwa, Iowa.

I want to subscribe for the PREACHER'S MAGAZINE. I think it is a great paper and wouldn't do without it for anything. About a year ago I saw an announcement where you were in the red and were thinking of discontinuing it, but when you then kept on I sure drew a long breath of relief. I wouldn't want to do without it as long as I can rake up the dollar. I am just starting—new church and new in the work, but praise God I am going through to victory.—S. Ellsworth Northline, Middletown, Ohio.