

— The —

Preacher's Magazine

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DECEMBER, 1928

WHOLE NO. 36



God's Gift to Man

By N. B. Herrell

Hark! I hear bright angels singing,
In the starlit sky above;
Peace on earth, good will they're bring-
ing
From the Father's heart of love.

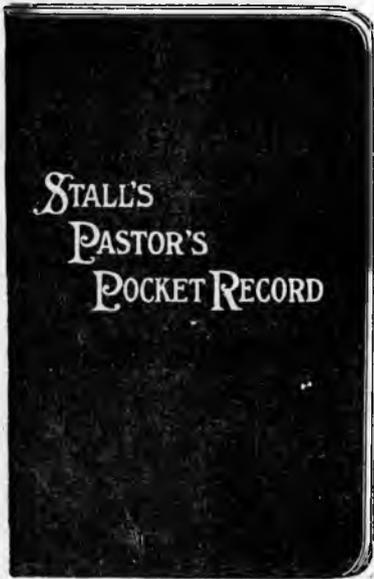
Hark! I see the shepherds walking
From the hills where flocks are seen;
As they come we hear them talking
Of the lowly Nazarene.

Hark! I see the wise men winding,
As the star is westward bound;
Bags of gifts on camels hanging
For the Child when He is found.

Hark! Today let all creation
Join with heaven's host and sing:
"Bring your gifts with adoration,
Crown Him Lord and coming King."

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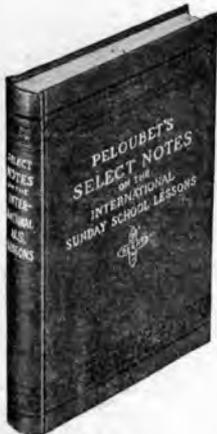
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The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, *Editor*

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VOLUME 3

DECEMBER, 1928

NUMBER 12

A STUDY OF PREACHER TYPES

An address by the editor

THE selection of individual specimen and the application of the inductive method are essential to scientific accuracy, but to the average person such methods are impossible. We must depend upon specialists to do the ground work and we must enter into their labors. We owe a great debt to those who have hunted out the scattered facts and then have classified them for our convenience. This enables us to follow the deductive method and to study men and things by classes. Thus by superficial glance we name the trees of the forest and account a man as a member of one of the five principal races. Then by recalling the outstanding characteristics of the species, class or race, we attribute these, with more or less accuracy, to the immediate object of study or observation.

Now since every preacher is a member of the human family, and since no two such members are "just alike," there is a certain sense in which every preacher is a type of his own. But since there are certain characteristics which are more or less defined in the thinking of men regarding preachers, it is also possible to divide them somewhat into classes or types. Without being altogether certain just what we mean by it, we are in the habit of speaking of preachers as "great," and this would necessitate our thinking of others as "ordinary" in comparison. But if we should set out to classify preachers according to this standard, our work would soon be over, for there is only one outstanding preacher in every two hundred in any church or movement, no matter what the general standard. If the standard is low, one in every two hundred will stand out decidedly above it, and if the general standard is high, the same proportion will prevail.

Someone has remarked that this is not an age of great preachers, as compared with the past. There was a time when Talmage, Beecher, Moody, Spurgeon, Sam Jones and Joseph Parker were all living and preaching on the two sides of the Atlantic, and practically everyone knew their names and admitted their fame. But there is not even one such outstanding name in the ministry of the English speaking world now. And it has been said, and we think with a great deal of truthfulness, that the present age will neither make nor tolerate a great preacher. Great preachers are made only where there is appreciation of preaching and patience to hear it. Practically all the great preachers of the past were "long preachers." But the preacher who preaches long today will soon be without an audience. Perhaps hearers will resent it if you tell them that what they really want is not "short" sermons, so much as "shallow" sermons; but this is probably the truth, nevertheless, for a sermon can scarcely be "short" and "deep" at the same time. Of course not all long sermons are deep, but practically all the short ones are shallow, and must of necessity be so. Imagine a preacher preaching a sermon on "The Sovereignty of God" or on "Freedom in Willing" in thirty minutes! And yet the preacher who habitually preaches more than thirty minutes these days takes a great deal for granted. Principally, he takes for granted that people will listen to him longer than they will to ninety per cent of his contemporaries.

But it is useless for a man to complain against his age. Rather he must make the best of it. Commenting upon the familiar phrase, "serve his day and generation," someone has said that there are few who can serve more than one generation, and it may be that John Wesley, Whitefield, or even Finney or Spurgeon would fail to draw and hold the people of these times. And without regard to these things, you and I must be the best preachers we can be under the circumstances in

which we are called to live and labor. If the people will not bear with us while we preach long sermons, then we must preach the best short sermons we possibly can.

But we have no thought of studying "great preachers and mediocre preachers," rather we are thinking of a classification that makes place for both great and mediocre. And perhaps we should remark in passing that we owe a great deal more to the army of ordinary preachers who have preached the Word of God in the past than to the few outstanding ones. At least ninety-nine per cent of the work of spreading the gospel and conserving the Church has been done and is now being done by humble men who are not known far outside the bounds of their own parishes.

But we are thinking now of the two prophets in Israel who were for a time contemporaneous, whose work was so much alike and whose methods so widely differed, and we are thinking of the two types of preachers which they represent. The prophets in question are Elijah and Elisha, and the types are the "John the Baptist" and the pastoral types. We use this phrase "John the Baptist" because we do not have a word that expresses the idea. But the characteristic is that of great public leadership, great preaching to great crowds on great occasions. The opposite type, the pastoral type, does not necessitate so great words and deeds, but involves more of them. Someone has observed that Elisha wrought twice as many miracles as Elijah, and perhaps we would do well to observe that the "size" of Elijah's miracles was twice that of Elisha's.

Elisha was much younger than Elijah and labored with him for ten years, but it speaks well for his strength of character that he came out "himself" at the end of the time, and not simply an echo of the older man. Many a young preacher has been so warped by his early association with an older and stronger preacher that his usefulness has been decidedly marred.

Let us think of these two men in comparison and contrast. Elijah was always a "strange" man. He is said to have been a "Tishbite," but we do not know for sure where "Tishbe" was located, and such as have reached any conclusions have located it on the east side of the Jordan in the rough, sparsely settled hills of Gilead. And as to the ancestry and family life of this man, we have no knowledge. We do not even know anything about his call to the office of prophet or anything of his human training for the work. The first time we see him he seems to be a man of mature years and of settled experience as a prophet. He appears right in the presence of the king—at the top of the list of appointments—and speaks with the authority of one who is seasoned in the work he is called to do.

Then he lives in caves and mountains and is fed by ravens. He dresses like a man from the desert, attends no social functions, has no list of friends and is lonely even when in a crowd. Even his going from the world, by the route of translation, rather than death, is surrounded by mystery and accomplished in the presence of only one witness.

And his works: they were few in number, but were unparalleled in importance. He shut up the heavens with a prayer and loosened the lightnings with seven intercessions. He cut off the heads of eight hundred and fifty prophets and converted a nation at the same altar service. He outran the king's chariot on a sixteen mile road, and followed this with a forty mile marathon into the desert. He was a great man on great occasions and he appeared on no other. He was honored and revered, and by many was feared. He was a national figure and he did God's work in the way God wanted him to do it.

But how different was Elisha! His father and mother were known before him. He himself was a plowman in the field with eleven others when he was called to be a prophet. When he left for his exalted mission, he made a feast for his friends. He was ten years in training, and was among the "sons of the prophets" during this student period. When his companions would build a lodge for the theological students, he was among them wielding his axe. His first miracle, after Elisha's ascension, was a sort of "economical, social miracle," he healed the land so that it would be more productive and drove away the bitterness from the drinking water. When a young preacher was distressed over the loss of a borrowed axe-head, Elisha brought his noblest powers to bear upon the humblest need. He visited in the homes of his people on the circuit and was looked upon as a big brother and friend. He called at one "preacher's home" so often that the family prepared a special room, "the prophet's chamber," for him. He did not so many great things, but he did many

smaller ones. He was the sort of whom the people would remark, "He is not a great preacher, but he is a wonderful pastor."

And since that time, these two men have set the general types for prophets—the Elijah and the Elisha types—the one is great in public leadership, the other is great in pastoral service. Of course we are likely to possess a bias in favor of one or the other of these types, but they are both God's types, and it is presumption for us to say that one is *greater* than the other. Indeed, in its own sphere, each is greater than the other. If we compare John the Baptist and Jesus, we have the suggestion that the Master himself was relatively of the Elisha stamp. And though the qualities may not always be so outstanding as to make one easily classified, practically every preacher is by gift and comparison either an Elijah or an Elisha. There is yet a third class which is composed of men so unique that we may without reflection call them "freaks." To such a class belonged Lorenzo Dow, Peter Cartwright and Sam Jones, and to such a class we shall doubtless one day assign our illustrious contemporary, Bud Robinson. These men have their place in the Christian ministry, but their effectiveness depends upon their scarcity. We could not afford to take a million dollars for Bud Robinson, but we could scarcely afford to purchase another like him. And this same can be said of Dow, Cartwright, Jones and others of the ultra-unusual type.

And since comparisons are odious, churches do well, when changing pastors, to change types. This rule is not always observed, and when it is not, changes are dangerous. People who knew and followed Elijah could not well be offended in Elisha, for he did not ape his illustrious predecessor. And those who were pleased with Elisha would readily admit that he was no match for Elijah in the matter of great public occasions. If the ministry of an Elijah has closed with a church, let the successor be an Elisha and there will be no occasion for jealousy on the part of the followers of either, and the work of one will be supplemented and extended by the service of the other. And perhaps we may observe that in considering a call to a church, a preacher will do well to prefer a place where he will succeed a prophet of different type—then he will not have to beat his predecessor in his own field to be satisfactory to the church.

Then, also, we think it wise that a preacher should study himself enough to discover his type, and when he has done this, he can give more intelligent direction to his work and he can improve himself wherein he is wanting. By this we mean that there are points of strength and points of weakness in both types, and there are powers and dangers connected with either.

Suppose the preacher finds that he possesses ability to preach good sermons and make good impressions on special occasions. Then let him cherish and develop his gifts. Let him even make them the basis for his strongest efforts. But let him also beware lest he develop an "offish" spirit that will make him "unapproachable" to his people and which will cripple and limit his usefulness. He will love his study, but he must compel himself to visit the homes of his people. He will prefer solitude, but he must develop friendships among men. He will enjoy the ministering to crowds, but he must be zealous as a personal worker. By nature he will be "distant," but he must not humor himself in this.

Dr. P. F. Bresee was undoubtedly of the Elijah type. He was such by nature and not by preference and desire. He stood out like a lonely mountain in the range; his opposers feared him and his friends revered him, but he himself sought earnestly to be brotherly and approachable. His pulpit was his throne and his people will always remember him as "the fire-crowned prophet," but he was as zealous in visiting the homes of his people and as tender in administering to the sick and bereaved as ever a mother could be. He was an Elijah because God made him that way, and he was scarcely aware of it himself. Indeed, there is nothing more disgusting than a "cultivated" aloofness on the part of a preacher, no matter how gifted he is. And yet the preacher who can really preach will make a grand mistake if he fails to make the fullest use of this God-given power.

Then take the preacher who is a natural "salesman" and "mixer." People are drawn to him, instinctively recognizing that they have met a sympathizing friend. Such a preacher may not climb to the heights as a pulpit orator, but "his people" appreciate what he says because he is "a good man." Such a preacher will soon know the children of his congregation and Sunday school by their first names, and the little ones will call to him as he passes along the street. The parents will ask

this preacher's advice about the children's education and he will be welcome at the tables and in the homes of the people who know him. It will be but a little while until he will cease to be regarded as a stranger and yet his wisdom will be recognized as well as his love.

Let such a preacher look well to the task of feeding the sheep and lambs of his flock. Let him use and never abuse his pastoral, shepherd abilities. On the other hand, because he is not a strong preacher, it is the more important that he make as full preparation as possible and that he preach as well as ever he can. What good that the people love him and come to hear him, if he does not preach the gospel effectively to them when they come? Such a preacher will be tempted to under-rate public preaching, as the Elijah type is inclined to overrate it. Because his people prefer "heel" to "head" he will be inclined to ring doorbells instead of reading books, and because his people say more about his "society" than about his sermons, he will incline toward parties more than toward prayer. The fact is, that any sort of effective work as a minister of the gospel makes heavy drafts upon the storehouse of the scribe and unless he pays a great deal of careful attention to his subjective, spiritual life, he will become flat and formal and flabby. This is no less the case with Elishas than with Elijahs, although it is perhaps more quickly observed in the latter than in the former.

"What is the secret of his success?" is the question preachers most frequently ask concerning a brother of mentionable reputation. And if you observe the answer, you will know the type of the prophet. If it is said, "Oh, he is a great advertiser, and he is a great preacher, and he has many revival meetings, and he is just simply *great*," then you know you are hearing of an Elijah, and you must be prepared to find that there are a great many things "behind the scenes" that are not all you would like for them to be, for Elijahs are not men of details. But if the answer is, "Well, I scarcely know. He makes a great deal of his Sunday school and of his Young People's Society and of the various auxiliaries of the church. He is a splendid pastor and his people love him, he is a good financier and his people tithe their incomes and come to hear him preach. He is really not a great preacher, but somehow things just seem to move along," then you know that Elisha has appeared. You must be prepared to be just a little disappointed if you attend just one of his public services, for he does not have many red letter days and *great* occasions. It takes him a good while to make very much of a showing. Even in soul saving, he does not have many revival "breaks," but he is likely to have someone converted in a family prayer service or at any sort of a service in the church. He does not follow "high pressure" methods, but in the space of a year or five years, he will show good results.

Perhaps I should not conclude without saying that the ideal preacher is the man in whom there is a balance of Elijah and Elisha qualities, and that the approximation of this ideal is worth striving after. If a preacher can be "equal to the occasion" in the pulpit and yet be a true shepherd to his people, especially to the old people and the little children, he stands the very best chance to succeed. For in case he is too decided in his type, it will be fortunate if he finds just the field where his life will be most useful. There are some parishes which need little more than a great preacher, and there are some which require only a business man and a mixer, but these places are the exception. The rule is the better balanced the prophet the better chance to succeed.

But in any case, let it be remembered that Elijah's mantle, the symbol of historic orthodoxy, and "Elijah's God," the expression indicating pentecostal anointing and power, are essential to the meeting of a prophet's difficulties and to the solving of a prophet's problems. Elijah and Elisha were one in purpose and power. They did the same work, each in his own divinely appointed way. And one did not judge the other by standards of his own making. When the mantle and power were there the prophet was accredited, whether he were Elijah or Elisha. There is no abridgment, supplement or amendment needed in "The Faith of Our Fathers," and there can be no substitute for the "power" which has ever rested upon men who are anointed by the Holy Spirit to preach the gospel of Jesus Christ. Some may offer "psychology," and various sorts of human manipulations, but they are as ineffective as they are inferior in their origin. Elijah's mantle of sound doctrine and Elijah's power in the Spirit's baptism are as essential to one type of preacher as to another.

EDITORIAL NOTES

The speaker was a pastor, the subject was the evangelist who had recently visited his church. "Frankly, I was disappointed," said the pastor. "In the first place, he came to us completely worn out as the result of many weeks of constant service in revivals. I would much have preferred that he had written me that he could not come just now. I think it is wrong of a preacher to expect to be excused for his inability to do his work. Either he should be in position to do his work or he should not undertake it."

There is, of course, a great deal of difference in the "natural ability" of preachers, but our observation is that good preaching is expensive and that only those who are willing to pay the price in careful and constant devotion to study, prayer and practice are able to do very much of it.

Travel has its advantages, but these are not indispensable. Especially until the preacher is forty, it is better that he have a parish and that he devote himself to it and study men and read books, than that he should skim about over the world. What the casual traveler sees is not worth the sacrifice of time and opportunity required by the doing of it. A church to preach to, a community to serve and a library of books are the very best factors for making a preacher.

This is the last issue of the Magazine for the present volume and it is time for a very large per cent of our subscribers to "renew." It will save the publishers much trouble and expense if you will send in your subscriptions promptly.

The editor is giving this month a gist of his address on "Preacher Types," which he has given at various times to gatherings of preachers. This is a new departure, and one which I have hesitated to make, but some who have heard us give this and other such addresses have wished the addresses might be printed; so we have yielded this time, and in the January number we plan to publish our "Definition of the Preacher's Fire," and in succeeding issues we may give, "A Dissertation on the Live Wire," and some others—depending on the evidence of the adaptability of such material to the purpose for which the Magazine is printed.

We are very much encouraged over the stability of our subscription list, but we need a few hundred new subscribers for the new year. As mentioned before, the Magazine is published at a slight loss to the publishers, and we hope to eliminate this loss by adding a few hundred to the subscription list. Will you help us?

SOME CORRECTIONS

In our November issue several typographical errors occurred in Glenn Miller's splendid article on "Contracts." His third paragraph on page 347, following the word "contract" in line seven, should have said "with no writing whatever. While every contract contains some promise or agreement, it must be remembered that every promise is not a contract." On page 348, number (3) in the last paragraph should read: "Obvious mistakes in writing and grammar will be corrected by the court." In number (7) of the same paragraph the word "constructed" should be "construed." And the same change is required in (9) of that paragraph. And the last two sentences of the article should read as follows: "Its terms may be carried out and its obligations fulfilled, and thereby discharged. It may become impossible of fulfillment by reason of certain circumstances which are held to exonerate the parties from their obligations. Or finally, it may be discharged by operation of law." We regret that these mistakes occurred in an article where accuracy of statement is especially to be desired.—EDITOR.

DOCTRINAL

THE CURRENT REVIVAL OF ANCIENT ERRORS

By BASIL W. MILLER

No. 7. The Modern Moral Influence Theory of the Atonement

IN the development of Christian theology as a body of dogma, more discussions and heresies have centered around the statement of the atonement for sins, with the exception of the person of Christ, than around any other theological issue. And the atonement is a natural outworking of the doctrine of the person of Christ, so in one way these two are closely related. The one is the correlative of the other. If Christ be declared not divine, then there can be no true scriptural dogma of the atonement. From the very beginning of the formulation of the creeds of Christendom the Church has been careful to define the nature of Christ so as to agree with the teaching of the Bible that He is truly human and divine, man and God related in a unified personality as the God-Man. With this came His relationship to God and to man, to God as furnishing a basis for forgiveness by the vicarious offering of His life as a propitiation or atonement for sins, and to man as taking upon himself the punishment for sin, and giving Himself to suffer and to die in the stead of man, whereby the race could obtain forgiveness through His blood.

The atonement is the foundation of a system of salvation, and on it hinges one's view, not only of God and Christ, but also as to the nature of man and of sin, the fall of man and his redemption. Without a true conception of the atonement, one cannot hold a just view of God's relation to man, of the nature and person of Christ, nor of the quality of sin and the necessity for forgiveness. If one thinks that the atonement is but a moral influence working in the lives of men, then it is impossible to hold a true view of the nature of Christ—for Christ becomes a creature and not the Creator, man and not God. On the other hand, when the atonement is conceived of as being other than a propitiation of God, a "covering over" of

sin, as the Hebrew of the Old Testament implies, then sin becomes only a moral stain, and not the cause of the damnation of souls. If one thinks of the atonement as merely an example of sacrificial giving, then the character of God is impugned, for He becomes a being whose justice is nullified, and whose commandments are without effect. For it is declared, "The soul that sinneth"—or transgresseth the law—"shall die." When the justice of God does not carry out this sentence of death, it means either that this justice has been satisfied in some other way, as by an atonement or a propitiation or a reconciliation, or that legally the moral system of God does not carry out the thought expressed that sin demands a penalty, or a broken law calls for suffering or justice. Hence it is seen that one's view of the atonement influences his theology of all other items in Christian belief. The keynote of the Christian system is the atonement, made by the suffering and death of Christ, whereby man, who is fallen in nature, and depraved by character and heredity, may receive the forgiveness of sins. This view alone upholds the moral law of God in the economy of redemption. Otherwise there is no ground for the remission of sin, as either an act or a principle.

To limit the atonement further affects the moral *status quo* of humanity. The Bible in unmistakable terms calls all to redemption and salvation, and if the atonement is limited it means that only a certain number can realize the efficacious workings of the blood of Christ in their souls, and that the others must not be able to attain unto the remission of sins and must consequently be damned.

II. THE TRUE STATEMENT OF THE ATONEMENT. The true nature of the atonement is shown by Paul in 1 Timothy 2:5, 6, "For there is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all . . ." The Greek of the last is *antitutron uper panton*, "a ransom for all." First it is the Man Christ Jesus, who is a Mediator between man and God, and He gave in death Himself a ransom, conveying the idea of substitution, by way of being

the purchase price, for all. Two terms or families of terms are used in the New Testament to set forth this idea of the atonement, one is *ilasmos* and the other is *katallage*. Christ is the *ilasmos*, the virtue of the propitiation and the Propitiator: "He is the propitiation for our sins" (1 John 2:2). As the High Priest in Hebrews Christ is said to *ilaskesthai tas amartias*, to expiate our sins, or more correctly translated, to make propitiation for the sins of the people.

The second word means both atonement and reconciliation. In Romans 5:11, we read ". . . through our Lord Jesus Christ, by whom we have now received the atonement," *ten katallages*. By whom we have received the reconciliation. Thus it is seen that the scriptural meaning of the atonement is that of making expiation for the sins of the race. To this meaning theologically there has been added the idea of satisfaction to the demands of the moral government of God. In the New Testament the term *katallage* had a legal meaning of restoring a pacified relation. Pope writes, "We mean by the atonement the whole economy of the Lord's saving intervention as consummated on the cross."

As to the government of God, the atonement fully satisfies its most rigorous requirements. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." As to God and man together, the atonement furnishes the only grounds for reconciliation between the two. They were estranged through the fall of Adam, and man unaided by God's propitiation was unable to find his way back to God. But when Christ came, "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). Here as in Christ—in *Christo*—God was *katallasson*, actively engaged in reconciling the *kosmos*, the world unto *eauto*, Himself. In other words, God was in Christ bringing the world and Himself together.

In those passages where Christ is spoken 'as the *lutron*, the ransom price, we have the process of God in redeeming man to Himself. This implies a legal transaction, a ransoming from the power of sin, and the redemption of man fully from the power of the law and of sin. The *lutron*, or ransom-price paid down, is the blood or life of Christ himself. "The Son of man came . . . to give his life a ransom for many" *psuchen autou lutron anti pollon*. Paul speaks of Christ who gave Himself a ransom for all. This ransom price

is the satisfaction of the claims of divine justice and redemption is this release provided for the race.

This redemption or ransom or release through the atonement is likewise for the entire race. In Hebrews 2:9 we read, "that he by the grace of God should taste death for every man," *uper pantos*. This word implies all of the race, and hence as used means every single individual.

II. THE MORAL INFLUENCE THEORY OR EXAMPLE THEORY OF THE ATONEMENT. In order to understand the error of this theory it has been necessary to state the nature of the atonement. As was the case in the other dogmas of the Church, so in this one errors have arisen. The moral influence theory of the atonement had its rise in Socinianism. Naturally with the Socinian view of the nature of Christ, that He was not the divine Son of God, but only a man of the highest order, it would be expected that this doctrine of the atonement would not be that of the Bible. The Socinians held that not God, but only man, needed to be reconciled, and the only method of reconciliation is that to better man's moral condition, which can be effected by man's own will through repentance and reformation. Thus the death of Christ is the death of a noble martyr. The only redemption which His death provided for us is His power upon our moral improvement in that He was faithful unto His duty. This is the modern Unitarian view of the atonement, since the Unitarians are anti-Socinian in their theology. Thus the death of Christ was only to produce a moral impression upon the hearts of sinners and to lead them to their moral and spiritual reformation.

In passing, suffice it to remark that on philosophical grounds this is erroneous. For it mistakes the nature of the law of God, of sin, and of the necessity of a divine reconciliation and of penalty as a means of reforming the offender. It likewise mistakes the nature of Christ, basing its view upon the idea that Christ is man and not God-Man. It is the natural outgrowth of the Pelagian view of sin, which is one without guilt and without the necessity of forgiveness. With this it also calls for a surrender of every characteristic doctrine of Christianity, inspiration of the Bible, sin, the deity of Christ, regeneration, sanctification and eternal retribution. It likewise contradicts the teachings of the Bible in that sin is guilt, subjective defilement, that the holiness of God must punish sin, and that the atonement was the bearing away of

the punishment of sin for man. It also furnishes no proper explanation for the sufferings and death of Christ. Then why should the innocent suffer for the sins of the many, were He not hereby forming a reconciliation between God and man, the offended and the offender?

The latest developments of this theory, as seen in the works of Horace Bushnell, Schleiermacher and Albrecht Ritschl, add several distinctive points, but they leave it, nevertheless, the moral influence theory of the atonement. Bushnell adds the idea that the virtue of Christ's work lay in its authentic manifestation of God, through the most effective means, that of a vicarious suffering. Nothing else was needed than this mere manifestation, since the offense lay not in God but entirely in man. Divine love alone sent the Son to die, and through this manifestation of love and its influence on the life of man, the atonement was made. Sin, then, is not guilt, but mere offense, not stain in character, but a waywardness. God is not offended; His law is not broken; only man steps aside; and through the right influence on man's will he is enabled to come back to God for satisfaction. This view emphasizes the perfection of the attributes of God, and especially that of love.

Schleiermacher denies any satisfaction to God by substitution. He puts in its place the influence of Christ's personality on men, so that they reconcile and redeem themselves. Christ's consciousness in that He and God are one is sufficient in its influence to impart this consciousness to others, and thus to make Christ the Mediator and Savior. The thought of ransom, satisfaction, restitution, compensation, he makes to be wholly Jewish, and with no place in Christian dogma. He regards this as impossible to any other than narrow-minded people. He lacks a sense of the guilt of man and of the nature of sin, as well as of the holiness of God, that would make necessary any type of substitution or reconciliation.

Ritschl is the most recent representative of the moral influence theory in Germany. He lacks a seriousness in his view of sin. He regards the sense of guilt as an illusion which it is the part of Christ to dispel. With this there is an inadequate conception of the nature of Christ's person, a practical denial of His pre-existence and work of objective atonement. Many Ritschlians deny both the miraculous conception and bodily resurrection of Jesus. He is the Word of God only as He reveals the things of God to man. In other words

this view throws over all the historic body of the teachings of the Church concerning the nature of Christ, His work of redemption, and results in a limited view of Christian theology.

These more recent views are open to the same criticism as the first Socinian. They misrepresent the nature of the Scripture atonement, or reconciliation, contradicting the plain teaching of the Bible as to the necessity of an atonement to satisfy the justice of God. They wrest from their meaning those scriptures which speak of Christ reconciling the world unto Himself through His death on the cross. They confine the influence of the atonement wholly to those who have heard of it; thus excluding the patriarchs and the heathen.

Pope remarks that these theories as well as their most recent developments are based on several erroneous views: (1) Most of them have sprung from a failure to connect the three leading biblical ideas, the atonement in God, as a necessity of divine attributes; the reconciliation on earth, as vindicating the rectoral justice of God; and the exhibition of the redemption to man. (2) The idea which undervalues the nature of sin and of the personality of man. It is well to measure any theory of the atonement by the following system in biblical terminology: Christ is the *Mediator*, in whose person is exhibited the *reconciliation* between God and man, which was wrought out by the *sacrifice* of his life, and thereby *propitiated* God in respect to sin, and procured *redemption* for all men who would appropriate it by faith.

III. THE PRESENT STATUS QUO OF THE THEORY. The theory in its present state, where its conclusions are dared to be stated, eliminates every essential characteristic of Christian theology. In modernistic circles the basic idea of God tends more toward that of deism or even pantheism, rather than the Christian personalistic God. Or speculative theism makes of God a Personalist uninterested in the manifestation of Himself to mankind, who has turned the universe over to the workings and control of secondary laws or principles. In such a scheme there is no ground laid for the idea of the Christian love of God for man as a sinner.

The Christ of this view is not the Son of God, the only-begotten. His pre-existence is denied; as also His miraculous conception and birth, His human miraculous power, His resurrection and His ascension into heaven. Christ is thought to be man, raised to the highest power of goodness and

spirituality. He is a prophet supreme among men, but not a Savior. His death was a mistake, and by using wisdom, which He should have done, He could have averted His crucifixion. Man, according to this modern theory of the atonement, is not a fallen sinner, whose nature is depraved, and as such he does not stand in need of any forgiveness of his sins. The moral government, conceived by the former theologians to be the workings of God, is now resolved into the mechanistic natural laws which control the universe, and as such do not demand the punishment of man's infractions. Sin, instead of being a transgression of the moral government and the laws of such is but a biological maladjustment; it is neither blameworthy nor such as demands a forgiveness. Thus the blood of Christ is not the means of procuring salvation from sins. From this viewpoint of modernism, first, there is no God whose wrath, justice or moral government demands *satisfaction*. Second, there is no divine Christ, whose work of *mediation* and *reconciliation* is shown through His necessary death on the cross. Third, sin does not need *forgiveness*. And finally, sin is not a transgression of the moral law of God. This is the modern statement of the moral influence theory of the atonement in a nutshell. It is seen to be a complete denial of every dogma of the Bible and the Church.

To reach such conclusions several items have contributed. First, there was the natural anti-supernaturalistic assumption concerning the inspiration of the Old Testament, particularly the Pentateuch, wherein is laid the foundation of the Christian doctrine of the fall of man and of the first necessity of an atonement. Then this view spread to include the prophets with their exalted ideals of the righteousness of God which demanded holiness or moral rectitude in man. Next, this blighting doctrine seized the problems of the New Testament with true German skepticism aided by American and British scholars, and resolved the conception and birth story of Christ into a myth, making out of the statement of John concerning the pre-existence of the Word, which is Christ, but a reflection of the philosophical principles of Philo and other thinkers of that age. From this was demanded a reconstruction of the basic principles of New Testament religion on rationalistic lines, until the result is that every essential idea of New Testament Christianity is absolutely denied or abrogated. All that remains is a rational scheme of

morality, not in the least superior to that of such philosophers as Kant and Hegel, as a substitution for the Christianity of Christ and the apostles.

IV. CIRCLES WHEREIN THIS VIEW FLOURISHES.

1. Among the seminaries which hold to modernistic theology in contradistinction to orthodox Christian theology and scholarship—such seminaries as those which teach evolution in relation to the biblical doctrines of creation, the origin of sin and of morals, etc., and which adopt the theory of Wellhausen as reflected for English readers by the writings of Driver, whose outstanding work is "Introduction to the Literature of the Old Testament," wherein is set forth the higher critical view of the origin of the writings and religion of the Old Testament. One could almost be sure that when Driver's work is used in the courses in Old Testament that the courses in theology would conform to the moral influence theory or would reflect the ideas of modernistic rationalism in dealing with the historic problems of theology. This naturally brings out the thought that our danger in the present church is that her preachers, who are trained in such seminaries—Yale, Harvard, the Pacific School, Hartford, Chicago, Newton Theological Institute, etc.—will return to the pulpit inoculated with this emasculated view of the atonement, and that they will fail to stress the necessity of salvation from sin.

When the seminary loses faith in the Bible, in Christ, and in salvation, and views sins as maladjustment and not culpable, then the church must suffer in vital spiritual power and force. This is the case with the seminary and the church of the present day.

This is likewise seen in such theologies as those which compose the more recent works in the field of systematic theology. When the International Theological Library was first projected the idea of Driver, as reflecting German radical critics, had not yet found its full flower in the realm of theology, and as a result one sees in this series only here and there reflections of the more advanced critical view. But when the modern writers from the seminaries who deny the inspiration of the Bible compose theologies, it is true that the work and person of Christ are disparagingly spoken of.

2. Naturally one would find this reflection among the more modernistic theological magazines. These are too numerous to mention. But by running through the files of such numbers where the work of the Spirit and of Christ are spoken of,

the most radical type of criticism is discernible. The magazine devoted to theology is a reflection of the teachings of the seminary and its professors, and a forerunner of the books to be written in the field.

3. In the pulpit this view holds sway where the minister is in any way imbued with the spirit of modernism. Here one finds the minister speaking lightly of the great doctrines of the Church. In the modern church, unless true to the fundamentals of the faith, one hears but little of the theological background. Practically nothing is said of sin; the necessity of conversion, through repentance and faith; and similar doctrines are passed over in the mad rush to be popular.

4. In any organization wherein modernism is the basic theological tenet one will find that this conception of the atonement holds sway. Whether this be in such organizations as the Religious Education Association, the seminary or the ecclesiastical organization of the churches, it makes no difference, but the foundation of these is the theory that man is not fallen and hence needs no atonement, and as a result education is substituted for divine grace in the production of character.

5. It doubtless does not need to be said that modern Unitarianism, whether in the church by that name or in any other church—for Unitarians pride themselves on the fact that there are hundreds of Unitarians preaching in other churches—holds to the strictest interpretation of this Socinian view, with the many changes which have been made during the years.

V. THE THEOLOGY OF TOMORROW. As the tendency now is, the theology of tomorrow will be one which is so dissimilar from that of the past centuries of Christian dogma that in no manner will it be identical with the same. Even Harnack, the German rationalist, writes in his "History of Dogma," "Socinianism has at bottom set aside Christianity as a religion. Guilt and penitence, faith and grace, are conceptions which are only saved by inconsistencies—out of regard for the New Testament—from being wholly eliminated" (III, p. 691). Gradually this Socinian view, combining the worst of Socinianism with that of Pelagianism, and abetted by the modern critical spirit which views nothing as inspired, or sacred, is sweeping the field of Christian thought, reshaping its doctrines, eliminating the ideals of justice and punishment, of reconciliation, atonement and forgiveness. The result is that the theology of

present day thinkers is one which is a combination of refuted errors of the past, speculative theism, and a rationalistic system of ethics and morals, wholly without God's divine government and providence, Christ's meritorious death, the fallen state of man's nature, and the guilt and culpability of sin. Every outstanding Christian doctrine is questioned by this modern school of rationalistic critics, from the existence of God down to the fact of the future punishment of the wicked, from the pre-existence of Christ to the nature of man's moral status. Each one is forced through the grist mill of German-American (for our American critics are as virulent as those of any nation) rationalism, and at will are changed to suit the pleasure of the critic.

The tragedy of this lies not so much in the fact that it affects the atonement, but that the atonement, as the foundation of Christ's redemptive work, is correlated with all other doctrines of the Church. To alter in any manner the doctrine of the atonement likewise changes the remaining dogmas of the Church.

VI. THE NEED OF MODERN ORTHODOX THEOLOGY. (1) As was stressed in former articles, modern orthodox theology demands living scholars who are as well trained as those of criticism who shall do for orthodox dogmas what Driver and Wellhausen have done for criticism and rationalism. This calls for a most vigorous rewriting of our theological literature in the light of modern developments. Through our magazines we must meet the onrushing tide of Socinian, Neo-Pelagianism and all other theological errors of the present.

2. The modern pulpit must cry out in upholding the standards of orthodoxy. For after all theology is but the reflection of the lives of the mass of the members of the Church. There must be a voice raised against the levity of living; the standard of God's demands concerning sin and holiness, love and purity must be upheld.

3. The modern church is calling for a reaffirmation of the fundamentals of the faith. There has never yet been a movement which has stirred the consciences of men that has not been based upon the great essential ideas of sin and salvation, judgments and forgiveness, the atonement and the remission of sins. The spiritual force of the Apostolic Church came about by the declaring of the death and resurrection of Christ, who thereby made a way for man to come to God through the

forgiveness by faith. The Reformation of Luther was hinged upon the doctrine of salvation by faith in the blood of Christ, the reality of sin and the glorious truth of forgiveness by faith. The Wesleyan revival was born in the idea that man is a sinner, saved by grace, in whose heart there remains the work of carnality, which by the second work of grace can be eradicated. Every spiritual movement, as Hodge declares, has been initiated under such doctrines, and the modern Church must have a revitalization of her spiritual life through a reaffirmation of these elemental doctrines of the Holy Scriptures. Without it, there will be no revival of holy power, through which men will realize that in the sight of a just and holy God they are sinners, and that through the merits of Christ's atoning blood they can be pardoned.

4. The Church must realize that the declarations of the Bible are true, inspired and efficacious for our age. There is no escaping the logic of the Bible in demanding an atonement by the blood of Christ for the sins of men whereby God is reconciled to man, and man may thereby be forgiven. If the Bible be true, these doctrines are likewise veracious. There is no eliminating of the doctrine of the atonement, except by either denying the inspiration of the Bible, or by wresting the scripture texts, and reading meanings into them which are not present.

5. There is a further need of basing our theological tenets upon the plain declarations of the Bible, and of testing them by the Word of God.

The modern theology is based upon rationalism, and is not tested by the Bible, nor is it felt to be responsible to the Bible for its statements of dogmas. This error is vital in the destroying of the faith. The Bible is the source of theology. The doctrinal teachings of the first centuries of the Church were the elucidation of Bible texts; and never will theology be true until it stands the tests of the Bible. This need also is seen in testing the dogmas of the modern Church by the historic creeds of Christendom. After all it is true, as Shedd states, that there are some minds and teachers of the past to whom God has given an understanding of theology and their positions will never be better stated by any age, and their doctrines will never be successfully refuted by any group of thinkers. The Bible, historic creeds and historic theology form the testing standards to be applied to the dogmas of the modern Church.

6. The modern age demands a more full and complete statement and study of the history of dogma. The roots of theology are in the Bible, and the trunk and branches of the same are found in historical theology. To fully appreciate the value of any doctrine one must be acquainted with its historic developments, the heresies which it was forced to meet, the peculiar slants and tendencies which the doctrine took in each age, and the men who were its chief defenders during the centuries. Then theology begins to take on flesh and blood, and much of its musty dryness is lost.

PITTSBURGH, PA.

DEVOTIONAL

PASTORAL THEOLOGY

By A. M. HILLS

Chapter VIII. The Minister's Health

Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth (3 John 2, R. V.).

THE aged apostle was concerned about his beloved convert's *health of body*, as well as *health of soul*. God has a sanctifying blessing that provides for "spirit, soul, and body"—making all holy. Holiness means wholeness, health.

We have called attention to the minister's spiritual nature, and to his mind. Now we would consider the importance and conditions of his health

I. Christianity does not neglect the body; for "it is the temple of the Holy Spirit" (1 Cor. 6:19). Piety is not a synonym for invalidism. We have a call to "be perfect," and it means vastly more than many suppose. The body is the home of the soul; and man is wondrously influenced by his dwelling place. We are not shut up to the dreary alternative of being a puny saint, or a ro-

bust sinner, a lean wise man or a fat fool. A call to preach is a call to be at our best in the whole range of our being, a standing illustration of what the religion of Christ can make of a man whom God indwells.

We are to represent Christ to a sick and dying humanity, struck through and through with diseases which sin has occasioned. Who can picture Christ as an invalid? His perfect health suggested hope and healing in every invalid's chamber, and so should we. Thus the preacher's *body*, as well as his *soul*, is a factor of success in all his ministrations.

Dr. Kern writes: "Ten thousand sermons every Sunday are made feeble by feeble nerves, or heavy by heavy limbs, or repellent by acidity of the stomach. Ten thousand are sweetened and vivified by the pure tone of physical vitality in the preacher. Health is that physical state in which all the organs harmoniously perform their functions. Above all else it is nervous energy; to be prodigal of which is suicidal. Health is painlessness and vitality. We want enough of it not simply to keep us off the sick list, but to make it a joy to live," and to make us an inspiration and an invigoration to others.

What servants God had in the olden days! Moses, inured by forty years of toil in the desert, and called at eighty to shepherd the people of God forty years in the wilderness and bear their chidings and complaints and sins, and at 120 years still be a giant warrior for God, "with eye undimmed and natural force unabated!" And there was Samuel, guiding the destinies of a nation from boyhood to ripe old age, carrying the burden of their backslidings and sins on his mind and heart through all the years. And what shall we say of Elijah and Jeremiah and Daniel—heroes all—in carnations of piety and endurance, who could carry colossal burdens of state, and outlive kings and dynasties and empires.

Jesus might have chosen a dozen soft-palmed, lily-fingered sons of priests to be His board of apostles. But, no! He went down to the sea and called some brawny-muscled, horny-handed fishermen, used to pulling the oars in the teeth of the storms on Gennesaret. The work of planting the kingdom of God in that first century was too stern a task for soft-handed gentlemen. It was broad-chested, deep-voiced men that Jesus wanted, who could face a stormy Jerusalem mob of ten thousand men and win three thousand or five

thousand converts for Christ. It took strength of mind and heart and lungs to win the battles of the Lord in those strenuous times, and then, as always, God had His picked men.

We think of St. Paul as a weak, sickly man. Doubtless he was small like Sir Isaac Newton and John Wesley; and he had "a thorn in the flesh," blear eyes, or whatever it was; but that he was a delicate invalid there is overwhelming evidence against it. Invalids could not say what he said of himself or endure what he endured. "Are they ministers of Christ? I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." This was vastly more than any invalid could endure, and he still had enough vitality left to trudge the long Appian Way to Rome with fire in his eye and conquest in his soul, and make himself such a terror to evil doers that the devil had to kill him to get rid of his all-conquering personality.

Think of Luther, whose words were half battles, who trod the field of his age like a mailed giant, the sound of whose footfall was heard in Rome, and made popes tremble! No invalid was he. The magnetic influence of his masterful life is still marching on like an army with banners.

Think of Wesley who, after a life of incredible activity and achievement, could write in his journal on his eighty-fifth birthday that he feels "no such thing as weariness either in traveling or preaching, and that he is able to write sermons as readily as he ever could, and ascribing it in part to his having had so little pain in his life, and having never lost a night's sleep, sick or well, on land or sea, since he was born!" We have already observed that Wesley was below medium size, about five feet, five inches in height; but he had physique enough and voice enough to preach to ten, twenty, even thirty thousand people in the

open field, and make them hear. Certainly this is not the task of an invalid.

Fifty-six years ago Henry Ward Beecher, lecturing to the theological students of Yale, said to us, "Who are the men that move the crowd—men after the pattern of Whitefield, what are they? They are almost always men of large physical development, men of strong digestive powers, and whose lungs have great aerating capacity. They are men of great vitality and recuperative force. They are catapults, before whom men go down." Beecher himself was a splendid illustration of what he said to us, and showed the value of perfect, vigorous health.

Phillips Brooks and Dr. Richard Storrs, and Talmage, Dr. Joseph Parker of London, and Dwight L. Moody—all contemporaries of Beecher, were of this class of men—full of radiant health and glowing with vital power and magnetic force. Professor Drummond thought Moody was the greatest human he had ever known.

II. Notice why there is such an intimate connection between good health and ministerial success.

1. The draft on the physical forces of a pulpit orator are greater than most people can realize. I well remember that the most effective preacher in New Haven when we were in Yale Seminary, could never sleep Sunday night after the strain of his Sunday services. How exhausting this work is, only the initiated can know. Irish Pat, digging in the street, thought "he would like to be a bishop and have a jewel of a job." Pat little realized that the bishop would use up more nervous force making one speech than he would use digging a whole day. Genuine health is a great aid to pulpit oratory, if the preacher expects to have a long ministry, and not be a nervous wreck.

John Angell James, a very worthy English preacher of a past generation, addressing a body of students, named three qualifications for ministerial success, viz., "brains, bowels, and bellows." The brains, by diligent study, and the help of God, could get a message. Bowels (formerly supposed to be the seat of the emotions) would give to the intellectual effort sympathy, pathos and tenderness, without which preaching would not succeed. Bellows—lung power—would produce power of voice and endurance, so supremely important, if one is to be an effective orator.

2. Also, in pastoral work—calling on the sick, praying with the dying, comforting the bereaved

and heartbroken, pointing the convicted and the despairing to the only Savior who can save and heal—how important it is to carry about in your own person an example of the health and rest, and peace and joy of a great salvation. The holy touch of the pastor's sympathy and love will interpret Christ to them as nothing else will, and, in going, he will leave behind him the consciousness of the divine presence. But he will find that it will tax the strength of the strongest to thus shepherd the flock of God. Yet that is the minister's appointed task and "of all men, he has most need to be strong and cheerful, for on him alone, under God, many a sad life will depend for its brightness, and many a weary heart for its blessedness."

3. The sedentary life of the preacher makes health peculiarly essential. He must necessarily spend much time in confinement, studying and writing; and it all tends to exhaust the physical resources. They must somehow be recuperated, or a breakdown awaits in the near future.

This is especially true of young preachers. One morning a Yale professor told our class that the records of the theological graduates of Yale Seminary, from its beginning, had just been published. They disclosed two striking facts. First, that young ministers for the first few years of their professional life had a larger death rate than the average of men, and larger than any other profession. Second, that after the first few years of ministry were passed successfully, they had a smaller death rate, and a larger prospect of longevity than any other class of men. "The insurance statistics of England and America show practically the same. The clergy stand at the head of the list, and liquor dealers at the bottom" ("Pattison's Pastoral Theology," page 9). Theological students, therefore, and all young clergymen should form correct habits of living and pay special attention to health.

III. How shall this be done?

1. Do the most of the intellectual work in the morning, when the body is rested and the mind is most vigorous, as we have already suggested. Pattison tersely puts it, "Rise, eat, drink, work and sleep as other men do." Erasmus, the greatest scholar of the Reformation, wrote, "Never work at night; it dulls the brain and hurts the health." Here is where multitudes of clergymen sin grievously. They let the golden hours of the morning be frittered away on trifles, and then work late at night when they ought to be asleep to make up

for lost time. Finally, with excited nerves and congested brain and exhausted body, they *try* to sleep, but obtain only restless, fitful, unsatisfying slumber. Then some resort to opiates to force sleep, a most dangerous expedient. In this direction lies early breakdown, and premature physical collapse.

We know of a minister who once was in the forefront of his profession. But he would carry about with him a sack of the strongest coffee that money could buy, and make for himself cups of coffee as strong as coffee could be made, to keep him awake by the excitement of it while he wrote. In other words he was nightly drunk on coffee, just as others are drunk on liquor. Now for years he has been in an insane asylum, paying the penalty of sinning against his body. No one can defraud nature without paying the price.

2. The preacher must be careful to exercise. It is absolutely essential to health. Just as our youth in the public schools have a recess in the forenoon and in the afternoon for a brief recreation, so the professional man can have Indian clubs and dumbbells, or rubbers to stretch in his study or office to give him a brief relaxation, change and rest. Then God has given humanity Sunday for a day of rest. But Sunday is the minister's hardest day; he should take Monday for his day of recreation instead.

Furthermore, there is the ministerial vacation which our churches more and more recognize as wise and reasonable. This too should be carefully used to increase the stock of reserved vitality, to be drawn upon only in some unexpected time of need. "Husband your vitality," says Pattison, "for the chief thing that has to be done. This is a grace at times exceedingly difficult to practice; yet it is one main secret of continuance."

3. We must eat and drink to live. But it is a very different thing, to live to eat and drink. That is a crime against both body and soul. It is a trite saying that "multitudes dig their graves with their teeth." It would be more truthful to say, "By overeating they prepare the corpses to fill them." We are not to eat or drink merely to tickle a nerve, or gratify a craving. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

It is hard to make either a good preacher or a saint out of a dyspeptic. That physical ailment induces morbidness and spiritual depression and clouds the faith. How can a preacher preach a

comforting, uplifting, joy-giving, hope-inspiring sermon while the demon of dyspepsia is growling in his stomach? Napoleon said that armies fought on their stomachs, and Cobbett declared that "the seat of civilization is the stomach." Only God can know how much the success of a minister depends upon this central organ. If he does not watch over it with religious care, it will ring the death-knell of his ministry. I am not a doctor of medicine, but fifty-six years in the ministry have taught me some invaluable lessons which I will impart to the future ministers free of charge.

1. Marry a girl who is as good at cooking as at praying; who can superintend the kitchen as wisely as the prayermeeting; who has religion and conscience and sense enough not to prepare stuff to pamper abnormal appetites, but to prepare wholesome food to keep you and your family well. Blessed is the minister who has such a helpmate. He ought to thank God for her every day.

2. You must learn how to run your own machine. What is one man's meat is another man's poison. Your stomach will faithfully send you a warning protest whenever you eat anything that is not good for *you*. After one or two such kindly warnings, let that particular article of food severely alone. People talk about "condiments" and "relishes" and "appetizers" and "spiced pickles" and the like. I hate the sight and names of them all. They should all be labeled "stomach destroyers!" Cultivate a simple diet and "plain living and high thinking" and proper exercise and you will never lack for appetite. I have practiced what I am writing for threescore years, and now at the age of eighty, I have an excellent stomach and such an appetite that I scarcely know what to do with it. I am compelled to keep it in check continually, and I have not had a headache that I can remember in twenty-five years.

Dr. R. W. Dale, lecturing to students at Yale, thought he would like to add to the Ten Commandments of Moses, two more: (1) "Eat enough." (2) "Sleep enough." Dr. Pattison would add, (3) "Chew enough." I would suggest, (4) "Do not eat too much." To a man with a healthy appetite that is the real peril.

4. As to the amount of sleep necessary, that depends upon the individual. John Wesley said, "Six hours of sleep for a man; seven for a woman; eight for a fool." By long self-study and experiment, I have found that I belong to the fool class and need eight hours, and from observation

I have further learned that my class is very, very large. I am persuaded that a multitude of worthy ministers have shortened their lives by aping Wesley. Only a very few can be at their best on six hours of sleep.

5. Fifty-seven years ago I read a book written by Dr. Dio Lewis, who was a proprietor of a water cure establishment in Boston. In it he told us that the healthiest way to bathe was to take a hand bath in cold water every morning, and then rub yourself vigorously with a crash towel. I began at once, though it was in cold weather, and with manifest benefit. I have kept it up all these years, and took such a bath this morning. I have such freshness and vigor that strangers guess me to be sixty. I think this, under God, is one of the causes of my unusual preservation. I will add deep breathing as another cause.

6. It is indispensable to good health to keep the liver and eliminating organs active to carry off the poison and waste of the system. It is not uncommon for men of sedentary habits to neglect themselves in this respect, and greatly lessen the number of their days.

7. A newly elected General Superintendent of ours a few years ago died from the poison of a neglected tooth. I sat on the platform last Sunday with two noble preachers. One of them fell helpless on the floor last summer from the poison of teeth and tonsils, and other toxic poison of his system, which nearly ended his life. The other preacher told us that he had not lived but one day in eight months without severe pain, largely from similar causes. These may seem to be trifles to many; but trifles often kill people, and then they are not trifles, but momentous realities.

8. "Lay aside all filthiness of flesh and spirit, perfecting holiness in the fear of God." The minister is supposed to be a man peculiarly dedicated to the service of God. What right has such a man to destroy by an abnormal, deleterious habit, his body, the temple of the Holy Spirit?

Probably one hundred thousand ministers in the United States are using tobacco. Yet scientific testimony of the medical profession assures us that the use of tobacco produces nervousness or nervous debility, dyspepsia, disease of the lungs, smokers' sore throat, injuring the voice, the tobacco heart, tobacco blindness, paralysis and smoker's cancer. Tobacco poisons the blood and affects injuriously every particle of the body. In San Francisco one hundred ninety-five cases of leprosy were reported,

traceable to cigarettes manufactured by Chinese lepers.

Nobody using tobacco seems to be able to escape this awful scourge. Think of such men as the Emperor Frederick and General U. S. Grant, and Senator Ben Hill, "Georgia's greatest son," all dying within a short time, snatched from life and usefulness by a premature death of horror from a cancer in the mouth. So also died William Ives Buddington, D. D., of Brooklyn, N. Y. Tobacco also killed the great statesman, Judge Kelly of Philadelphia, and Schuyler Colfax, vice president of the United States, and Grant's great friend, Senator Matt Carpenter of Wisconsin, who was so eloquent that he was called the **Daniel Webster of the West**. Someone asked, "What ails Matt Carpenter?" The laconic reply of a physician was, "Oh, he is dying of twenty cigars a day."

The great Charles Spurgeon was an inveterate tobacco user, a smoker. One evening the noble, Spirit-filled Dr. George Pentecost preached in Spurgeon's pulpit, and dared to suggest that it would be well for preachers to give up tobacco for the glory of God. Spurgeon was indignant and after Pentecost's sermon, rose and made light of it, and slapped his coat tails, and said, "I am going home and smoke a good cigar for the glory of God." What a fool the devil made of that great man. In process of time the doctors told him he must stop smoking or die. He wouldn't stop, and did die fifteen or twenty years before his time. And that foolish remark was caught up by the devil, printed on slips of paper and circulated by the million in the saloons and tobacco shops of the world. Eternity may reveal that that one insane remark did more harm and damned more souls than all that were ever saved by his preaching in all his life. The devil is desperately wicked, but certainly he is no fool. He can down a big preacher and hold a carnival of rejoicing over it in the bottomless pit.

God calls ministers to be safe examples and moral teachers to their generation. Yet many of them are practicing a vice that is sacrificing their Christian influence and leading the youth around them to their ruin. You say you see no harm in the use of tobacco. Tut! You are a suborned witness. Your lust has clouded your judgment, and stupefied your reason and drugged your conscience till you do not want to see, and are wilfully blind to your moral shame. I have seen ignorant sinners, scores and scores of them, after my preach-

ing, come to the altar, and pull out of their pockets their pouches and plugs of tobacco and pipes and give them to me, and then find God. What made them do it? I had not mentioned tobacco in my preaching. What or who had convicted them of the sin of using it? It was the Holy Spirit, and he would convict you too if you did not make yourself deaf to his voice.

Abraham Lincoln, in his immortal speeches against the evils of slavery used to deliver his argument and then say, "Gentlemen, in this great question between right and wrong, between justice and injustice, between liberty and oppression, *there is no other side.*" So I say, the testimony of science and human experience is overwhelmingly against the use of tobacco as an unmitigated evil, a foul blot on Christian civilization, and a curse to the race. Ministers, there is no other side. And when you follow this habit and defend this vice in this enlightened age, you make yourselves a moral stench in the nostrils of thoughtful people, and a holy God. The harm you are doing and the souls you are damning only the judgment can reveal.

9. The American Magazine for March, 1928, has an article on "That Tired Feeling, and How to Get Rid of It"—an interview with Dr. Harvey Kellogg of Battle Creek Sanitarium, the greatest in the world. They have treated fifty thousand people for this very ailment. The doctor tells us that few are tired through overwork. Work has nothing to do with chronic weariness, either of body or mind. It is not nervous exhaustion; it is nerve poisoning from self-intoxication of brain cells, caused by bad habits of living.

He tells us that certain foods produce too much acid in the system, acidosis. "If a person has high blood pressure or diseased kidneys he should eat sparingly of foods producing high acidity. And in passing, let me say that a nonacid diet is the best for people in middle life—it helps to hold old age at bay. Here is a partial list of acid producing foods in the order of their acid content: egg yolk, oysters, round beef free from fat, dried beef, salted codfish, chicken, turkey, entire wheat flour, oatmeal.

"Unless these (acid) poisons are rapidly removed they cause exhaustion. In order to prevent the accumulation of acids the blood and tissues are slightly alkaline. It is the function of the kidneys to remove acids and thus maintain this constant alkalinity of the blood stream. The urine of a

healthy person should be slightly acid; but I have met with many of these chronically tired persons whose urine was fifty times as acid as it should be. How could they help being tired?

"Now the excess of alkali over acids in the blood is known as the alkaline reserve, and is of vital importance. When there is a normal alkaline reserve, the acid toxins are effectively neutralized; but when the reserve is diminished, we have fatigue, inefficiency, shortness of breath, and other symptoms of auto-intoxication. The following list of basic or alkaline foods, in the order of their alkaline content, should be used freely by persons who desire to maintain a normal chemical balance, and a healthy condition of the system:

Dried Figs	Cucumbers
Beans, Dried Lima	Potatoes
Beans, Soy	Muskmelons
Garbanzos	Lettuce
Spinach	Sweet Potatoes
Raisins, Dried	Orange Juice
Chard	Tomatoes
Lima Beans, Fresh	Cabbage
Rutabagas	Peas, Dried
Almonds	Peaches
Parsnips	Pears
Dates	Milk
Carrots	

"We now know beyond all doubt or controversy, that in order to keep healthy and efficient, and cure that tired feeling, the alkali reserve must at all times be well maintained. Work has little to do with the tired feeling caused by low alkali reserve. Rest may in many cases even make the tired person worse by increasing poor elimination. The tired man's salvation lies in a diet.

"People who are tired because of the flood of acid toxins (poisons) always floating, always circulating in their blood vessels, get high blood pressure through the irritating effects of these poisons on the walls of the blood vessels.

"A diet in which acid-producing foods predominate and neglect of the colon are probably the two greatest causes of premature old age."

Here I put the question, "Would fasting do the tired man any good?"

"No," he replied emphatically. "People who fast are going without food as they think. They are simply living on an exclusive meat diet; namely, their own flesh. The effect of fasting is not to purify the body and blood, but the very opposite."

"But what about people who want to reduce their weight?"

"They should eat good full meals like sensible people. Their diet, however, should be low in fats and carbohydrates, but at the same time rich in iron, lime and vitamins. They should eat cereals very sparingly and without sugar or cream. They should eat liberal quantities of spinach, carrots, beets, string beans, cabbage, lettuce, celery, and an abundance of fruits, especially melons. A reducing diet should consist chiefly of bulky foodstuffs that have low nutritive value.

"Lean people who desire to gain weight need the reverse of the reducing diet and often are benefited by specially fattening foods.

"Another potent cause of weariness is intestinal stasis or chronic constipation. By the use of proper foods such as dates, raisins, bulk vegetables and the like, accompanied by proper exercises, a satisfactory elimination can be maintained.

"Another thing that would greatly benefit the tired man would be to learn to sit erect in his chair with a support or cushion behind his back, his abdomen drawn in, his shoulders relaxed and his chest well up. Sitting all crumpled up, compressing the vital organs all day, overloading the liver-circulation, and limiting deep breathing, are national sins. I have seen wonderful transformations worked on tired down-and-out men and women, merely by correcting their bad posture.

"Again, factories and offices and homes are often too hot and too dry, and not half ventilated. A temperature of sixty-eight degrees with a humidity of seventy has been found to be the best temperature for both mental and physical work. If this temperature is not comfortable, more clothes are needed.

"For tired and nervous people a bath in water from ninety-two to ninety-five degrees, inclusive, is helpful. The water soothes the nerves and washes out the fatigue poisons. For promoting sleep it is the most restful thing known, and is better than any sleeping powder made."

Now I make no apology for making such extended use of this remarkable interview with this famous specialist on health. If my readers do not like it, they may pass it by, and go on with their weariness and aches and pains and physical debauchery, and weakness and be prematurely gathered to their fathers in middle life. But blessed is the man who brings forth fruit in old age; and of whom God says, "With long life will I satisfy him and show him my salvation."

It is easy to tell us that Calvin, Baxter and

Tholuck were invalids, and "did their work along the brink of the valley of death," that Bernard of Clairvaugh was the most influential Christian of his day, and yet with health so broken by the asceticism of self-discipline as to be "a wretched invalid all his public life," that Robert Hall "spent most of his life in heroic endurance of disease" and often preached leaning hard against the pulpit to deaden pain; that Fletcher of Madeley was a consumptive; that "Francis Asbury had headaches, toothaches, chills, fevers, and sore throats for his traveling companions;" that "Spurgeon was hardly ever well, and sometimes hobbled in agony to his pulpit." But we answer that each of these men was one in millions in will power and unconquerable determination; and if they could accomplish so much in invalidism, how much more could they have achieved in health!

God wants us to yield to Him in consecration and service all our bodily powers—all we have and all we are, and all we may become. That is what He called us into being for, that we may serve and glorify Him. People buy automobiles. One person looks after and cares for his. He listens to the sound of the machinery. If any part is not working right, he knows it and cares for it; and that machine will still be valuable after it has rendered a hundred thousand miles of service. Another machine is mismanaged and ruined the first five thousand miles. Ever after it is an old, worn-out machine.

It is so with human bodies. We are the glory of God's creation, "fearfully and wonderfully made"—to be indwelt by God himself. Some young men drive their bodies at a killing pace by self-indulgence and are ready for the undertaker's junk heap at twenty. Others worry along and are spent and done at thirty. A few sinners manage to last till forty, and drop into a dishonored grave. But the wise live according to the God-given laws of their being. In food, in sleep, in breathing, in exercise, in all physical and mental and spiritual habits, they strive to honor and observe the laws of God. And God honors them with the blessing of health. They discard late hours. They sleep for recuperation, not for self-indulgence. They conscientiously avoid all manner of dissipation and destructive lawlessness. They eat and drink for the glory of God. Consequently He watches over them for good, and sees to it that "their leaf shall not wither, that they shall bear fruit in their season, and whatsoever they do shall prosper."

HINTS TO FISHERMEN

By C. E. CORNELL

Let American Patriots Take Notice

Dr. H. E. Woolever, editor of The National Methodist Press, at Washington, D. C., gives forth some remarkable information. Dr. Woolever, writing in the Christian Advocate, New York, says that a party from Tryon, N. C., wrote asking him the following question: *I have many friends who have spoken highly to me of your articles. The public does not get these facts from any of the daily press. Why is this?*

Dr. Woolever gives important information that ought to make every American patriot sit up and take notice. In answer to the question Dr. Woolever says:

"The daily press in most cases dares not print the facts if such facts might be undesirable to certain organized groups. In the March 8 issue of The Christian Advocate is reprinted the present plan which the Jesuits are now advising for all localities whereby a group of three (a Truth Society) may put out of business a daily paper which tells the truth, if the truth is not pleasant.

"Within the fortnight, a lecturer presented a three-inch paid announcement of a lecture to a well-known Washington daily. It read: "Attention, Everyone! Neva Miller Moss will lecture at the Washington Auditorium, Senator Thomas Heflin will be there. Will you?" The remainder simply announced music, time and price. When the ad. reached the higher authorities of the paper, the husband of the lecturer received a telephone summons to come for the return of his money. He was informed that the paper could not run the ad. as those who did not wish to have this lady lecture were organized to act. The speaker had lectured in other cities on her experiences while a nun and a resident of the House of the Good Shepherd. The senator mentioned had made some speeches in the upper house of congress which were not liked by the same group. The daily dared not print such a simple announcement as the above for fear of a boycott. Sir, this is not a land of the free press, as you may readily see.

"The present officials of this prosperous daily recalled, doubtless, that in 1913 there was a prominent newspaper in the national capital which

printed the report of the death of a girl who attempted to escape from the House of the Good Shepherd in Washington. A query was raised as to why she should attempt to escape. A boycott followed and that daily is no more, except as found in files of the back numbers in the Congressional Library. On February 11, 1928, the call went forth to repeat such methods if a daily paper dares to raise any question about Houses of the Good Shepherd, or any activity under the same general organization, with this Jesuit warning: 'History often repeats itself.' Thus a great paper here in the capital is brought to a position where it says, 'Take back your money,' and thereby virtually admits that it is muzzled. To have the daily press of America fearing to speak freely is more dangerous to liberty in America than the invasion of all the armies of Europe.

"We are informed that a bill is now being prepared for presentation to Congress, asking for a law permitting public officials to inspect Houses of the Good Shepherd. We are not prepared to speak as to the merit of such a bill, but we have no question as to the strangle hold now tightening on the secular press."

Likeness to Christ

The highest revelations of the New Testament are intensely practical. Its light is at once set to work. The profoundest things that the Bible has to say are said to you and me, not that we may know only, but that knowing we may do, and do because we are. If you expect, and expecting, hope to be like Jesus Christ yonder, you will be trying your best to be like Him here. It is not the new, purifying influence of hope that is talked about, but it is the specific influence of this one hope, the hope of ultimate assimilation to Christ leading to strenuous efforts, each a partial resemblance to Him, here and now.

Do not fancy that there is any magic in coffins and shrouds to make men different from their former selves. The continuity runs clear on, the rail goes through without a break, though it goes through the Mount Ceniz tunnel; and on the one side is the cold of the North, and on the other the

sunny South. The man is the same man through death and beyond.

So the one link between sonship here and likeness to Christ hereafter is this link of present, strenuous effort to become like Him day by day in personal purity. It is the pure in heart that shall see God in Christ.—ALEXANDER MCLAREN.

"In My Father's House Are Many Mansions"

A story is told of a mountain climber who was overtaken by a heavy snowstorm. After wandering blindly about for many hours, he was about to give up the struggle and was sinking down into what would have been his last slumber when a picture of his home flashed into his mind. "I must see my home again," he thought, and the thought gave him new will power. He arose, stumbled on with the last of his reserve strength and succeeded in reaching an inn. The thought of his home had saved him.

"In my Father's house are many mansions," Jesus told His troubled disciples, "and I am going there to prepare a place for you." What did He mean? The thought of home, where God and Christ are, where Christ will receive us unto Himself, has given courage and strength to Christians on their journey through life, and has enabled them to live as seeing Him who is invisible. Had there not been such a home, what did Jesus say He would have done?

The Great Deliverer

There is no sickness but there is a balm;
 There is no storm but soon must come a calm;
 There is no broken heart but can be healed;
 No harsh earth-noise but can in peace be stilled;
 No deep bereavement but shall find relief—
 Deeper and greater than was e'er the grief;
 No bitter wail but shall give way to song;
 No way so dark but light shall break ere long;
 No sufferer whose sufferings may not cease,
 No prisoner who may not find release;
 No earthly sorrow but hath its reward—
 If only we will wait and trust the Lord.

Almost too Late

Dr. A. B. Earle was a noted evangelist of the Baptist church, who did such thorough work toward the close of the last century. Dr. Earle relates the following thrilling incident:

"I was in a meeting in New York. One of my best hearers was Postmaster Wilkinson. But he

would not decide until the last day and last hour and last few minutes. Then he fairly ran to the altar and was saved. He put his name on my book and wrote, 'All the rest of my life for Christ Jesus.' He went out on the street and to his business and lived just forty-five minutes! Oh, if he had come thirty years before! He had wasted his life; but at last 'he turned his feet and made haste to observe the commandments.' Just in time to find a willing Christ."

The Golden Rule in Business

Arthur Nash of Cincinnati, generally known as "Golden Rule" Nash, died a little time back at the age of fifty-nine. He had a working theory that an equitable division of profits with employees would result in keener interest and greater industry on the part of employees and ultimately would result in larger productiveness and an increased business. He tested the matter out in his own clothing firm, and in fifteen years his business of less than fifty thousand dollars a year increased to more than seven million dollars a year. He grew richer as his thoughtfulness and Christian kindness increased. He proved conclusively that the Golden Rule when assiduously applied to business, works.

No Trouble Believing the Bible

I do not have a single doubt or scintillation of unbelief regarding the Bible. I believe there was a garden of Eden, that the sun and moon stood still, that the axe-head swam, that Elijah went up to heaven in a chariot, that Jonah was swallowed by a great fish, that Noah's ark floated in the flood, that snake-bitten people were healed by looking on a brazen serpent, that Jesus turned the water into wine, and in a hundred other things that not a few other men count unbelievable. Simple faith in the statements of the Bible furnish me with restfulness and comfort.

Health from Natural Living

A Kansas girl and an Iowa boy have been adjudged the healthiest in the United States. This award is made, under supervision of the United States Department of Agriculture, annually, in competition of state health champions at the convention of "4-H" clubs. The girl winner is Marie Antrim of Kingman, Kans. She is fifteen years old and is described as an attractive high school sophomore. Her rules for health are regular meals

and a plain diet; nine hours sleep regularly; adequate exercise and sensible clothes. She does not dance. Miss Antrim is described as having dark brown hair and blue eyes. Her clear complexion does not require cosmetics. Her features are regular and the proportions of her figure were adjudged excellent. She weighs 124 pounds and is 5 feet 5¼ inches tall. She is a member of a family of seven children, four of whom are older and two younger than she. This is what simple, natural living does for a girl. It would be well for every girl to take note of the living conditions and habits which contribute toward making a girl the healthiest in the United States.

The healthiest boy is Fred Christensen of Blanchard, Iowa. He is eighteen years old and attributes physical perfection to hard work on his father's farm and playing football and basketball in high school. He is a high school graduate. His health score was 99.15%, and Miss Antrim's score was 99%.

Approximate perfection in health is one of the most desirable of all earthly conditions. Health is within the reach of the poor and humble, as well as the opulent and the great. There is no royal road to this goal. It cannot be purchased. It lies within the reach of all who pay the price—simple, sensible, sane living.—Editorial, *Pasadena Star News*.

A Sanctified Ministry

"Aquila and Priscilla . . . expounded unto him the way of God more perfectly" (Acts 18:26).

"This also we wish, even your perfection" (2 Cor. 13:9).

"I was minded to come unto you before, that ye might have a *second* benefit" (2 Cor. 1:15).

"Go unto the people, and sanctify them" (Exod. 19:10).

"That we may present every man perfect in Christ Jesus" (Col. 1:28).

"For the perfecting of the saints" (Eph. 4:12).

"I am pure from the blood of all men" (Acts 20:26).

"That they may receive . . . inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

"Sanctify yourselves; for the Lord will do wonders among you" (Josh. 3:5).

"Up, sanctify the people! . . . There is an accursed thing in the midst of thee, O Israel!" (Josh. 7:13).

"Having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:3).

"I shall come in the fulness of the blessing of the gospel of Christ" (Rom. 15:29).

"They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean" (Ezek. 44:23).

Name Him Jesus

Name above every name! I hail this the chief news of the world. Savior from sin. Call Him Jesus. That will keep Him forever abreast of the age. Don't let fear strike His preachers that Jesus may be outrun. The age may get new livery. It may wear new robes, sing new songs, carry new weapons. But sin never changes, and the Savior who could cleanse a Saul into Paul is the same Savior who can redeem and cleanse you and me.

Jesus has not lost step with our age. He has not been outrun. He will never be superseded. Today as yesterday and tomorrow must turn to Him. When He came, a babe to grow up to His great task, God fronted Him squarely into everything life could come to mean, and said to those about, "Name him Jesus." Jesus, because He shall save His people from their sins. And He does.—DR. M. S. RICE, in *The Christian Advocate*.

Thoughts for Lawmakers

From the prayer of Dr. Glenn Frank, chaplain of the senate of the state of Wisconsin, at the opening session of that body!

"Almighty God, Lord of all governments, help us, in the opening hours of this legislative session, to realize the sanctity of politics. . . .

"Give us the insight and grant us the power to lift this business of government into an adventure that we may with reverence call the politics of God, because by it we shall seek to fashion the life of this commonwealth in the likeness of that city of God which has been the dream of saints and seers for unnumbered centuries.

"Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

"Save us from thinking about the next election when we should be thinking about the next generation.

"Save us from dealing in personalities when we should be dealing in principles.

"Save us from thinking too much about the vote

of majorities when we should be thinking about the virtue of measures.

"Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true.

"Save us from indulging in catch-words when we should be searching for facts.

"Save us from making party an end in itself

when we should be making it a means to an end.

"May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

"May we know it profits us nothing to win elections if we lose our courage.

"May we be worthy of the high calling of government. Amen."

HOMILETICAL

THE WALK WITH GOD

By ROY L. HOLLENBACK

"Enoch walked with God" (Gen. 5:22).

Introduction: What a privilege is divine fellowship! Yet it is possible for us to be as sensible of God's presence as of the presence of each other.

If we walk with God:

- I. He shall determine the places we shall go. He will certainly not go with us to the movies, circus, dance, card-party, etc. We will be found only at such places as respect and honor the presence of our Lord and Friend
- II. He shall determine the swiftness of our pace.
 1. It is possible to go either too slow or too fast with the Lord, and break step. Be content to let Him set the pace for you.
 2. Some, in seeking offices or making changes, get ahead of Him. "Wait on the Lord." Hasty, impetuous souls have the most trouble.
- III. He shall determine the character of our companions.
 1. He will not walk with you if you take with you those whose presence is repulsive to Him. You cannot afford to be intimately companionate with any except those who fear and honor the Lord. Perhaps more young people break with the Lord through forming unholy alliances than any other way.
- IV. He shall determine the character of our conversation.
 1. Do you talk much with others and little with Him? Is He not jealous? Being the Guest of honor in your walk, should your conversation not be more with Him than with any other persons?

2. Does the theme of your conversation delight Him?

3. Does the spirit of your conversation grieve Him? Is it too foolish, sensual, or self-attracting?

V. He shall determine the character of our fashionplate.

1. He will not walk with any who dress in such a manner as to suggest evil.

2. The proper way to dress is in such a manner as will not make you needlessly conspicuous. See 1 Peter 3:1-5 for the rule.

VI. He shall determine the quality of our habits.

1. He is pleased with cleanliness and neatness of appearance. Our homes, our churches and our persons should be kept attractive to Him. We should shun filthy habits of all sorts.

Cilmax: If an unbroken fellowship with Him is desired, take heed upon all of these lines that there be nothing about us or our manners which will offend or grieve Him.

WATCH NIGHT SERMON

By ROY L. HOLLENBACK

Theme: By way of remembrance.

Text: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance" (2 Pet. 1:13).

As we stand upon the threshold of a New Year, and watch the old depart, we can do no better thing than to reflect upon the past, and carry over from the past year whatever of lessons we may have learned, into the new one. There are some solemn facts which we should consider at this hour:

I. That there are a hundred million new graves

on the hillsides of earth since we last met upon a similar occasion.

1. Many of those who fill them were last year as healthy and as busy with earth's affairs as you are tonight.
 2. It might be well for us to soliloquize upon the solemn question: "Where are they?"
- II. That you are here tonight with your lost friends' opportunities.
1. Many of them attended a watch-night service last year and heard the gospel, but neglected the salvation of their souls. Their opportunity is yours tonight. Will you treat it as they did?
 2. Remember that sin is as strong in your case as in theirs, and you are liable to do just as they did. Let this dreadful fact stir you!
- III. That you never had as little time to live as you have tonight.
1. Eternity is approaching! Its night is shutting down close and tight about you now, though you may be insensible of it. Time is gaining momentum on you. You are on a straight, and very short, path to the grave and to the judgment. Your very next step may be into eternity!
 2. You are being led to eternity blindfolded. You cannot see a step ahead of you. You may be within five minutes of the precipice that borders death's river.
- IV. That no person has ever yet found a way back to yesterday.
1. Its opportunities are gone forever. If you declined them you have lost them eternally.
 2. There is no undoing of the past. You cannot rectify its mistakes or sins.
 3. We never take life as seriously as we ought until it is ebbing out; and the folly of procrastination is never fully realized until then.

Climax: These solemn truths should enforce upon us anew the dangers in which our souls now stand, and drive us to prepare for an instant removal from this world. Do not take the issues of life and death for granted. Know where you are, and where you are going. Remember that "*holiness*" is the password at heaven's gate.

PENTECOST A SECOND BLESSING

By A. M. HILLS

Text: "And when the day of Pentecost was now come, . . . they were all filled with the Holy Spirit" (Acts 2:1-4, R. V.).

It is passing strange that many professing Christians distort and pervert scripture to get rid of

the doctrine of sanctification, one of the most precious doctrines in the entire Word of God.

Rev. G. Campbell Morgan does it. He teaches in the pulpit and in books that the disciples of Jesus were not converted until Pentecost, and that there is no second work of grace.

I. *Note the evidences that the apostles were converted before Pentecost.*

1. Christ had chosen them to be His preachers. Did Christ choose and use an unconverted ministry?

2. Their names were written in heaven (Luke 10:20).

3. The world hated them because they were not of the world (John 17:14). The world loves its own.

4. They belonged to God and to Christ (John 17:9-11).

5. They had cast out demons (Luke 10:17-20). Satan's kingdom is not thus divided against itself.

6. They had received a commission to convert the world (Matt. 28:19-20).

7. They had forsaken all to follow Jesus (Matt. 19:27).

8. They were continually in the temple blessing God (Luke 24:53).

9. They all with one accord continued steadfastly in prayer ten days (Acts 1:14).

Now sinners never do these things nor have any such characteristics.

II. *But they gave abundant indications of carnality and often grieved Jesus.*

1. Martha fretted about her housekeeping.

2. Thomas was inclined to doubt.

3. James and John were selfish, wanting the best offices in the kingdom of God.

4. They were also revengeful, and wanted to burn up a village.

5. Peter was fickle and cowardly and in a panic cursed and lied (John 18:17-18; Mark 14:71).

6. They had little faith (Matt. 17:20).

7. They did have ungodly ambitions (Mark 9:34).

8. They also had a man-fearing spirit (John 20:19).

III. *But they were sanctified (not regenerated) at Pentecost.*

1. The above named carnal tendencies were taken away. You do not hear of them afterward.

2. Peter himself says they were then cleansed (Acts 15:8-9).

3. They were filled with the Spirit and empowered for mighty service (Acts 1:8).

IV. *All can have the same blessing now (Acts 2:39 and John 17:17-20).*

It was this baptism of the Spirit as a second work of grace, purifying their hearts and equipping them for service that was the glory of the early Church. This is the blessing we need today to

sweep away the rubbish of modernism and infidelity and bring back faith and purity and power.

THE MARKS OF A SAINTLY LIFE

By C. E. CORNELL

Text: "Ye shall be witnesses unto me" (Acts 1:8).

- I. THOSE WHO HAVE GONE BEFORE HAVE LIVED GODLY
 1. There must be vision and desire.
 2. There must be attention and striving.
 3. There must be cleansing and filling.
- II. "WITNESSES"
 1. By the lips.
 2. By the life.
- III. SAINTLINESS
 1. Patience.
 2. High courage.
 3. Steadfast endurance.
- IV. HOLINESS OF HEART
 1. Life flows from the heart.
 2. The Christ life triumphant.

SEVEN IMPORTANT QUESTIONS

By C. E. CORNELL

1. What is the difference between regeneration and entire sanctification?
2. Can one be regenerated and sanctified wholly at one and the same time?
3. What is the difference between surrender and consecration?
4. Is entire sanctification an instantaneous act of God's grace, or do we grow into it?
5. How long after conversion does one need to wait before seeking to be sanctified wholly?
6. Who is a fit subject for the grace of entire sanctification?
7. What is the danger of refusing to seek this adorable grace?

(Suggestive for a Sunday morning sermon. Study carefully, answer intelligently, not too long. Advertise well in advance.)

SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

The Glory of Windows Open to Heaven

Text: "His windows being opened in his chamber toward Jerusalem" (Dan. 6:10).

Introduction: Paint the scene of a praying Daniel with windows raised toward Jerusalem. Picture also the faithful Mohammedan five times a day—wherever he may be, in storm, on desert, everywhere—facing Mecca and praying. Jerusalem a type of heaven, of things holy, sacred, of the eternal world. There is glory when the face is thus set toward the heavenly city.

I. *The Glory of Waiting for the Father's Command.* Isaiah and the prophets waited for the voice of God to speak, they molded nations with their lives when He spoke. Christ's voice still speaks to the soul when we wait. Moody heard that voice—Finney heard it—Wesley heard it—Luther heard it—mighty men they became for God and the salvation of the world. Soul, this glory of conquest and power is thine, if thou wilt open thy windows toward heaven.

II. *The Glory from Open Windows Adds Sharpness to the Sword*—for the battle; life is pictured as a battle against sin, powers of darkness, etc.; the sword is thus sharpened—*Fleetness for the Race*; life is a race against time, against worldliness, for the heavenly city; opened windows bring fleetness—and *Grace for All Times of Need*; never a soul need but is hereby supplied; art thou cast down, heavy-souled? then open thy windows!

III. *The Glory of the Heavenly Prospect.* Picture the falling shadows of life and the aurora of the bursting dawn of eternity. Heaven is the grandest thought ever revealed to man's soul. When we dwell with heaven in view, our lives will be saintly, our thoughts holy, and our deeds heavenly.

Conclusion: Picture the dispersion of night, the breaking of the dawn—the glory of the new day. This comes when the windows view heaven's way. Soul, then open thy windows so that thou mayest catch a glimpse of the Holy City.

The Crimson Stream

Text: "There is a river, the streams whereof make glad the city of God" (Psa. 46:4).

Introduction: Salvation is spoken of as a river in the Bible. Ezekiel caught a glimpse of the river of God flowing out of the throne of God with blessings for every nation. The psalmist writes of streams breaking forth in the desert. The poet writes of the "fountain filled with blood." The stream since Christ's day has been tinted with blood. Of its glory man is unable to speak; it alone adds the touch of heaven to a life of evil. The Crimson Stream—

I. *A Scarlet Atonement for Scarlet Sin.* Sin is deep-dyed with blood, and the only remedy for its scarletness is the crimson atonement made by Christ for sin. The scarlet of His blood wipes out the scarlet of sin. No hope for the soul without this scarlet touch.

II. *Dante's Inferno and Paradiso* — Milton's

Paradise Lost and Paradise Regained. This is the story of the transformations of the Crimson Stream. Sin is an inferno of doom—the "Crimson tide" brings a paradiso of glory. Sin is Paradise Lost, the "blood of the Redeemer" regains the lost Paradise. Grace is a complete transformation. "Though your sins be as scarlet . . . they shall be white as snow . . . as wool." Picture a soul walking to the precipice of hell, one more step and he is eternally damned; grace through the Crimson Stream touches him, and his feet are planted on the "highway of holiness," the Throne Way.

III. *Wends Its Way from Earth to Heaven.* No other pathway on which one can tread leads from the quagmires of sin to the open gates of heaven. Art thou lost? this is the stream on which thou canst trust thy bark of life, and heaven is assured. Art thou blind? then it alone will lead thee safely by the shoals of life to the home of the soul. Millions there are who have thus sailed home!

Conclusion: The Crimson Stream is the story of grace. Art thou on the River Despair, leading to the River Death, which finally plunges over the precipice through the dark cavern into hell? The Crimson Stream, sinner, is thy only hope. It will bring thee home again.

The Half Has not Been Told

Text: "The half was not told me" (1 Kings 10:7).

Introduction: Picture the glory and grandeur of Solomon's empire. Story of its greatness wafted on every ancient breeze. His ships sailed the sea to bring gems from India. His caravans brought spices from Araby and perfumes from North Africa. Damascus furnished him his heavy carpets, and Egypt his silks. The queen of Sheba came, having heard of his glory, but she cried out in delight at his royal palace, his more splendid gardens, and his abundant wisdom, "The half was not told me." So it is with the gospel. Poets have not told it. History has not plumbed the depth of the stream of grace. The half has not been told of:

I. *The Depth of the Crimson Stream.* Grace flows as a rushing tide. Crimson Stream blots out iniquities; cleanses the soul; transforms the vilest; satisfies the seeker; meets the heart's greatest needs.

II. *The Glory of Dwelling in the Heavens.* Paul speaks of "sitting together in the heavens." The wonder of soul fellowship, the joy which floods the inner man, peace passing understanding,

riches of grace unsearchable, a clear conscience—of such the half has not been described. Poets have sung of it, "Amazing Grace," "God Will Take Care of You," "I've Anchored My Soul," etc., but the half of it has never been described. It is glory unbounded, love unmeasured, soul-satisfaction unlimited, and grace beyond comprehension.

III. *The Glory and Grandeur of the Home of the Soul.* "I'm Going Home"—the song is true. The heavenly city is our eternal abiding place. But the half of its wonder, majesty, beauty cannot be described. It is rest—yea more; eternal reunion of the saints—more wondrous than this; a land without a sea, without a curse, without a night—still the half had not been described; immortality, the inheritance of the saints in light, a soul incorruptible, a mind celestial—yet the entirety of our heavenly home is not told. Singing, shouting, coronation days, jubilant reviews of heaven's hosts—yet its majesty is untold.

Conclusion: Then with the beauteous queen of ancient day, all we can do is in amazement to throw up our hands and cry out, "The half, the half, was not told me!" Eternity alone will tell all the story of salvation and grace divine.

The Glory of His Grace

Text: "To the praise of the glory of his grace" (Eph. 1:6).

Introduction: Majestic words—grace and glory and praise! They include the gospel of redemption, the ransom with blood. They are all that God does for man in eternity, in time—past, present and future. They are the completed story from the time when "the morning stars sang together" until eternity is old. Grace and glory:

I. *Originated in the Love of the Father.*

1. He chose us unto holiness (Eph. 1:3, 4).
2. He ordained us unto sonship (Eph. 1:5).
3. He accepted us in Christ (Eph. 1:6).

II. *Wrought Out by Christ:*

1. In Him we have forgiveness of sins (Eph. 1:7).
2. In Him is the revelation of the mystery of the divine will (Eph. 1:8, 9).
3. In Him we enjoy the beauty of the heavenly inheritance (Eph. 1:10-12).

III. *Confirmed and Realized by the Operation of the Spirit.*

1. By Him we hear and understand the Word (Eph. 1:13).
2. By Him we are sealed as an earnest of

the possession of the full blessing—heaven, and all its glories! (Eph. 1:13, 14).

Conclusion: Grace is the work of the Godhead: God of the old dispensation originated it; Christ of the new provided the ransom; and the Spirit effects its workings in the soul, and seals us as a foretaste of the wonder of the complete inheritance in the heavenly land.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Mary Moffat's Faith

When Mary Moffat was asked by friends at home if she needed anything, with faith undimmed by nine years of seemingly fruitless toil, she replied, "Send us a communion service; we shall need it some day." Two years later it arrived. It was just in time. The ingathering had at last begun. With broken and contrite hearts men and women confessed and forsook their sins. They acknowledged Christ as their only Savior. Dirt and idleness and indecency gave place to cleanliness and industry and propriety. The natives had sneeringly said, "Let us see the first Bechuana that will bow the knee to your King Jesus." The time came when not one but hundreds could be pointed to with lives so changed that they had become living epistles known and read and wondered at by all the heathen around.—E. W. SMITH.

Why Did Jesus Choose Judas?

"Why did Jesus choose Judas?" said an inquirer once to Dr. Parker. "I don't know," replied the doctor, "but I have a bigger mystery still. I cannot make out why He chose me."

The Lure of the World

There is a story in the classical mythology of the three sirens, strange creatures half women and half birds who occupied a promontory on one of the most dangerous shores in the Mediterranean Sea. They were reputed to be such beautiful singers that all who heard the siren voices would be lured irresistibly toward them, only to be dashed in pieces on the rocky shore. The only man who had heard the song of these sea nymphs and had returned unscathed was Odysseus; he had his sailors' ears filled with wax and himself lashed to the mast. But Jason, captain of the Argonaut's expedition, found a better way. When he embarked on his expedition to secure the golden fleece, he took on board with him Orpheus; and

as they neared the fatal spot, Orpheus played so beautifully on his harp that the Argonaut's crew had no ears for the sirens' song.

This is exactly the case with the man who has found in Jesus Christ satisfaction for his soul's longings. So great is the joy of his walk with God that the siren voices of the world fall on deaf ears.

"Since my eyes were fixed on Jesus
I've lost sight of all beside,
So enchained my spirit's vision,
Looking at the Crucified."

Have Faith in God.

A party of American tourists were spending some days amid the picturesque mountain regions of old Scotland. These highlands lend fascination and charm to multitudes that risk their lives in the effort to scale the heights which only the eagle had visited. This party was studying the works of God in rocks and flowers, as well as enjoying the beautiful scenery which everywhere abounded. One of the enthusiastic botanists of the party, in looking over the precipitous sides of the mountain, saw far below on a narrow ledge of projecting rock, some beautiful specimens of rare flowers, which he was very anxious to obtain. No one in the party would venture to secure those much-desired blossoms. Near by were a father and son, with their faithful dogs, guarding a flock of sheep on the pasture slopes. They offered the boy a large reward if he would consent to have a strong mountain rope tied round his body and be lowered to pluck the flowers for them.

The father at once consented, but the boy, although he was a fearless mountain climber, and had often been lowered over dizzy crags to the seabird's nest, hesitated to accept even so liberal an offer. The tourists attempted to show him that the rope was strong enough for half a dozen men. His real fear was made apparent when, after gazing at the company and then at the strong, stalwart form of his father, he replied, "I will if my father holds the rope."

With Omnipotence upholding, there can be no place, no duty too dangerous for any one of us. When God's strong arm sustains us, what have we to dread?—*The King's Business.*

A Little Learning Is a Dangerous Thing

Irving Bacheller relates the following illustration of this truth:

"The danger of a *little* learning as amusingly il-

lustrated by the story of a neighbor of mine who had an educated dog. My neighbor said: 'I had taught this dog to find things I had hidden. One day I tied a fuse to a stick of dynamite and shoved the thing under a stump I wished to blow out. I lighted the fuse, and ran. Suddenly I saw the dog running at my side with the stick of dynamite in his mouth, the fuse trailing and sputtering behind him. He seemed to be saying kind of conceited, "See how smart I am!" I tried to grab the fuse and smother it, but he dodged. I didn't have time to argue with him, so I just run. He kep' close to me. I clim' a tree and done it supple—and saved my life, and I've always thanked God that dogs can't climb. I tell ye, and an education is a bad thing unless you know what *not* to do with it and when not to use it.'

Abide with Me

Rather more than sixty years ago a clergyman sat at the window of a house in Lower Brixham. His body looked bent and frail, and yet he was by no means an elderly man. Tears were in his great eyes as he gazed away over the harbor to where an autumnal sun was setting in fiery splendor. It was a beautiful scene, but those sad eyes hardly saw it.

Francis Lyte had been preaching to his beloved flock for the last time that evening. Tomorrow he was to take his journey to the south of Europe in the hope of renewing strength. But his heart was in Brixham, and he was very, very sad.

Lower and lower sank the weary head until it rested on a pair of folded, emaciated hands. He was grieving over his unfinished work in Brixham.

"Help me, my God," was his prayer, as he bent there, with the setting sun shining on his bowed head, "and grant me to write something which will live to Thy glory, now that I can no longer speak for Thee."

His prayer was heard. From the pencil which he took up streamed words which have been, surely, as much blessed as those of any hymn:

"Abide with me, fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail and comforts flee,
Help of the helpless, oh, abide with me."

From that darkened room and darkened heart went out the wonderful prayer. Francis Lyte died a month afterwards, but the hymn remains.—LINA ORMAN COOPER.

God Locates His Workers

Says Dr. A. J. Gordon, "William Carey, stirred by the reports which Captain Cook had brought back from the Pacific Isles, proposed in his heart to go to Tahiti, if ever he should be permitted to become a missionary of the cross. He was prevented by the Spirit and sent to India instead. And could we, if we had had the placing of him, with the light of all subsequent history to guide us, have selected a post more truly strategic, considering the extraordinary genius which he developed as a linguist, and the work he was to do as a pioneer in biblical translation?"

Obedience to God's Will

Says a writer in the Expositor, "Some years ago I was at Winona Lake when Creatore was conducting a series of band concerts. In the morning it was the rule that the players would each go to his room and play his music—each alone regardless of others. In the pandemonium which ensued we who were guests took to the woods thereby! But in the afternoon and evening when we went to the great auditorium it was to find it packed to the doors, with excursions coming from cities a hundred miles away. Why were we driven away in the morning by the very ones who drew us irresistibly at night? The answer came as the master leader, entering from the rear, marched to the front and, turning, faced the men and their instruments. A wonder took place! They were no longer their own. To a man their passion was to be possessed by his spirit, to respond to his every motion, the very rhythm of his being, and each with each to blend his best to accomplish their master's will."

Be Anxious for Nothing

The wife of a ship's officer was sitting in the cabin near him during a storm at sea. She was filled with alarm for the safety of the vessel, and was so surprised at his serenity that she cried out, "My dear, are you not afraid? How is it possible that you can be so calm in such a storm?" Rising from his chair, he went out and got a sword, pointed it at the breast of his wife, and exclaimed, "Are you not afraid of that sword?" She instantly answered, "No." "Why not?" asked the officer. "Because I know it is in the hands of my husband, and he loves me too well to hurt me." "Then," said he, "remember that I know whom I believe, and that He holds the winds in His fists and the waters in the hollow of His hands."—*The King's Business*.

PRACTICAL

CHURCH ADVERTISING — THE WHY AND HOW

C. A. S.

The Church and the Community

SOME people wonder and keep on wondering just what the proper activities of the church are, and to just what extent it should go in advertising the services and activities. Should the church simply hold the regular services, such as the prayermeeting on Wednesday night and the services on Sunday and then call it "quits"? What is the full duty of the church to the community? What are the proper activities of the church during the week? Just how far should the church go in the matters of what we might term "secular"? Does the service rendered by the church have any bearing on the general subject of advertising? I would have you keep these questions clearly before your mind.

Some time ago I was pastor of a church in a western state. The town was about two thousand five hundred population with another three thousand in the outlying districts. This church was just the average church, a handful on Wednesday night for prayermeeting, the usual hundred or so for Sunday school, regular morning church service, a so-called Young People's Society meeting at 6:30, with an evening preaching hour. Nothing to become enthused over. I had not been in town very long until I caught a vision. One Sunday afternoon, I was out walking and two little girls of scout age stopped me and begged, "O doctor, can't you tell us something to do? There is a ball game on over at the school grounds, but we don't want to go over there. There isn't a thing for us to do in this town on Sunday afternoon unless we go to a show and it is too hot to go there." What could I say or what could I do? I sent them around to the parsonage and told them to tell my wife that I had sent them. It so happens that my wife is a very resourceful woman and she immediately found something to interest them, which was this: They were to go out and find some other girls who had nothing to do. They shortly returned

with about fifteen girl friends and three boys who also seemed inclined to want to have a good time (I always try to teach the boys and girls that they can have a good time at the parsonage). My wife then and there organized a junior choir. Did they sing? I'll say they did. Could they sing? Well, I'll not be so enthusiastic about that point. The main item to consider is that they had something to do which would keep them off the streets and from influences which might have been harmful to their spiritual development. I there and then vowed that the church I served should always be ready to meet any demand put upon her by the young people. Now, get this statement: I believe that the church should take a very decided interest in the lives of the boys and girls, men and women of the community she serves. The church of the living God should be open twenty-four hours every day, but in almost every case, there are a couple of locks on every door and the church is open only for a total of possibly six hours a week. Heavenly Father, look down and have pity on us! Are we going to advertise the fact that our churches are locked most of the time? It isn't an advertising point at all but something we should change as soon as possible. Then, my dear brother preacher, don't complain about the people not coming to God's house. We must serve, and our service must necessarily be sacrificial service. We must see that the great business of God is ready to serve each of the twenty-four hours of the day.

Now, I do not advocate the turning of the church into a club house or the operating of the church as a secular organization, but I do mean to say that the church must properly function during the week if it is to fulfil its mission, its duty, its obligation to its community. *The great purpose of the church is to administer to the spiritual welfare of all people, men and women, boys and girls. It has no other purpose for existing.* I repeat, it is to administer to the spiritual welfare of men, women, boys and girls of the community, and I am quite sure that the gospel of Jesus Christ is worthy of being preached seven nights a week and prac-

ticed seven days a week rather than the few hours that most people do.

In the beginning of this series of articles on "Church Advertising" we likened the church to a great business organization and laid claim that it was in reality the greatest business organization in the world today. If we would keep our rating, we must be sure that all departments of God's business are active and working to full capacity. There can be no prosperity if the greater portion of the mills and factories of our country are closed down and not operating. To just the extent the church operates the various departments at full capacity, so will her power and influence in the world of today be felt. If the church leads, mankind is happy and blessed, but if we allow other businesses of the world to lead to the exclusion of the church, mankind is unhappy and the world does not prosper. So, I care not what business conditions may be in your own community—if men and women will hold high the blood-stained banner of Jesus Christ and see that the great business of the Master is pushing steadily ahead, it cannot help but affect other business houses and the lives of the people.

The church must of necessity serve in a very practical way during the week. Let us take, for instance, the Young People's Society. They have their Sunday evening meeting. An announcement is made for a social gathering for the following Friday night, and on that Friday evening they gather. Isn't it far better to have these young people gather at some home or in the parsonage or in some room of the church under Christian leadership and there have a good time together, than for the church never to make contact with them during that week? I know some preacher will speak up right now and say that the young people are too worldly or too busy to interest themselves, particularly in that type of social gathering. "They just will not turn out for church parties." I realize that possibly some of you do not believe with me along these lines but I have always preached it is proper to fight Satan with his own weapons. I would never hesitate in using them. Some will ask, "What do you mean by that?" And I can best answer with this illustration: Out in our far West, one of the great menaces is the forest fire, and it has been proved that the surest and most helpful way of fighting a forest fire is through the use of fire itself—what is termed the "backfire." The surest way to advance God's kingdom is to give everybody a job and work them so hard that

they have no time for anything else other than the church, and a church that has over half its workers sitting around and idle, is more than wasteful of time and energy and capital. There are hundreds and thousands of tasks which the church can well afford to do, remaining undone in every community because of the lack of vision and service on the part of the church and the membership of the church. We should worship and praise God for His many blessings, but at the same time, He expects us to get out and do a little work. And just to the extent the church makes itself felt in the week-day life of the community, just in that degree is it deserving of the support of the people.

It is through the service it renders that the church does its best advertising. Why, my friend, you could run page ads and never work up the interest of the people in a church which does not serve, while a church that serves to the best of its ability the entire community, irrespective of faith or creed, saint or sinner, can always gather unto itself the whole-hearted support and sympathy of the people

Look around you. Are you blind? Have you no vision, no imagination, no initiative? Can't you see the hundreds and hundreds and hundreds of opportunities for the church to serve? "The world is dying for a little bit of love." Let the church serve, in the spirit and love of Christ, all who come. Let the church, through its service, be worthy of the advertising as a great business founded upon Jesus Christ, our Lord and Master, Redeemer and Savior.

WILLS

By GLENN E. MILLER

WE now take up a subject which is worthy of close study and one which is of practical importance to the minister. Aside from the proper testamentary disposition of his own estate, there could scarcely be mentioned a subject in the whole range of jurisprudence a knowledge of which equips the preacher for such constructive financial service to the kingdom as the one under consideration. Without doubt, much money is left to improvident relatives to be wasted, to unworthy institutions, to undertakers and monument salesmen, or to escheat to the state, that should and could be secured for the church if we possessed a working knowledge of the provisions, rules and doctrines of law relative to wills, and then would earnestly set about using

this knowledge for the propagation of the gospel. We need a few Ezras and Nehemiahs who will get such matters on their heart.

The cause of Christian education, as well as church extension, support of disabled veteran ministers, and missions, languishes for want of aggressiveness along these lines on the part of those of us who have been commissioned as watchmen on the walls. The worldly and semi-religious schools and other institutions are annually receiving millions of dollars in bequests and legacies, largely because of their diligence and vigilance, thousands of which could be gotten for our work if we went after it, and may the Lord stir us up and help us to bestir ourselves in behalf of the cause we love.

For our purpose wills may be divided into three classes, ordinary, holographic and nuncupative. By ordinary wills we mean those prepared at the direction of the testator by some competent person and properly signed, published and attested. A holographic will is one which is written entirely by the testator in his own handwriting, dated and signed by him. A nuncupative will is one which is entirely oral. The first named are used in practically every case where a last will and testament is left by a decedent, and for their requisites and validity, as well as construction and proof, depend entirely upon the laws of the particular state having jurisdiction. The second or holographic wills do not require the same formalities as those written by another person other than the testator, and are recognized by every state, no attesting or subscribing witnesses being required but only proof of the handwriting and signature of decedent. Nuncupative wills are allowed and recognized only in exigencies such as soldiers and sailors in war or mariners at sea and then only when the testator is in extremis and facing death. Since this kind of will depends upon the intelligence, memory and honesty of those who surround the dying testator and open the way for fraud, nuncupative wills are not favored in law and are allowed only in extraordinary circumstances.

Wills were recognized by the Hebrew, Greek and Roman laws as also the English parliamentary and common law, but in this country with its idea of state sovereignty in all matters not vitally affecting the Union, the details of the law of wills have been left entirely to state legislatures, making it necessary to consult the statutes of each state for the formalities requisite to valid wills in them. There

are many rules of law, however, of such universal application that there can be said to be a great deal of uniformity among the states on the subject. These we may profitably study.

No particular form or terminology is required for a will, so that the instrument purporting to be a last will and testament reveals that the maker intended it to be such. Superfluous and unnecessary words are dangerous because they are calculated to render the writing ambiguous and thus defeat the wishes of the testator. The fewest possible words that clearly and unequivocally express the desire of the person making the will should be employed. One of the most sensible, practical and safe wills the writer has ever seen was left by a prominent jurist of Kentucky recently in the following words: "I will and bequeath all my property both real and personal to my wife" He had seen too much litigation over unnecessary words and knew the value of a few aptly chosen ones. Of course every will could not be as brief as the one cited here but this serves to illustrate the point.

Before there can be a valid will the testator or testatrix must possess the legal capacity to make testamentary disposition of his or her estate. Formerly legal disability to make a will extended to aliens, criminals, Indians, infants, married women and persons non compos mentis. Most of these disabilities have been removed by later enactments. However, infancy is still a legal incapacity, and a testator must be of legal age to dispose of real estate, but this requirement does not ordinarily extend to personalty. Persons under such mental disability as prevents them from understanding the nature of business, the extent and nature of their estate and to recollect the objects of their bounty are void of testamentary capacity. Included in this restriction are those who on account of old age, disease, addition to drugs, insanity, or intoxication, are mentally incapable of transacting business intelligently.

As a general rule none of the foregoing disabilities prevent a person from receiving title to property under the will of another person. Frequently when a devisee is incapable of attending to his own affairs the testator creates a trust and leaves property to a trustee for the use and benefit of the deficient person, or the ownership may be given directly to the latter, in which case the courts will appoint a guardian or committee to conduct his affairs.

Ordinarily unincorporated associations are not capable of receiving property or money under a will, and some states require that a devise or bequest for a charitable or religious purpose or to a charitable or religious corporation must be made a specified time before the testator's death. Sometimes state law limits the proportion of a person's estate which may be left for such purposes.

A person to whom a bequest is given by the terms of a will should never become one of the subscribing witnesses, as this situation is viewed with much disfavor by the courts and has been held to defeat the bequest if not the entire will. Those who sustain confidential relations to the testator may take under a will provided there is no proof of undue influence. If there is evidence of undue influence or over-persuasion by one sustaining the relation of attorney and client, spiritual advisor, physician and patient and such like, and such person is advantaged by the will, the will may be set aside.

A codicil is an addition to a will, made after its execution, and which adds to or changes some provision of the will. The codicil may or may not revoke some part of the will, but unless it expressly does so and is not so repugnant to some part of the original will that both cannot stand, the codicil will be construed as a part of the will the same as if contained in it at first. Codicils must be executed and attested with the same formality as a will. A will may have many codicils added to it.

A will may be revoked by a person at any time before his death that he sees fit, and he may choose to die intestate. Revocation may be made by another will which expressly revokes the former will, by destroying the will, or by disposing of the property before death, which amounts to revocation.

In general the requirements as to signing, witnessing, and probate depend upon the laws of the state where the testator is domiciled in the disposition by will of personal property, while in case of the disposition of real estate the laws of the state where the land lies will control.

The following form of will is sufficient in ordinary cases, varying names and provisions to suit the particular case:

LAST WILL AND TESTAMENT

I, John Doe, realizing the uncertainty of life, and being of sound mind and disposing memory, do make and publish this as my last will and testament, hereby revoking all former wills heretofore made by me.

ITEM I

Recognizing my responsibility to God and that I must render to Him an account of my stewardship here, and with a thankful heart for all His tender mercies to me I commend my spirit to Him and with a knowledge of sins forgiven through the blood of His dear Son and a clean heart by the baptism of His Spirit, may I stand before the Judge of the universe dressed in His righteousness alone.

ITEM II

I direct that my just debts and the expense of a simple funeral not to exceed \$250, and the cost of a monument for my grave not to exceed \$100, be paid by my executor out of my estate, after my decease, and also the cost of settling my estate.

ITEM III

To my faithful wife, Nancy Doe, I give and bequeath one-half of the money and personal property of which I die possessed, after payment of the expenses named in item one hereof. I also give to her in fee simple our home consisting of a lot 50 x 100 feet upon which is situated a six-room brick dwelling at No. 4801 South Calhoun St., in the city of Fort Wayne, Indiana.

ITEM IV

After items 2 and 3 hereinbefore set forth have been carried out I give all the residue of my estate, both real and personal, to the Church of the Nazarene, a religious denomination with General Headquarters at 2923 Troost Avenue, Kansas City, Missouri, the same to be used and expended by its Foreign Mission Board, or by whatever board or body is entrusted by said church with the financing of its foreign mission work at the time of administering this bequest, for foreign mission work as it shall deem proper.

ITEM V

In order that item 4 hereof may be carried out expeditiously and the money made available for use as therein directed as soon as possible after my decease, I direct my executor to convert what remains of my estate after fulfillment of items 2 and 3, and which is not in money, into cash and pay same to the General Treasurer of the said Church of the Nazarene. This he may do by public or private sale as he sees fit but as soon as practicable.

ITEM VI

I nominate as my executor my friend Richard Roe, who resides at my home, and in whose ability and honesty I have the utmost confidence.

(Signed and attested by the subscribing witnesses as state law directs.)

WHY REVIVALS DO NOT REVIVE

By ROY L. HOLLENBACK

NOTHING that can be said concerning factors of a revival will be new to the readers of this magazine, for there is scarcely a pastor or an evangelist but who has many times prefaced special meetings with sermons bearing upon this theme. But eleven years spent in revival efforts have convinced this writer that there are certain overlooked matters pertaining to revivals which may be profitably mentioned in these pages. It seems to us that some of these have led to disappointment and failure upon occasions when elaborate plans had been made, and when hopes were high for a fruitful meeting.

I. A BAD ATMOSPHERE

Perhaps the most common cause of failure in revival efforts is the creation of a wrong atmosphere before the meeting begins. It is not possible to have a revival anywhere or any time that the spiritual atmosphere is not right. A right atmosphere is far more important than to have talented workers, commodious quarters, or a large crowd for the meeting. Failing to appreciate this fact, some well-meaning pastors have set in to prepare for a revival by paring the church roll, or holding a church trial to get rid of certain "Achans" in the church. Now, this seems to us bad policy for two reasons: (1) The "Achans," if there are any, have souls to save, and the probability of their getting straightened up and helped in the meeting is greatly lessened; (2) There is always a nasty stench following a church trial, or any kindred action, which poisons the spiritual atmosphere for a long time to come. We doubt if a dozen hypocrites left alone for the Word of God to deal with will pollute the atmosphere as much as one that is "dug up" in this manner. At least, for some cause, it is almost impossible to have a real revival in the atmosphere which follows a "back door revival."

II. UNTACTFUL BEGINNINGS

Other revival efforts fail of success because of untactful procedure on the part of the evangelist. Allowing that he is a man of God, and that he is in the meeting for the best interest of the church, we shall observe some of the mistakes which are commonly made by the revival worker.

First, there is the frequent mistake of not laying the proper foundation of prayer and faith. The evangelist, in his anxiety to preach to sinners, omits much attention to the spiritual condition of

the church, and drives for the unsaved about the second sermon he preaches. There are very, very few places that are in such readiness for a revival that this is a wise thing to do. Even though a few souls respond, a deep and lasting revival will not be realized if the important matters of prayer and faith are neglected. There must be prayer—in the services, in the homes, in secret, in special groups, hours of it, nights of it. *The more time spent in fasting and prayer the greater will be the results of the meeting.* Ignore this if you will—it is easy and pleasant to the flesh to do so—but you will never have a well-rounded revival without it. And the evangelist who drives upon this line until the saints are put to praying, and until their faith and fervency are at the white-heat, is the very best evangelist to call. The mechanical preacher who preaches one half-hearted sermon on prayer and then, because it is "his long suit," immediately begins to preach to sinners, and lets the saints go, is the kind of evangelist whose ministry has a hardening effect upon the community. It is the evangelist's business not merely to "touch on prayer" but to "step on it" until the whole church is at it "night and day, praying exceedingly," weeping, pleading, fasting, and believing. Where this is done there will be a revival, whether the great numbers are at the altar or not. And the meeting will not react after the special effort is over. One-half of our evangelists need to die out to a big altar anyway.

Another common blunder on the part of the revivalist is to begin with such scathing, blistering lines of truth that he paralyzes the saints and cripples them at the outset. When this writer began to preach he made this mistake almost everywhere. He would set in to preach, at the beginning, such scathing and searching negative sermons that the saints would get into bondage, pick at themselves, and cast away their confidence. Did they pray for a revival? Why, they were so torn up and crippled that they couldn't pray, except for themselves. Their joy was all whipped out of them, they were intimidated and crouching in a corner, as it were. How can anyone create a revival atmosphere when he gives the saints nothing but "hot pepper" to feed upon? There must be a spirit of trust, confidence, and joy in a real revival. And if great searching is done by the preacher, there must be some inspirational sermons interspersed to keep up the joy and freedom of the saints.

It is sometimes supposed that the meeting goes

deepest in which the preaching is of the scathing, searching type, but this is not necessarily true. Mere "skinning" on the part of the preacher does not uncover sin half so much as does the Holy Ghost when He comes upon the church in joy and blessing. And such a line of preaching in human strength is only "the letter that killeth." We must have the Spirit of joy and inspiration "which maketh alive." Understand it is not this writer's intention to discourage negative preaching. It has a place in the revival. But the Spirit can dig deeper when He moves upon the people than all the plowing the preacher can do in his own strength.

III. INCITING RESISTANCE

Every revivalist knows that there is a difference in the attitude of sinners of various places to the truth. In some places there is a ready yielding spirit, while in others there is an obstinacy which can scarcely be overcome. Some think this is purely a matter of the amount of preaching the community has had, but this is not always the case; for this difference is noticeable in meetings in the same place. One revival effort is free and easy, and the unsaved respond readily; while the next one, with a stronger and abler preacher, runs hard and is fraught with strong resistance. There are widely differing causes for this state; but again we must lay the main charge to the fault of the revival worker. Let us see some causes for strong resistance in the revival, other than the traditionally "gospel hardened" condition of the community:

First, not enough blessing and spirit of prayer upon the church. Brethren, you cannot ignore the church and have a revival.

Second, scant praying on the part of the preacher. The praying preacher will be a soul-ful preach-

er. He will have emotional love for the lost; and his pleadings will never incite resistance. But the mechanical preacher, who evangelizes as a profession, will hurl forth his stereotyped set of sermons (masterpieces they may be) which he preaches alike in every place; his altar calls will have a forced and artificial semblance of yearning for men, but will be void of heavenly melting power; and by the time the meeting is half over the sinners who are not at the altar will have stiffened themselves hopelessly against the altar calls. And then, instead of resorting to a happy change of tactics, the evangelist will wear out the rest of the meeting with sermons upon "The Dead Line," "Rejection," etc., but will net no fruit. Such preachers *always* invite resistance to their message—and *always have it*. That set of sermons you have put in book form, and that you prize as masterpieces, and from which you wouldn't depart for heaven's sake, will harden. If the evangelist finds that commonly the last week of his meeting wanes, and resistance stiffens against his sermons, he should ask God to give him some new and inspiring sermons for the church. For it is safe to say that his old ones are mechanical, and no doubt too long.

Following the same lines in preaching, or making altar calls alike each night, are both hardening to the sinner. There should be variety. Surprises are very wholesome in a meeting. If you have preached two or three nights on the same line, surprise them the next night with a sermon that is altogether different in tone and substance. Never permit the meeting to fall into a rut. Be resourceful. Change your tactics. If you are fresh and anointed in your own soul, it will not be difficult for you to find something new and fresh to do in the meeting; but if your own heart is stereotyped, so will the meeting be.

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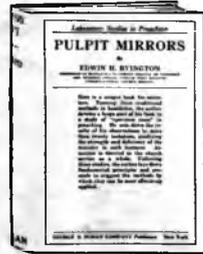
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