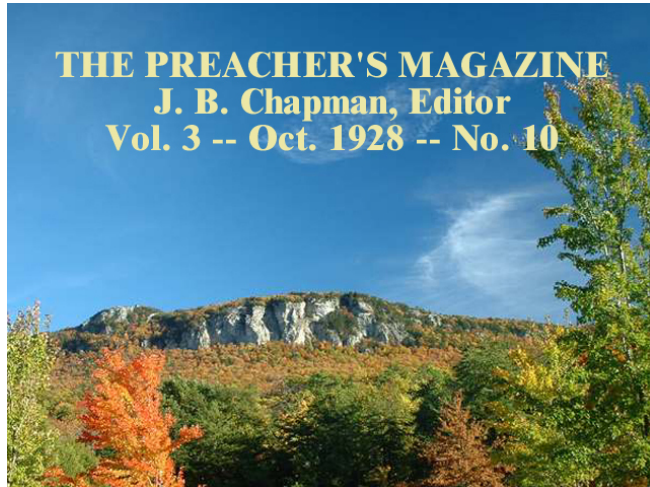


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- THE TOLL OF THE PREACHER'S FOLLY -- By J. B. Chapman

Yesterday a man and his wife told me of a simple experience they had in connection with the ministry of a well known and very useful minister. They had gone quite a distance to hear him preach. In the midst of the sermon a rainstorm came up. Several ladies left the tent to arrange to keep their vehicles dry. But the preacher misunderstood their purpose and stopped short to say, "That's it, when you get hit you leave." Many years have passed since that, but only recently did this man and woman become adjusted so that they can get blessed under that preacher's ministry.

Three days ago we saw a preacher who was once an active and useful pioneer of the work of spreading scriptural holiness. But he was incessant in labor, made sport of vacations, ate heavy meals late at night, was careless about taking proper exercise and neglected his health in practically every way. Finally his stomach gave way, his nerves went on a tirade, and he has preached but occasionally and that inefficiently now for six or eight years.

A short time ago we met again a preacher whom we knew many years ago. He entered the ministry as a young man with but little intellectual preparation for the work. His natural talents and his white heat zeal made his early ministry successful, but he never waked up mentally. As he approached the age of forty it seemed that people were harder to reach and influence with the gospel than they used to be. Many communities were "gospel hardened." At fifty-five this preacher was "on the shelf." His health is reasonably good, his standing as a man is high enough, but as a preacher he is dead because he never learned to study. He died at fifty -- died like a tree, at the top first.

A month ago we saw a preacher who is contemplating a change." And what is more, his church also is "contemplating a change." But it does not seem easy for the preacher "to find a new location." His story is this: he was once a strong, balanced gospel minister. But he took up the reading of speculative books on prophecy and soon decided that he himself had a dispensation on that subject which he was bound to deliver. So he preached on other subjects occasionally, but regularly he preached on prophecy. He preached what he knew and then he preached what he supposed. He preached what he found in the Bible and he preached the theories of men. He preached and speculated and "knew" so many things which turned out to be untrue that the people became suspicious of the

things he "knew," even though they were true. Now he is classed as "a hobbyist," the churches committed to a real gospel program are afraid to install him as leader. He thinks that God is thrusting him out to give his special message to a larger circle of people, and that he will find a place as a sort of "minister extraordinary," a specialized evangelist. But from intimations dropped by pastors of his circle, we gather that pastors and churches generally, when they call an evangelist, prefer a preacher who can "build up all departments of the church."

Six weeks ago we met a preacher who has been from the beginning of his ministry a real "mixer." His personality is that of a salesman. In fact, from boyhood his friends have boasted that he "can sell anything?" A few years ago he became agent for a "blue sky" investment proposition. He gathered up thousands of dollars from good, religious people who wanted to make money so they could "give to foreign missions." And when the project fell through the people blamed the preacher for getting them into it. So the preacher felt that the thing for him to do was to go on and get rich and repay the complainers. The call to preach is still upon him, so he takes a church now and then. But the poor salary of a mediocre preacher does not satisfy him and he soon launches out into something that will make a lot of money and make a lot of other people a lot of money at the same time. And so far, every get-rich-quick scheme he has sought to promote has failed, and now as a young man, with his heart still burning with desire to promote the kingdom of God, he is unknown except to those who know him as a dreamer and a schemer and a waster of other people's savings.

Last Sunday we spied a man in our audience who was once a promising pastor. He was not a strong preacher, but he was a fair singer, a hard worker and a man whom people "liked." He has a wife who is a real helpmeet indeed and children have blessed their home -- but there is a shadow. Perhaps there has been a confession and it may be there has been amends and a partial restoration. But the preacher is crippled and his future holds much of struggle and heartache and suspicion. And there are many who say they doubt if those who fall as he fell ever do really and fully recover.

"Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour."

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02 -- NEW BOOKS FOR THE PREACHER -- By J. B. Chapman

Besides his "working library," which consists largely of reference books, the preacher must establish and maintain the habit of reading good books -- old books and new books. Of course there are some books which can be borrowed or read at the public library, but the preacher should own the best books so that he can read them, mark their striking passages, index their most important references and take them up again when he is fully ready to make use of their best contributions.

Some books should be read for what they say, others should be read for the way they say it, and each preacher will have to search for his authors, for while recommendations are valuable as leads, they are not dependable as exact guides. One preacher may gain profit from an author while another will find that particular author without value. Some of the authors who are advertised as "preachers' preachers," or "preacher's writers" are adapted to quite a wide range of preacher types, but even these are not universally adapted.

Most young preachers will find the writings of Dr. A. M. Hills of special profit on account of their homiletical arrangement. No matter what Dr. Hills writes, he always puts it in proper form for a sermon. His new book of "An Uttermost Salvation" is an example of his style which is quite typical of the man. Boreham should be read for the sake of his quiet eloquence and smooth, flowing sentences.

The preacher must avoid using an author exclusively just because he "enjoys" him. Perhaps he rather needs another whose style and method offend him. Sometimes we fall into an easy, self-pitying way of just reading what we like, whereas something we do not really like would be of much more profit to us.

And lest the preacher shall be denied books on account_of the scarcity of money, he should early set apart a certain sum or a certain percentage of his income for investment in books. And, if possible, he should establish relationship with a dependable publisher and order notices of the new books sent to him. It has been said that one who does not read will soon cease to be read, and that one who does not hear will soon cease to be heard. The preacher, however, has few opportunities to hear, so he must read in order that he may be heard.

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03 -- THE SEASON'S SUGGESTIONS -- By J. B. Chapman

Autumn and the fading leaves and the air of melancholy furnish background for a sermon on old age and death.

In every congregation now there are students who are chafing under the restraints of the first weeks of school, or who are strained by the demands of study and recitation, and these students live in the homes of the other members of the congregation. Now is a good time to preach a sermon on "Fidelity in the Common Places," or "The Rewards of Sincere Application."

The national Thanksgiving day will soon be here. It is not too early now to be gathering material and to be making definite plans to make Thanksgiving season a time of blessing in your church. Gratitude is a grace which mothers many another grace which you want people to possess.

Just now it is beginning to feel comfortable indoors, the people are home from vacation and they have not re-established their usual connections of a social nature. Get in ahead this time and have a fall revival and double the enrollment in the Sunday school and get the "prayermeeting habit" established among your people.

Try a series of three or four sermons on a special line this fall and keep tab on results. Give the janitor a little fatherly instruction and make your church the most comfortable and best ventilated building in town. Have plenty of thermometers about and follow the advice of these -- you can't please everyone as to the temperature these early autumn evenings, but make some public announcements as to the accuracy and safety of the temperature of your building and this will help the people a lot. If they know things are as they ought to be they will try to adapt themselves.

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04 -- EDITORIAL NOTES -- By J. B. Chapman

The sixth of November is general election day in the United States. Don't forget to cast your own ballot and to remind your people to do likewise. I plan now to make a trip of almost two thousand miles just to get to vote. Ordinarily we think preachers should take but little active public part in politics, but this time (no matter what politicians may say to the contrary) the issue is really the prohibition of the liquor traffic. We have written prohibition into our constitution in this country, but the question now is, Shall we nullify or sustain this fundamental law? Perhaps many preachers will make a "calendar" of their own and will at least "make a few remarks" on good citizenship from their pulpits on Sunday, November 4.

And besides election day, there are Armistice day and, in the United States, national Thanksgiving day during November. We urge preachers to make the best use of these special occasions possible. We think it is -unwise to attempt to project pacific ideas of an unbaked sort and to drift into mere platitudes about our prosperity and many immunities, but it is always in order to preach the gospel of peace and to seek to restore and revive the spirit of thanksgiving and true devotion in the hearts of the people.

The December issue will complete the third volume of The Preacher's Magazine, and we plan to make the fourth volume better and more useful than any of the former volumes have been. Just in three years, we have learned a few things which we believe will be useful to us in making this publication of service to preachers. And every reader can help us by renewing his subscription promptly -- a little in advance, if possible. Nearly all of our subscribers take the Magazine for the year and their time expires with the December issue. But if you will send in your renewal immediately it will save the cost and trouble of sending you a notice and it

will give us most practical proof that you appreciate our efforts to furnish something helpful to preachers. The Magazine is published at a slight loss to the Publishers, and we want to make their burdens just as light as possible. And it would be a wonderful help if you who now receive the Magazine and like it would secure the subscription of a brother preacher and send it along with your own.

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05 -- THE CURRENT REVIVAL OF ANCIENT ERRORS -- By Basil W. Miller

No. 5. Naturalism In Its Newer Cloaks

Through the centuries there has been a constant recurrence of theories which have had their bases in anti-supernaturalism. At various stages in the progress of doctrine they appeared, and each time under a new cloak. During one period the theory which held sway, as opposing theism, was termed pantheism. For another era pantheism, defeated as such, was heralded as deism. When modern scientific progress broke forth with such rapidity as the past century has seen it, this same old error found its cloak in the newer view of materialism. Driven from this position, learned men, under the spell of naturalism, held up their hands before the great "Unknown and the Unknowable" of Spencer. It was then known as agnosticism. Allied in more recent times with the scientific theory of evolution, it has made this process to be but an ally of naturalism, or mechanism. Even when men were forced to admit the existence of God, speculative theism was but a slight degree better than its former ancestors: pantheism, deism, agnosticism, and possibly mechanistic evolution.

Fundamentally all such erroneous dogmas have the same roots -- that of anti-supernaturalism. In our own day this anti-supernaturalism has begotten religious liberalism which denies the supernatural or the divine in the Bible, first the Old Testament and then the New. Pantheism, making God to be all, denied His personality. While deism postulated a God, it turned the universe over to the blind mechanisms of inexorable fate, and for all practical purposes God did not exist. Let us then briefly run through the former positions of naturalism, pointing out their fallacies.

Pantheism is in deadly opposition, concerning the universe, to the Christian theory at all points. It denies the cardinal doctrines of Christianity. It eliminates the personality of God, the creation of the universe, the essential freedom of man, the reality of sin, redemption, and out of immortality it makes a phantom. It assumes that the universe and God are one and the same; that they are identical in essence, manifestations and activity. The world is not distinct from God, nor is God distinct from the world. Then the material universe is God, and the only knowable God is the material universe, If God is conceived of as spirit, then we have idealistic pantheism. Materialistic pantheism regards the universe as but the garment through which the eternal spirit, or the animation of the universe, reveals itself;

while idealistic pantheism views all particular things, animate or inanimate, as but modes or accidents of the one universal substance.

Since such is the doctrine of the world and of God, naturally there can be no creation. All things exist eternally by necessity. Whatever exists is perfect; reality and perfection are identical. There is no such entity as human freedom in nations, individual, nor social organisms; for all things which exist do so by necessity and are constrained to be as they are. Nor is there anything good or bad. This distinction is lacking in any system of fatalism. That which man terms evil, sin, is the offspring of the one substance, God. Hence moral responsibility is denied. This also denies the personality of God.. Theism on the other hand affirms that God must be a person since man, His offspring, is a person. But pantheism retorts by eliminating the essential personality of man, resolving him into a machine, as a part of the materialistic principle or essence of the universe.

On philosophical grounds pantheism fails, for it cannot explain the existence of life, the mind, the soul, and the innate desire of man to worship a higher power or being. The course of the ages and the mechanism of the universe plainly teach us that design exists in the substances of the universe, and that the world is not controlled by fatalism. If design exists in the universe and in nature, this demands self-motivation, self-direction, self-will is the World-Ground; but such is the essence of personality. Hence the pantheistic arguments fail, for this primal substance must be personal, or God must be a person. On moral grounds pantheism fails, for in it there is no adequate foundation for the moral order; for there is no moral governor. Without morality in man, the universe is invalid. We recognize moral distinctions, while pantheism obliterates entirely such distinctions, and makes God to be the author of sin and immorality. It also robs God and man of freedom, and it carries in its train all the undesirable results of atheism.

Deism, in its mode of regarding God, man and the universe, differs widely from that of pantheism. Deism studies God as distinct from man and the world, who stands in the relation of each to the other as Creator and creature. It makes God take His place outside of the world, not only distinct from it, but after creation He is practically uninterested in it. After bringing the universe into being He placed it under the control of secondary laws and principles, and excluded Himself from subsequent interferences with the course of nature. While deists affirm the existence of God, they deny the providence of God with reference to the works of creation. The world is to be regarded as a place where consummate wisdom is displayed, but to the cry of the heart of man, God turns a deaf ear. Man is under the rule of unchangeable laws.

The deist must face the fact that finite things are not able to maintain themselves. The universe is created and it demands the action of God to keep its intricate mechanism functioning. Laws and principles are not valuable in creating power; they are the descriptions of the manner in which nature reacts. Along with this, in the deistic philosophy it is impossible to hold a true doctrine of human

freedom, for man in this universe of mechanism becomes a part of the material process, and he too comes under the reign of law. There is also not sufficient motive for religion, for if God does not care for the cry of man, then why should man care for God, and seek to worship Him?

Materialism is the most formidable opponent of the Christian theory of the universe, and is purely naturalistic. Especially when it is allied with the modern theory of evolution, it is in the ascendancy in scientific circles. Materialists declare that it is to the interest of science that there should be no God, no supernatural, extramundane, supramundane Being. They affirm that it is only under this condition that science can reach its goal of perfection. This theory, briefly stated, is that to account for nature, life, mind and social organisms nothing more is needed nor wanted than matter, pure and simple. Matter and force have, unaided by any intrinsic power, brought into existence the present universe. The world process is purely the affair of a mechanism. The substitute for God is often termed hyle, matter in its unorganized state. Along with the naturalistic evolutionary theory, then, there is no call for any force outside of matter to develop it.

Even at the point of the origin of life materialism clings to a materialistic modus operandi, spontaneous generation, which all scientists have declared impossible of proof. With this materialism also calls for the transmutation of species, which at present is nonexistent. According to the materialists there is no soul; that part of the being is only a bundle of habits. Thought is the result of cerebral stimulations, and consciousness comes from neural maladjustments. This theory teaches that the attributes of the soul, which play so large a part in the Christian experience, are the functions and properties of the brain.

There is also an ethical side to materialism, though religion is utterly impossible on this scale of thinking. Man must be an automaton, subject to the designless laws of a mechanism. Goodness is resolved into the properties of neurones. Hence either virtue or vice are both without praise or blame. And religion in terms of the behaviorist is but an emotional stimulation to carry one over biological crises. Materialists affirm that Christianity is the result of the human manipulations of the early Hebrew magicians and priests.

In our brief criticism of materialism it must be charged with being unscientific, though its defenders lay claim to being true scientists. It is usually dogmatic and deductive rather than inductive, studying the facts and from these arriving at conclusions. It makes the universe which is replete with design, to be the result of matter, void and designless. It also causes life to be the offspring of matter. It demands that matter be the parent of thought, emotional reactions, and social sentiments. Its theory of knowledge is unscientific; for it makes all knowledge to be the direct result of that which comes through the senses. Sensational epistemology is unsound psychology, since it gives no ground for such modes of mental reactions as the higher processes of thinking, inventing and imagining.

Materialism cannot justify its assumption that matter is eternal. This it must do in order to make good its case. Between the theist and the materialist the point of contention is whether spirit or matter is eternal; and the materialist is unable to give a cogent reason whereby he can justify his claim that matter is eternal. Nor can materialism make good its assumption that matter preceded all forms of thought in the point of time. It is easier to explain matter from mind than mind from matter. If psychological material -- that man has no soul, and mental reactions are the result of neural functioning -- were true, it would in no manner follow that ontological materialism and evolution were likewise true, since there might conceivably be a God even though man had no soul. Materialism is unable also to indicate the relation of force to matter, and to give an explanation of the nature of force or energy. Life and mind cannot be explained on the materialistic basis. At present all scientists are forced to agree that life is not the result of spontaneous generation, and that it is not the offspring of matter.

Evolution cannot be passed over in our description of naturalism as a philosophy which is contradictory to theism, or the true philosophy of the universe. Evolution is the child of the last generation; and it might be said that it is the last attempt of naturalists to present a logical scheme whereby their assumptions can be justified, and their hypotheses can be verified. Evolution at its basis must remain naturalistic, even though at times it is heralded as theistic, in that it calls for the action of God at certain pivotal points. Evolution first explains the material universe in terms of matter pure and simple, from which life in its lower forms resulted. In an ascending scale it then proceeds to build up the tree of life, starting at the bottom of the roots of the inorganic universe, and ranging all the way up to man, through a series of gradations in developments which include all the lower forms of life from the amoeba to man. Several unproved assumptions are necessary for the establishment of this naturalistic theory. The first is that matter is eternal. The second is that life was spontaneously generated. The third is that mind is the child of matter or material reactions. The fourth is that the soul likewise is a product of matter. The final one is that man in all the glory of his mental powers and capacities resulted from the lower order of beasts. This also demands the process of the transmutation of species, from one order into another.

In our hasty review of this hypothesis, suffice it to remark that each assumption is unproved, and is also without the possibility of verification. (For a brief, though thorough treatment of this subject, see, Chapman and Miller, "Evolution Has Failed.")

Theism stands over against all naturalistic theories. Its arguments are those which demand the existence of a World-Ground, as the First Cause of the universe and of man; which also demands Personality in this World-Ground, as the Creator of man, who in his final analysis is personality; and which likewise posits in this Personal World-Ground Holiness raised to the extent of infinity, since this alone answers to the capacity of man to worship. This is termed God, who stands out as

an absolute Holy Person, uncreated and unchanging, infinite in His perfections and His attributes. Such a theory alone answers all the facts, and fits into the plan of Christianity. The newer garbs of naturalism are numerous in the present age of doubt of the fundamental verities of Christianity. The outstanding cloak of the present is that of evolution. There is no scheme of evolution which in its final essence is not naturalistic, for it either postulates a materialistic background, or in demanding God for creation of life et al, casts Him aside for naturalistic laws and mechanistic secondary principle. This is deism in its last analysis. Whenever a theist claims to be an evolutionist it is well to mark him as a deist, which theory was well answered by such noble polemicists as Butler in his "Analogy," and Paley, in his "Evidences of Christianity." Theistic evolution is a misnomer. If it is evolution, it must be materialistic, and materialism and theism are incompatible, for in the realm of thought they are at opposite poles.

Possibly the greatest enemy of Christianity at present is evolution. For when once it was proved that materialistic evolution was an impossibility, evolutionists took the theistic side, but still clung to their evolutionary hypothesis. Haeckel, the German materialistic evolutionist, dying at the first of the present century at the age of ninety, was forced to admit that all his colleagues had deserted him in his conflict for naturalism. There are a few outstanding scientists who still class themselves as materialists in their evolutionary views, but the majority, who are worthy of note, claim to be at least theistic or agnostic in their beliefs on this subject. Where evolution is theistic it makes an appealing theory to the youthful mind that is just being initiated into the mysteries of modern science in our colleges and seminaries. This is where the danger comes -- for once evolution saturates the mind of the student, it is practically impossible for him to clear himself of such. If once inoculated with this virus, he remains under its spell throughout his days, unless a miracle occur.

An incalculable danger is met in the seminaries where the younger ministers are taught evolution, for evolution is difficult to be disassociated from modernism with its anti-supernaturalistic assumptions. For if evolution be true, then the story of creation must be admitted to be without the possibility of scientific verification, and if without scientific verification it is untrue, and if untrue then the entire framework of revelation is likewise untrue and impossible. The result is that there is nothing that man can believe in the Bible as a divine revelation from God to man. Then the Bible becomes as other literature, without a claim to divine inspiration. Jesus is then forced to be deceived in His teachings concerning the Bible as a special revelation of God to the race of mankind. Nothing remains of the Christian system, and our holy religion stands on the same footing as any other religion, either ancient or modern, unfounded in reality. This is the inevitable outcome of the evolutionary hypothesis as worked out by our modernistic seminaries.

Another great appearance of naturalism is that of modernism or religious liberalism. Modernism in its last essence is anti-supernaturalism in revelation; and anti-supernaturalism in revelation forces the religionist to posit a philosophy as to

the origination and function of the material universe as well as of man and his soul. There is no other position to be taken but that of evolutionary theism, which we have shown above to be materialistic, or outright naturalistic evolution. When once modernism makes its inroads into one's thinking it has not finished its work until the last vestige of Christian truth, and theism, is cast aside in favor of a thorough-going naturalism. One can easily find this verified in the writings of modernists, when they will dare state their position concerning the existence of God.

In this scheme modernists are forced to a position of divine immanence, which is but pantheism in another cloak, or under an assumed name. For divine immanence teaches that everything is a function of God, that He is a part of all, and is reflected through all the material universe. Those who hold to such a theory at the present time usually do not dare state the final implications of their view. Naturalism is finding a ready ally in modern science. Biology is under the spell of evolutionary naturalism, for it affirms that the origin and development of life is through the evolutionary process, having its starting point in matter. Geology likewise posits the evolutionary theory to answer the mystery of its discovery of fossils in the rocks of the earth. The science of anthropology and ethnology also traces man back to his cave existence, from thence on back through his lower human stages to that of the apes. Sociology delineates the same history of our ancestry. History starts with the primordial fire-mist and rolls on through the ages until the historic age appears.

Modern psychology is naturalistic. There are two schools of psychology, the introspectionists and the behaviorists, with those of the dynamic theory conciliatory to the two extremes. The first usually treats personality in the traditional manner. While the second speaks of personality as nonexistent, assuming that what we have been accustomed to term personality to be but the tangle of neuronic pathways of discharge, or S-R bonds, "stimulus-response connections" in the neural mechanism. It affirms that consciousness results only from a lack of mental or neural harmonic adjustments, it states that the will, or the personality in volitional acts, is a bundle of habits. In other words all the behaviorist makes of personality is the nerve, brain and physical basis of the mind. These neural reactions, due to stimulations originating in the sensory end organs, following up to the synaptic connections in the higher nerve centers, and on out to the responses in the muscles, are the only type of mental reactions he admits in his naturalistic scheme.

The modern press and pulpit are taking up the naturalistic cry. One cannot take up the average ministerial journal of today without reading of naturalism in theology. It takes on assumed names such as arriving at the historic truth about Jesus, or a burlesque on the miracles, of the impossibility and futility of inspiration, or one of a score of other similar names and views. Beware when one begins to question the virgin birth of Jesus, and the resurrection, for he is preparing to overthrow the entire Christian system of the atonement by Christ. When one writes of the beautiful influence of the death of Christ, without emphasizing the shedding

of his life blood in the preparing for the remission of our sins, he is building up a theory of the atonement, which in the past was known as the moral influence theory, and which today as allied with evolution, naturalism in dealing with the miracles and revelation, and it is entirely materialistic. The road of modernism has been an unusual one. First it started to question the first chapter of Genesis; from this it swept to the entirety of the Pentateuch, and on to the remaining parts of the historic and prophetic sections of the Old Testament. Then it attacked Jesus and the complete revelation as given in the New Testament with the same virulent passion as it did the Old Testament. It all takes its place alongside of the other materialistic theories of life and the universe, as well as of religion, of the past ages.

The position of naturalism in the past was usually one without the pale of the Church; but today naturalism has taken its circle within the borders of Christendom. For in the ranks of the ministry, which has heretofore been consecrated to the defense of the Bible and the preaching of salvation through the name of Christ, many of the outstanding naturalists and evolutionists are found. It is not uncommon to hear ministers today decry the faith of their fathers in the Bible as the inspired Word of God, to 'sneer at the thought of the virgin birth, as well as to make mockery of the miracles of Christ, and of His own mighty miracle of the resurrection. All this had its rise in German seminaries when the higher critical view gained entrance. The essence of the matter is anti-supernaturalism, which is naturalism. For this view denies the action of God in human history in revealing His will to mankind. This then is the deistic or naturalistic position.

The outstanding danger of this age is that of this revival of naturalism under assumed names. It has seized our universities and is casting its virulent spell over science, psychology, history and philosophy, which makes it impossible for these studies to be thought of in terms other than materialism. It has crept into our seminaries as a wolf amid the flock of sheep, and has, with its anti-supernaturalistic theory, sapped the faith of the coming ministry in the inspiration of the Bible. It has entered the pulpit and is herein belching forth its poisonous dogmas until they are finding a hold in the thinking of the Christian laity. It has spread its vampire wings over the press until it is practically impossible to find magazines which do not tend to popularize it.

The result is that revivals of ancient glory have ceased to function in the modern church. The Bible is torn from its age-long position of authority in morals and religion. The home has been undermined with its implications that the marriage vow is not binding, since there is no divine standard of purity and morals. All the "sacredness of life" has been removed, and for it has been substituted the fiendish dogmas of the present age. Atheism has been absolutely captivated by this modern evolutionary, liberalistic naturalism.

Unless there come a reaffirming of our historic position on the fundamentals of the faith, the inspiration of the Bible, the supernatural power of salvation, the verity of the miracles and the resurrection as well as of the historicity of the

Pentateuch and the scientific corroboration and verification of the creation story, the modern church is absolutely doomed to wane and to die. But there comes forth a light of a better day. Here and there are dotting the continents seminaries which still ring true to the Bible. Editors and authors are sending forth streams of holy literature to combat the theory. The hope of the church of tomorrow is found only in such activities. -- Pittsburgh, Pa.

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06 -- THINGS THAT ENDURE -- Ted Olson, in Forbes Magazine

**Honor and truth and manhood--
These are the things that stand,
Though the sneer and gibe of the cynic tribe
Are loud through the width of the land.
The scoffer may lord it an hour on earth,
And a lie may live for a day,
But truth and honor and manly worth
Are things that endure always.**

**Courage and toil and service,
Old, yet forever new--
These are the rock that abides the shock
And holds through the storm, flint true.
Fad and folly, the whims of an hour,
May bicker and rant and shrill;
But the living granite of truth will tower
Long after their rage is still.**

**Labor and love and virtue--
Time does not dim their glow;
Though the smart may say, in their languid way,
"Oh, we've outgrown all that, you know!"
But a lie, whatever the guise it wears,
Is a lie as it was of yore,
And a truth that has lasted a million years
Is good for a million more!**

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07 -- PASTORAL THEOLOGY -- A. M. Hills

Chapter V1. The Minister In His Study

"When thou comest, . . . bring the books, but especially the parchments" (2 Tim. 4:13).

St. Paul was now an old man, "ready to be offered up." "The time of his departure was at hand." He was in his prison at Rome. Any day he might be ordered out to his execution. But his precious life might be Spared a few months longer. If so, he wanted Mark and Timothy to be with him. "And when thou comest, . . . bring the books, but especially the parchments." It seems, then, that even this inspired apostle, though the best educated man of his day, regarded books and parchments as essential to his highest usefulness and noblest ministry. In the same spirit he wrote to his beloved Timothy to "give attendance to reading . . . to doctrine" (1 Timothy 4:13).

The closet of prayer has been called the minister's holy of holies; and his study "the holy place," where his mind is trained to keep even step with his Spirit-filled heart. Here he learns the mind of God, gets his messages from on high, has revealed to him the great truths that bring guidance and salvation to his people. "Here the beaten oil is prepared that will send forth a sweet savor in the courts of the Lord." Here indeed he equips himself with the weapons of holy warfare, with which to conquer the powers of darkness and win victories for King Immanuel.

Admitting that the spiritual preparation of the heart by prayer is ever first, yet the training of the mind is vastly important. Here the warrior gets his orders, the ambassador gets his terms, the messenger gets his message, the fighter gets his sword. Yea, in the study the slinger gets the missiles with which to down the mailed giants who mock at God and deride His truth and oppose His cause and people.

I. Persistent and perpetual study is absolutely essential to ministerial success. Not even much secret communion with God can alter this fact. Indeed, the neglect of study will in time destroy the relish for secret devotion. The two must be wedded, and cannot be divorced. God puts no premium, either on indolence or ignorance, and He will not let spirituality thrive at the expense of knowledge. Hence, prayer and study must go hand in hand. He who accepts a call to the ministry, therefore, should understand that by that act he dedicates himself to a lifelong studentship, without a college vacation. Death alone can give the graduating diploma.

Any other cause is sure defeat and deserved ruin. To trust in natural ability, or wit or readiness of utterance, or imaginary genius, to the neglect of study and scholarship, is to play the fool and invite the shame and failure that are sure to follow. The Holy Spirit simply will not sanction mental indolence, and endorse the needless ignorance of a minister who, in this age of schools and books and opportunities, is too lazy to use the abundant means of self-culture.

Hence, it will be seen that spirituality and intellectuality, or piety and culture are not necessarily opposed to each other. They ought to be and may be inseparably united. Indeed, in the highest degree they must be united. They were in Moses and Daniel, in St. Paul and St. Augustine, in Melancthon and Luther, in Sir Isaac Newton and Jonathan Edwards, in John Wesley and John Fletcher, in Daniel Steele and Bishop Foster, and in many another modern saint. The real princes in the kingdom of God, the giants in His Church that leave their shaping hand on the ages that come after them, have two invariable characteristics -- great intellectuality and profound piety. Their studentship nurtures their graces into greatness.

Dr. W. T. Hogg writes, "Baxter was one of the holiest of men, yet he was an indefatigable student, a profound scholar, a voluminous writer. He bequeathed to the Church a larger amount of theological literature, as the product of his own labor, than any other English divine. His early education was neglected, and he never received a collegiate training; yet he was one of the most studious and learned of men, as well as one of the holiest divines. He became versed in the pagan theologies and philosophies; he acquainted himself with the speculations of the early fathers; he mastered the scholastic literature of the middle ages, and successfully applied his mind to the conquest of the most subtle metaphysics. Yet in all his study and literary work, his ministerial duties were not neglected, and his spirituality suffered no declension. On the other hand, his literary pursuits ministered to his advancement in holiness and to his ministerial efficiency. And so will it be with every minister who pursues his studies with the right aim and in the right spirit" ("Pastoral Theology," pages 293, 294).

If highly educated ministers are not spiritual (and many are not), it is their own fault, and not the fault of their scholarship. It is their carnal pride of learning, or neglect of prayer, or the rejection of the baptism with the Holy Spirit and sanctification.

We have mentioned Baxter. We think of William Carey, the English cobbler, who probably never darkened a college door in England. He was for the most part self-educated, after having acquired the rudiments of the common school. He worked, as a shoemaker until he was twenty-eight years old; preached on Sunday for ten pounds a year; but read, read, read! studied, studied, studied, studied! He was called "a miserable enthusiast" by the chairman of a convention of ministers for suggesting as a subject for discussions, "Is it not our duty to evangelize the heathen nations?" He was the subject of ridicule by the educated clergy of his day, but he persevered. In his thirty-third year he landed in India, November 7, 1793, the first modern English missionary! But he became "the most learned scholar and Bible translator of all the missionaries of Christian history." He labored on eleven grammars, and the translation of the Bible into thirty-six languages of India, and became a prince among the scholars of the ages. When complimented about it in his old age he said, "There is nothing remarkable in it; it has only required perseverance. I have no genius, but I can plod. I can persevere in any definite pursuit. To this I owe everything."

Then there was Charles Spurgeon, who had an academy course but never went to college. Yet few, if any, English clergymen ever sent more material to the press, or were so much read, or so often quoted. No other man of Christian history ever preached to so many people on one spot of ground as he. But his own private study was his only university, and his professors were the books he read.

It was so with Charles G. Finney, who also never went to college. But he was an incessant student, first of law books, then of the Bible and theology. He read and read, and wrote and wrote, pouring out a golden stream of Christian truth through the religious press for many, many years, and many books and a theology that will live long after him. And with it all he became "the prince of evangelists," the most successful soul-winner of the ages, and a mighty man of faith and prayer.

Every minister owes it to himself to be just such a student as these four we have named. They had the same charge to keep that we have, the same God to glorify, the same responsibility to discharge, the same commission to fulfill. "They magnified their office and made it honorable." They made a noble career for themselves. Why should not we?

Moreover, we owe just such faithful studentship to Him who honored us with our sacred calling. When still only a cobbler pleading for missions to which the ministry and the churches were then dead, William Carey wrote, "A Christian minister is a person who, in a peculiar sense, is not his own; he is the servant of God, and therefore ought to be wholly devoted to Him. By entering on that sacred office he solemnly undertakes to be always engaged as much as possible in the Lord's work, and not to choose his own pleasure, or employment, or pursue the ministry as a something that is to subserve his own ends, or interests or as a kind of life-work. He engages to go where God pleases, and to do or endure what He sees fit to command or call him to in the exercise of his function. He virtually bids farewell to his friends, pleasures, and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord and Master. It is inconsistent for ministers to please themselves with thoughts of a numerous auditory, cordial friends, a civilized country, legal protection, affluence, splendor, or even a competency."

Such a conception of the ministry as that would naturally make any man a student and, if God willed necessary, a missionary. In the early days of Methodism there was a young preacher of gifts who yet did not grow as he ought to have done, nor greatly honor God by bearing much fruit for his Lord. John Wesley was deeply concerned about it and wrote him as follows, "Your talent for preaching does not increase; it is about the same as it was seven years ago; it is lively, but not deep; there is little variety; there is no compass of thought. Reading alone can supply this, with daily meditation and prayer.

"You wrong yourself greatly by omitting this. You can never be a deep preacher without it, any more than you can be a thorough Christian. Oh, begin! Fix on some part of every day for private exercises. You may acquire the taste which you have not. What is tedious first will afterwards be pleasant. Whether you like it or not, read and pray daily. It is for your life; there is no other way, else you will be a trifler all your days, and a petty, superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer" (Quoted by Hogg, pages 295, 296).

But there is another evil effect of unstudiousness in a minister which Wesley did not name. It not only starves him, but starves his flock--starves the souls of the church to which he ministers. Jesus' charge to Peter was "Feed my lambs." "Shepherd my sheep." "Feed my sheep." An unstudious preacher can not long "feed the flock of God" satisfactorily. They want fresh "bread from heaven," and all he is able to give is stale and musty bread, the left over fragments of other days. A congregation can easily detect when the study is neglected. And, sooner or later, if they are a spiritually self-respecting people, they will resent pastoral indolence, and clamor for a change. If they do not care, then they are all sick from the same disease, struck through and through with spiritual death. This is, oftener than ministers realize, the cause of short pastorates -- the frugal diet that unstudious preachers set before their people. Sometimes the people are literally hungering for the bread of life, and the little man who rattles around in the pulpit, but is conspicuous at tea tables and dinner parties, does not know it!

Write it down then as a fact not to be challenged, that a minister must first of all be a real preacher. Horace Greeley, one of America's greatest editors, once said to Dr. Theodore L. Cuyler, one of her greatest preachers, "Mr. B_____ is a pretty man, a very pretty man; but he does not study, and no man can ever have permanent power in this country unless he studies." A power with the people seven days in the week and fifty-two weeks in the years, and ten years in succession, does not come without sweat of brain and intense mental application. Superficiality and repetitions and platitudes and goody-goody exclamations, always indications of weakness, can only be avoided by the incessant reading and study which make a full mind.

An empty-headed, pretty, dapper little fox may be a social success for a season; a lodge joining, wire-pulling, joking mixer may go on for a while without brains or sense; but it takes a real man with trained mind and heart to gather and hold for a generation a congregation of men by the preaching of "Christ and him crucified." There must be a freshness and diversity and vigor and breadth of treatment, and a many-sided variety of thought to avoid monotony and the perpetual riding of fads and hobbies, which can only come by constant mental application. How a minister could do it, week after week and year after year before the same audience, was to John Bright, the great statesmen of England, "a perfect mystery." But it must be done, or the minister becomes an acknowledged failure.

II. To do all this reading and study there must be a systematic use of time. One of the best lessons learned in college is the ordering of life. Such a time to rise in the morning, devotions, breakfast, study, Latin, Greek, mathematics, play, mid-day meal, exercise, and so forth. System, system, and "a miser of the minutes." A few years" of this changes an ignorant youth into a college graduate. After graduation multitudes throw away this excellent habit; but those who succeed and achieve greatness keep it up through life. There should be a schedule to which a man aims. Of course there may be unexpected interruptions to any plan; but these are the exceptions. The plan should be followed as nearly as possible like following the time table by the conductor of a passenger train.

A student studies most successfully when he applies his mind to any given subject at the same time each day. So will it be with a minister who has system about his work. Men greatly differ in mental and physical characteristics. Each man must learn for himself how to run the most successfully his own machine.

Charles Read, the famous English novelist, thought that a lump of shoemaker's wax that stuck a man to his chair six hours a day was the highest kind of genius. Dr. W. T. Hogg says this, "As a general rule the pastor should spend about five hours a day in his study during five days in the week. And if he be an industrious man he should set apart either his Mondays or his Saturdays for mental and bodily rest. By scrupulously observing one day in seven as a day of rest, he will gain time rather than lose it, and will better preserve his health and strength."

Dr. Murphy advises the following order of pastoral work, allowing the pastor in his study from eight o'clock till two, with a recess of one hour; one hour of devotion before breakfast; five hours of study; two hours and a half of visiting; and in the evening one hour and a half for reading and correspondence -- ten hours a day for these various duties of the office. (Hogg, "Pastoral Theology," page 303).

Dr. R. W. Dale of Birmingham, England, had to "harden his heart" and during the morning hours close his study obdurately against intrusion as he grew older. Phillips Brooks tells us "his hours were regular in the later years." Dr. R. S. Storrs of Brooklyn, New York, kept his study hours in the morning "as impregnable as Gibraltar." His ministry lasted over a half century and fifty-four years of it over one church. That meant study and ability and wise behavior.

Chalmers' plan was to give nine to one to his study; one to four-thirty for recreation; four-thirty to six for dinner; six to eight for visiting; eight to eleven for letters and for literature.

Dr. Theodore L. Cuyler: "Study your Bible and other good books in the morning, the door plates of your people in the afternoon." Whatever order you may determine upon, remember, "In the morning -- solitude" (Pythagoras).

Dr. Pattison in Pastoral Theology writes, "The morning for study; the afternoon for visiting; the evening for" services and home."

Dr. Hogg adds: "But studying late at night should be conscientiously avoided by every minister of the gospel" (page 303). To which I say "Amen and amen." An excited brain unfits a man for sleep, ruins his nerves, breaks down his health and shortens his life.

Dr. Albert Barnes wrote his noble commentaries on the Bible before breakfast, beginning at five a.m. But he went to bed as a man should, and got a good night's rest, and lived to a ripe old age.

How much nobler to be such a minister, a student and a worker, leaving after you some monument of your life, than to be a disgrace to your profession, a ministerial lounge and idler, chatting, laughing, gossiping your life away, and turning over to your Lord at last the unused talent, a barren life! in the place of "much fruit," "nothing but leaves!"

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08 -- HINTS TO FISHERMEN -- By C. E. Cornell

Sinful Extravagance

One family in the United States recently spent \$7,000,000 on a mansion with 121 rooms; \$600,000 was spent for a diamond necklace; \$20,000 for a hat; \$1,000 for a hat pin; \$75,000 for opera glasses; \$30,000 for an automobile. The 4,000 families living in a certain district in New York city averaged \$70,000 a family during a year. The women and girls of that section each spend yearly on an average of \$6,250 for clothing; \$2,000 for furs; \$500 each in beauty shops; and \$900 for hats. In the light of these facts the statement of Sherwood Eddy is timely. He believes that Christianity should mean five things: to live the simple and sacrificial life; to practice brotherhood towards all; to make peace where there is strife; to redeem the social worker; and to seek new discoveries of God.

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Do Not Be Wavering

For the year 1928 let us have definite beliefs and positive convictions. Phillips Brooks once said, "Live in your positives and not in your negatives. I am tired asking man what his religious faith is and having him tell me what he doesn't believe. He tells me that he doesn't believe in baptism or inspiration or in the trinity. If I asked a man where he was going and he told me he was not going to Washington, what could I know about where he was going? He would not go anywhere so long as he simply rested in that mere negative. Be done with saying

what you do not believe, and find somewhere or other the truest, divinest thing to your soul that you do believe today, and work that out: work it out in all the action and consecration of the soul in the doing of your work."

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The Christ Of Every Man

There has been much difference of opinion with regard to actual achievements of the recent World Conference on Faith and Order at Lausanne.

"Those who fondly expected some plan of union to emerge, some document which, if signed on the dotted line by representatives of all the churches, would miraculously cause the old-age barriers of misunderstanding and prejudice and intolerance to vanish overnight -- these have been shocked and disheartened. Others, usually those who enjoyed the delightful courtesies of the great assembly, representing the best mind and heart of organized Christendom, have brought home a different and more hopeful judgment. They had been profoundly impressed that there was actually existing in the hearts of these men of all the churches a common ideal of Christianity and a common loyalty to the central person of the divine Christ, the Savior of the world. They were already one in Christ Jesus, though many and diverse in the earthly mansions which human architects had devised to house their several forms of faith.

Furthermore, it was discovered that the close contacts of the days at Lausanne, when members of traditionally hostile churches and sects mingled, not only in social exchanges, but in the spiritual intimacies of frank statements of inmost experience, had really opened windows in walls that cannot yet be removed or pierced with doorways. No more moving instance of this effect could be given than the following story which Bishop Frederick Fisher, of Calcutta, has told to several groups since his return to India. We reprint it from the Northwestern Christian Advocate, which was so fortunate as to receive it from one who heard it told by the bishop himself:

"Bishop Fisher was chairman of one of the group meetings which was to discuss the sacraments.

"The first to speak was a venerable Greek patriarch, eighty-three years old. Garbed in all his churchly vestments, he arose and said, 'To me the very thought of discussing the question of sacramental grace is impious and sacrilegious, the more so because we are in an unconsecrated church (Swiss Protestant). Why, this sacrament (Lord's Supper) is so holy that it ought to be observed only in a church truly consecrated by priests who have come right down from Peter. The priest officiating should belong to the apostolic succession, for only so will the bread become the body of Our Lord and the wine His blood. Only by sacramental grace can we find Jesus Christ. When the church, the table, the chalice, the bread and

wine are truly consecrated by a priest, then, and then only, does the bread no longer remain bread, but as we take it into our mouth we can feel the living, throbbing Jesus between our teeth. Then the wine becomes His warm, pulsating blood. Why, in winter when the wine is cold, after its consecration, it is converted into the warm blood of Jesus, so warm that we priests can warm our cold hands by touching the chalice containing His warm, pulsating blood. There is only one way to find and see and feel and know Jesus Christ, and that is through His holy sacrament; to talk of any other way or even to discuss it in this church is sacrilege.

"As he spoke Bishop Fisher said that his eyes burned. Only once before had he seen eyes burn like that. They were the eyes of a socialist in France who denounced the church, but with burning eyes cried out, 'But you can't take our Christ away from us. He is ours, too.' Both men spoke with such deep conviction that their eyes burned and burned.

"The archbishop had presented the extreme sacerdotalist view. His age, his dignity, his deep conviction made a great impression, and though most of the sixty men present differed with him, the atmosphere was such that only a man of tact and deep spirituality dared to speak.

"A Quaker arose. In appearance he was rather insignificant, but he was equal to the occasion.

"He began: 'I would not rob the bishop of his faith. Neither dare I rob you and the world and myself of my faith. As you know, we do not emphasize the sacrament, and even when occasionally we partake of it we take it from laymen's hands. The bishop has found Christ through the sacrament. I have not, but I have found Him. Why, last night as I was walking these streets, meditating and praying, I was not alone -- the Man of Galilee was at my side, walking and talking with me. As this morning I kneeled in morning devotions and looked out across the lake I could see the Christ walking across it, as He did across another lake years before. He came into my room, into my heart; He came to this meeting with me, and Jesus Christ is as real and living to me here and now as you are. Jesus is as truly present with me in this room as the bishop is present. For years Jesus has been a living, radiant personality with me. I have not found Him through the sacraments, but I have found Him.' "The next day this archbishop canoe to Bishop Fisher and laying his hands on his shoulders said, 'My child, that brother's testimony yesterday convinced me that there was some other way of finding Christ beside the way of the sacrament.'

"The last day he again came, and again putting his hands on Fisher's shoulders, said, 'My child, I return to my people, but never again will I call you a heretic. I know not how, but I do know that some way or other you and other Protestants do find and know Jesus Christ.'"

That is a story to be taken to heart by all those among us who are so quick to cry "Heretic!" at anyone who does not take the same path Christward as that on

which His own feet are set. If somehow the fundamentalists, the modernists and the middle-of-the-roaders -- not the front line champions of these groups of genuine Christian people, but those of all labels who in all sincerity are seeking to do the will of Christ and walk in the loving light that streams from His life and teachings -- if these could meet in some such conference as that at Lausanne, speak to each other as brethren, and mingle their hymns and prayers, there might come some mitigation of censorious judgments, some appreciation of the truth that whether disciples of Paul or of Apollos all may be one in Christ Jesus. -- The Christian Advocate, New York.

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How Rudyard Kipling Was Converted To Prohibition

Some time back Mr. Rudyard Kipling tells us that he saw two young men get two girls drunk and then lead them reeling down a dark street. Mr. Kipling has not been a total abstainer, nor have his writings commended temperance, but of that scene he writes: "Then, recanting previous opinions, I became a Prohibitionist. Better it is that a man should go without his beer in public places and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks and to buy lager furtively at back doors, than to bring temptation to' the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said, 'There is no harm in it, taken moderately; and yet my own demand for beer helped directly to send these two girls reeling down the dark street to -- God alone knows what end. If liquor is worth drinking, it is worth taking a little trouble to come at -- such trouble as a man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."

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The Better Way

Who serves his country best?

Not he who, for a brief and stormy space,
Leads forth her armies to the fierce affray.
Short the time of turmoil and unrest,
Long years of peace succeed it and replace;
There is a better way.

Who serves his country best?

Not he who guides her senates in debate,
And makes the laws which are her prop and stay;
Not he who wears the poet's purple vest,
And sings her songs of love and grief and fate;
There is a better way.

**He serves his country best
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day,
And song but one; and law within the breast
Is stronger than the graven law on stone;
There is a better way.**

**He serves his country best
Who lives pure life, and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read:
This is a better way.**

-- Author Unknown

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A Liquor Man's Advice

W. E. Broderick of Baltimore, retiring president of the National Wholesale Liquor Dealers' Association, was asked by a young man, "Mr. Broderick, I want your opinion as an expert. What is the best kind of whisky to drink?"

Broderick looked at him gravely. "My boy," said he, "the answer to that is dead easy. The best drink of whisky to take is none at all."

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Prayermeeting Topics And Texts From John's First Epistle

Fullness of Joy (1 John 1:4).

Walking in the Light (1 John 1:7).

The "Do Knows" of John (1 John 1:3).

Worldly Conformity Separates from God (1 John 1:15).

Three Outstanding Perils (1 John 1:16).

Who is the Liar? (1 John 1:22, 23).

The Purifying of Self (1 John 3:3).

Christians do not sin (1 John 3:9).

An Important Fact (1 John 3:14).

The Overcoming Christ (1 John 4:4).

What Perfect Love Does (I John 4:17).

The Witness of the Spirit (1 John 5:10).

A Definition of Sin (1 John 5:17).

The Sin unto Death (1 John 5:16).

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Why Men And Women Ought To Go To Church

There are at least five sufficient reasons why each individual ought to go to church.

- 1. To worship God. Our God is worthy of our worship.**
- 2. To be instructed. Unless horribly conceited, there is something for each of us to learn.**
- 3. To be comforted. We have our petty troubles, and deep sorrows, the church will help you to forget these.**
- 4. To get new impulse. Both morally and religiously, we are all like stoves radiating heat, and bound to get cold unless a fresh supply of fuel is furnished.**
- 5. To help maintain the church. The church, with all its imperfections, is the best institution in the world. It is worthy of the support of every man.**

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As Thy Days

"As thy days, so shall thy strength be" (Deut. 33:25).

**Do thy weary footsteps falter,
Does the path seem steep and hard,
Does all hope of vict'ry flee?
And fly home to thy reward?**

Lift thy heart in holy courage,
Let thy faith the promise see,
For His good word never faileth:
"As thy days thy strength shall be."

Weak and faint, does life seem ebbing,
Does all hope of vict'ry flee?
Fear not, O beloved toiler,
"As thy days thy strength shall be."

Does the mountain path grow rougher?
Still the Lord hath need of thee;
He hath trod the steeps of Calvary;
"As thy days thy strength shall be."

Does the tempest beat more fiercely?
Still shall stand His blest decree,
All the waves shall not o'erwhelm thee;
"As thy days thy strength shall be."

Hush thy heart in sweet abiding,
Let all doubt and sorrow flee;
Sink to rest upon His bosom,
All His strength shall be for thee.

-- Carrie Judd Montgomery.

* * *

But We See Jesus

"While we look, not at the things which are seen" (2 Cor. 4:18). "But we see Jesus" (Heb. 2:9).

I don't look back; God knows the fruitless efforts,
The wasted hours, the sinning, the regrets
I leave them all with Him who blots the record,
And mercifully forgives, and then forgets.

I don't look forward; God sees all the future,
The road that, short or long, will lead me home,
And He will face with me its every trial,
And bear for me the burdens that may come.

But I look up -- into the face of Jesus,
For there my heart can rest, my fears are stilled;

**And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.**

-- Annie Johnson Flint.

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Facts And Figures About Marriage And Divorce

Marriage in the United States increased 1.2 per cent during 1926 as compared with 1925, while divorces increased 3.1 per cent, for the same period, according to a report issued by the Department of Commerce. The figures made public by the department reveal that there were 1,202,079 marriages in this country during 1926, and 1,183,334 in 1925. The relative increase was somewhat less than the estimated increase in the population, which amounted to 1.5 per cent., according to the figures. There were 180,868 divorces granted in the United States in 1926 as compared with 175,449 in 1925, representing an increase of 5,419, and 3,823 marriages were annulled in 1926. The estimated population of the United States on July 1, 1926, was 117,136,000 and on July 1, 1925, 115,378,000. On the basis of this estimate, the report says, the number of marriages per 1000 of the population was 10.26 in 1926, as compared with 10.30 in 1925. The number of divorces per 1000 of the population was 1.54 in 1926, as against 1.52 in 1925.

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Evangelistic Effectiveness

Charles C. Chayer, writing in Zion's Herald, submits the following thesis: "That the success of a man's ministry may be measured by his evangelistic effectiveness. That evangelistic effectiveness is the acid test of the preaching ministry."

"He is a very successful preacher," I am told. "See how his church is filled every week." Not necessarily so. He may be a good advertiser, a good promoter. But "he must be a very successful preacher. See how the people listen to him, how they devour every word." Still, the suggestion must be taken with caution. The alleged "preaching success" may be only a great entertainer. He might even be a great fraud! Rather, is not this the test: Do people take seriously his Christian message, and commit themselves to the Christ and His standard of living? To what other end shall a man preach? What other legitimate motive shall move him? What shall it profit him, in the sight of his Lord, if he speak to a packed church and the people do not take him seriously? When is a salesman effective? 1When he sells his goods. When is a lawyer effective? When he wins his case. When is a doctor effective? When he saves his patients from curable disease. When is the Christian prophet effective? When his preaching wins people to the God revealed in Christ and to a dedication to the Christian way of living.

The Church of the Nazarene, first, last, and all the time is an evangelistic agency. The preacher in a Nazarene pulpit who has gone out of the soul saving business, has mistaken his calling, and sad to say, has lost his way. We doubt if he has a place among us.

The preacher in the Church of the Nazarene must be decidedly more than an entertainer, more than an orator, more than a scholar, more than a house-to-house visitor; he must be a soul,aver, able to move men to God. His activities, generally speaking, must converge at this one point. He, of necessity must be a man of prayer and carry a burden for the lost. Thus will he promote evangelism, and his ministry will be truly effective.

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Wanted For Our Country

In our progressive newspapers there are columns of wants advertised so as to catch the attention of heads of families, professional men and women, merchants, clerks, housekeepers, mechanics, laboring men, in short, men and women of all sorts of occupations so that they may gain for themselves and for their loved ones or for those needing their interested care the helpfulness intended. There are also family needs, municipal needs, state needs, national needs, world-wide needs.

Nothing should more deeply interest the mind and heart of a true patriot than the consideration of our national needs. If we could get the attention of citizens, especially Christian citizens, centered on what might be a source of inspiration for good government we would publish far and wide a list of various kinds of desirable men and women

Wanted]or our country--

1. Men like Enoch and Noah, of each of whom it is said, "He walked with God" (Gen. 5:22, 24; 6:9).

Men like Daniel -- not dazed by royal splendor, nor purchasable with princely gifts, but courageously consecrated to the service of God whether with one's own people or as a faithful counselor in a foreign land; men of prayer who will faithfully acknowledge in public as well as private, their allegiance to the Lord of lords and Kings of kings, and so conduct themselves under all circumstances as to win the approbation of the heavenly Father (Dan. 6:24; 5:1-17; 6:1-28).

Men like Shadrach, Meshach and Abednego -- men who are God's own servants valiant for the truth, courageous to follow the dictates of conscience, relying solely on the Almighty's promised aid (Ex. 20:4, 5; Dan. 3:4-30).

Men in authority like Nehemiah -- wise, strong, brave, determined to antagonize all evil, and boldly to stand up for the right, a terror to all evil doers (Neh. 13:4-9).

Men like the apostle Paul -- resolved to follow the guidance of the Holy Spirit, come weal or come woe (Acts 24:16; 1 Cor. 2:2, 13).

Men like the Bereans -- students of the Bible, those who will "Search the Scriptures" (John 5:39), because "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16, 17).

Young men like Jabez -- those desiring and praying to the loving Father that they may live uprightly (1 Chron. 4:9, 10).

Young women like gracious Ruth -- those who will give up, if necessary, home, country, customs and anything else just to be identified with the people of God (Ruth 1:16, 17; 2:11, 12). Would that the light-hearted and lighter-minded "flappers" of the present day might study the book of Ruth in the Old Testament!

Matrons like the pious Shunammite (2 Kings 4:8-37), or like Abigail (1 Sam. 25:2-33); those who use their God-given minds to act with good common sense (too uncommon at the present time).

Fathers like Abraham, called the friend of God (2 Chron. 20:7; Isa. 41:8). What greater honor, yea, what honor so great as to be called the Friend of God?"

Brethren like Aaron and Hur who stood by and helped Moses in his great struggle with the Amalekites (Ex. 17:9-12).

Sisters like Mary and Martha -- ever ready to serve Jesus and listen to his instructions (Luke 10:38, 39; John 12:2, 3).

Men like Jeremiah, cheerfully obedient and faithful (Jer. 13:1-10).

Heads of families like Caleb (Num. 14:24), and Cornelius (Acts 10:2, 33).

Wives like the one described in Proverbs 31:10-31.

Mothers like Hannah who will train up their children for God's service (1 Sam. 1:10, 11; 24-28; Prov. 22:6).

Maidens who will speak for God (1 Kings 5:116; Prov. 15:23).

Followers of Christ like Barnabas (Acts 11:22-26; 9:21; Gal. 6:2; 1 Thess. 5:14).

More men like Abraham Lincoln, Robert E. Lee, Stonewall Jackson, General O. O. Howard, John Hay, Woodrow Wilson and Calvin Coolidge; more women like Florence Nightingale, Elizabeth Fry, Baroness Burdett-Coutts and Frances Willard.

With such men and women aiding and controlling in the home, in the community, in the city, in the state, in the nation, our influence as a people at home and in the family of nations would be world-wide for the uplifting of humanity and the bringing to pass the universality of the kingdom of God. Then as true, patriotic Americans will we be doing what we can to answer the petition, so often made daily in private devotion, at the home altar and in the house dedicated to the worship of God -- "Thy kingdom come, thy will be done in earth as it is in heaven." Yea, verily, the above-cited instances of world-wide fame and probity are such as are always Wanted For Our Country. -- J. Harry Deems In The Watchman-Examiner.

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About His Father's Business

Gamaliel Bradford, in his new life of D. L. Moody, recalls a story that President Wilson used to tell about going into a barber shop one day where Mr. Moody was being attended to and incidentally was talking to the barbers. Apparently Mr. Moody was, as usual, improving his opportunities. Woodrow Wilson thus describes the extraordinary effect of Mr. Moody's conversation: "I purposely lingered in the room after he left and noted the singular effect his visit had on the barbers in the shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship."

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The Bible Not Read By Many

The Bible is the greatest book in the world. When read for spiritual profit it cannot be surpassed. It would seem that there are literally thousands both young and old who never scan the pages of this wonderful book. To neglect to read the Bible is a loss irretrievable.

Viscount James Bryce said a few years ago, "It is with great regret that one sees in these days that knowledge of the Bible seems declining in all classes of the community. I was struck with the same thing in the United States. Looking at it from only the educational side, the loss of a knowledge of the Bible and all that the Bible means would be incalculable to the life of the country. It would be a great misfortune if generations of children grew up who did not know their Bible."

**There is a jewel which no Indian mines
Can buy, no chymic art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain:
Seldom it comes, to sow from heaven sent
That much in little, all in naught -- Content.**

-- Seventeenth Century Madrigal.

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Great Is He That Is With Us

However difficult the task, and however slow the progress that we are making we need not fear. We need not tremble at any kind of opposition. Said the Burgomaster of Hamburg to Mr. Oncken, the founder of the German Baptists, "Do you see that little finger? As long as I can move that finger, I will put down the Baptists." Oncken replied, "Yes, I can see your little finger, and I also see a great arm that you cannot see. As long as the great arm of God is lifted in our behalf, your little finger will have no terror for us."

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09 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould

In The Image Of God

One summer night around a camp-fire in the mountains, after two hours of merry jest and song, our old negro cook came out of his tent and standing where the lights and shadows met, begged permission to ask a question. We were a company of preachers holding a Bible conference with the mountaineers. Our cook in his early youth had been a slave in Virginia and was still proud of the traditions of his family. Six feet in height, straight as an arrow, with swarthy, chiseled features and the air of a Chesterfield, the old negro made a picture as he stood there in the flickering light of the camp-fire, his big form and dark features silhouetted against the darker night.

We told him to ask on. As he began to speak in low, tense, earnest tones, another atmosphere fell around the camp. Instead of merriment and laughter, we were face to face with a soul groping for light and seeking for signs of kinship with God.

The old Negro had been pondering the opening chapters of Genesis and said he had noticed a difference between the way God made the world and the way He

made man. In making the world God used His power; in making man God used Himself, His life, His breath; and the old man's anxiety was to know if he was right in the conclusion that God, in the very act of creation; had made him akin to the Deity. He was voicing, not only the cry of his own life and of his oppressed and neglected people for some bond that would tie them to an eternal hope, but the cry of the race for God.

The human heart is an answer to the old Negro's question asked that night around the mountain camp-fire. Its reply to the soul's deepest inquiry is a great affirmation. -- James I. Vance

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The Spirit Of The Cross

A highly intelligent man told me how he saw the cross and was redeemed. He had a beautiful, intelligent and innocent-minded wife. He was true to her until he went to Europe, but there he took his first misstep. He continued the secret unfaithfulness after he came back to India. The innocence and the trust of his wife often stabbed him like a knife. Then came the crisis when he knew he would have to tell her. He dreaded it. He was afraid that her anger would wither him, and that she would leave him. He told her the whole shameful story. He said, "I can never forget the look of anguish that came over her face as the meaning of what I had done dawned upon her. She turned pale and clutching at the pain in her heart she sank upon the bed. I could see my sin torturing her. Then she arose and I expected the storm to break on me, but instead she said, 'I love you still and I will not leave you.' Then I saw in the anguished love of my wife the meaning of the cross. I was a redeemed man from that hour." And his subsequent life has shown it. -- E. Stanley Jones

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Subject To Like Passions As We Are

Elijah had a heavenly name: but he had to begin with an earthly nature. He was a man, to begin with, "subject to like passions as we are." Elijah was a man indeed of passions "all compact." We never see Elijah but he is in a passion, as we say. In a passion of anger at Ahab. In a passion of scorn and contempt at the priests of Baal. In a passion of fury and extermination against all idolatry, and again all organized uncleanness. In a passion of prayer and intercession. And, once -- for, after all, Elijah is flesh and blood, and not stone and iron -- once in a passion of despondency and melancholy under the juniper tree. Elijah was a great man. There was a great mass of manhood in Elijah. He was a mountain of a man, with a whirlwind for a heart. Elijah did nothing by halves. What he did, he did with all his heart. And what a heart it was! He, among us, who has the most heart: he, among us, who has the most manhood: he, among us, who has the most passion in his

heart -- the most love and the most hate; the most anger and the most meekness; the most scorn and the most contempt and the most humility and the most honor; the most fear and the most faith; the most melancholy and the most sunny spirit; the most agony of prayer, both in his body and in his soul, and the most victorious assurance that his prayer is already answered before it is yet offered that man is the likest of us all to Elijah, and that man has Elijah's mantle fallen upon him. --
Alexander Whyte

* * *

Man's Eternal Spirit

Victor Hugo says, "I feel in myself the future life. I am rising, I know, toward the sky. The sunshine is over my head. Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the result of bodily powers; why then is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart.

"The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song -- I have tried all. But I feel that I have not said a thousandth part of what is in me. When I go down to the grave, I can say like so many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin the next morning. The tomb is not a blind alley. It is a thoroughfare. It closes in the twilight to open in the dawn. I improve every hour because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the finite proves infinity."

* * *

Pray Without Ceasing

James, the brother of the Lord, and the author of this Epistle (of James), was nicknamed "Camel-knees" by the early Church. James had been so slow of heart to believe that his brother, Jesus, could possibly be the Christ, that, after he was brought to believe, he was never off his knees. And when they came to coffin him, it was like coffining the knees of a camel rather than the knees of a man, so hard, so worn, so stiff were they with prayer, and so unlike any other dead man's knees they had ever cofined. -- Alexander Whyte

* * *

Decrying Original Sin

A gay pulpiteer, in his effort to ridicule the doctrine (of original sin), mirthfully depicts the sorrow of a gloomy devotee, who mournfully recites the decay of religion by saying: "They have taken away our eternal punishment and they threaten to take away our original sin, and directly nothing will be left for our souls to feed upon."

That sounds funny; but, when one reflects, it is neither funny nor clever. There is a coterie of rose water poets and novelists who dip their pens in mist and write nonsense. Their mission in life is to make virtue as homely and vice as attractive as possible. They are dead set against original sin. They regard the sinner as an accident and the criminal as a victim. Their aesthetic temperaments effect a severe shock when confronted with the conditions of so horrible a dogma as inherited depravity or race-sin. They are the apostles of the fog and their creed is to believe nothing that fails to please.

What is to be said of this? Are we to make a new creed that leaves out original sin? Paul preached original sin. Was Paul wrong? Augustine preached original sin. Was Augustine mistaken? John Calvin and John Knox preached original sin. Were their intellects infirm?

Is the Bible wrong on this subject? If so, can one be sure that it is right on any subject? If it be astray from the facts in what it says about the origin of sin, may it not be as far afield from truth in its teachings about pardon, salvation, hope and heaven? -- James I. Vance

* * *

Microscopic Beauty

Prof. H. S. Ficke of Harvard University, says, "It was my good fortune to do some work in the botanical laboratory of the University of Wisconsin a few years ago. What interested me most of all was the fact that some of the most beautiful structures in plant life are hidden from the unaided eye. Here is a thin green strip of vegetation taken from the quiet waters of Lake Mendota. We place it under the compound microscope, and we see revealed the most beautiful of spirals, all the wonderful structure of the Spirogyra. We have all seen pollen, the yellow dust of the blossom. If we place a single grain under the microscope, we shall be filled with wonder and surprise at the beautiful design with which Nature has adorned this grain of dust. And, if we look at other particles of pollen, we shall see a variety of forms, all manifestations of the thread of beauty which runs through the entire universe."

* * *

I Will Give You A Mouth And Wisdom

When the Rev. George Rhoad was about to leave for Africa for the first time, he made a farewell visit to an old colored mammy who lived in Swamp poodle, now part of Philadelphia. He expressed to her his feelings of inadequacy for the task before him, to which the old colored saint replied, "Sonny, you can't hold much, but you can spill lots." -- The Christian Advocate.

* * *

A New Creature

Dr. Gordon of Boston used to tell of an Irishman named Daley who had been converted in one of the Moody meetings. He had a companion named Murphy who was a wretched drunkard, and in whose salvation he became deeply interested. At the close of a prolonged debauch, when Murphy was miserable and half penitent, Daley got him to a meeting and he became a Christian. Daley knew the struggle that was before his comrade and set himself to try to shield him from temptation. The next Sunday morning Daley saw one of Murphy's boon companions coming and he feared that if the two men should get together, it would be another spree. He met the man at the door and said, "Murphy is not here. He does not live here any longer."

With much anxiety Daley told what he had said, to Dr. Gordon, and asked, "Did I lie, sir? You know Mr. Moody said that when a man is converted, he is a new creature. Old things are passed away and all things have become new. Now what I meant was that old Murphy did not live there. Old Murphy is passed away and Murphy is a new man." -- James I. Vance

* * *

The Need Of Russia

One of the great needs of Russia today is the Word of God. The Soviet government has granted permission for the printing of 50,000 Bibles and 50,000 New Testaments.. The American Bible Society has already paid for the plates which have been prepared and are waiting. It will take \$65,000 to pay for the paper and the printing of the books. An American committee is sending to raise this money. This is a rare opportunity to place the Bible in needy Russia.

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10 -- COMMERCIAL PAPER -- By Glenn E. Miller

Under this title we shall be able to discuss only negotiable paper. Some instruments are negotiable in character of money or other medium of exchange, while the latter do not possess the flexibility and adaptability necessary to make

them easily usable in business. We are compelled to limit this discussion to that class of business paper which possesses negotiability.

The field of law covering negotiable instruments has come to be a broad one and very closely connected with modern business. With the advancement of business and civilization written instruments possessing a negotiable character have been adopted in trade and to a large extent these make simple and easy many transactions that would otherwise be hard to handle. In fact negotiable paper such as notes, checks, drafts, and bills of exchange now occupy such an important place in present day business affairs that should they be suddenly dispensed with fully one-half of the world's business would have to stop.

The use of negotiable commercial paper has been practiced by all civilized peoples from time immemorial but came to be used extensively in commerce within the last few centuries and a well defined body of laws came into use in England prior to the founding of the American Commonwealth and this was known as the Law Merchant. From the Law Merchant certain rules have been adopted in this country, together with others of more recent origin governing the use and construction of negotiable business paper and uniformly adopted by practically every state in the Union. This is known generally as The Negotiable Instrument Act and there is perhaps more unanimity on this subject among the states than in regard to any other laws.

Certain elements must be present to render an instrument negotiable, viz: (1) It must be in writing and signed by the maker or drawer. (2) It must contain an unconditional promise or order to pay a certain sum in money. (3) It must be payable on demand or at a fixed or determinable future time. (4) It must be payable to order or bearer. (If payable to a designated person only it is not negotiable but transferable.) (5) Where the instrument is addressed to a drawee he must be named or otherwise indicated therein with reasonable certainty. (Instance, a check must name the bank.)

It does not affect the validity nor militate against the negotiability of an instrument that it, (1) Does not specify the value given or that any value has been given therefor. (2) Is not dated. (3) Does not specify the place where drawn or where payable.

Where no time is specified for payment it is understood that an instrument otherwise valid is payable on demand.

An instrument may be made payable to a person, his order, or to bearer. If to a person, he or his assignee only is entitled to collect. If to his order he may endorse it to a certain person or in blank and this makes the endorsee or a legitimate holder in due course, the owner, and entitles him to payment. If payable to bearer no endorsement is necessary and any holder is entitled to the benefits of it.

The fact that a check, draft, or other instrument is ante-dated or post-dated in no wise affects the validity of it.

If an instrument is not dated or is lacking in any other material particular the holder or owner has the right to supply the date or any other necessary facts, and his action in so doing is not considered forgery or a material alteration. Delivery is an essential requisite to the validity and binding character of an instrument, as between the immediate parties thereto, and may be revoked by the maker at any time before delivery. If it has passed into the hands of a bona fide holder, the maker is estopped to plead want of delivery as a defense.

In an instrument of the kind under consideration where the sum payable is expressed in both figures and words, and there is a discrepancy between the two the words determine the amount. If the words are uncertain or ambiguous then the figures control.

If an instrument by its terms is to bear interest but it is not stated when the interest is to begin or end, it is presumed to run from date until paid.

When an instrument is not dated, it is considered dated as of the time of its issuance.

In case of a conflict between the written and printed provisions the writing will prevail.

When the words "I" or "We" are used in the portion of the writing which promises to pay, the obligation is joint. Where the words "We or either of us" are used, the obligation of the parties is joint and several. In the former instance the owner's recourse is against all the makers equally while in the later he may look to any one or more for payment.

The signature of a party may be made by his duly authorized agent, but in some states the authority of the agent must be in writing or the principal is not bound. In general the obligation of an infant (a person under age) on an instrument of this kind as in the case of other contracts, is not binding. It is held, however, that the endorsement or assignment of a negotiable paper by an infant passes his property therein.

Where the signature of a person is forged he is under no obligation to pay and cannot be forced to do so.

An instrument may not be negotiable but still be valid and enforceable, e. g., a note made payable to a person without the words, "or order" or other words of similar import.

An instrument is negotiated when passed to another with the intent to deliver same to him, when it is payable to bearer. If payable to order it has been negotiated when the proper holder endorses it and delivers same to an endorsee.

An endorsement may be qualified, conditional, or special, or it may be without condition. A special endorsement specifies the person to whom endorsed. An endorsement in blank is unconditional and thereafter the instrument is payable to the bearer. A qualified endorsement may be made by adding the words "without recourse" or similar words to an endorsement in such manner as to show the intention of the endorser to limit his liability. An unqualified endorsement guarantees payment of the instrument and is as if the endorser said: "If not paid at maturity I guarantee payment."

In case the name of a payee or endorsee is misspelled he may sign his name as written and then add his proper signature if thought necessary.

A negotiable instrument obtained by duress is not void but voidable, as against the original holder. If it has passed into the hands of a holder in due course it becomes valid and enforceable.

If an endorser signs on the face of an instrument he is deemed a maker and primarily liable for payment. Endorsers as such are liable in the order of their respective endorsements.

In order to bind endorsers the holder of an instrument must present same for payment when due, to the person or persons primarily liable for payment and if this is not done within a reasonable time the endorsers are discharged. If due diligence is exercised in this regard, default in payment by the maker gives the holder an immediate right of action against the endorsers, who are secondarily liable. Presentment for payment must be made upon the due date or within a reasonable time thereafter, must be made by the holder or his agent, the instrument must be exhibited and payment demanded. If the person primarily liable be dead, demand must be made of his personal representative. If only absent, demand may be made of his proper agent or written and left at or mailed to his place of business.

When an instrument is dishonored by the maker by his refusal or failure to pay upon demand, the endorsers may then be held responsible. Presentment and demand may be waived by the terms of an instrument and in such case no demand is necessary but the maker is supposed to pay when due, and if he defaults those secondarily liable may be held.

When an instrument is dishonored in the manner aforesaid, notice of dishonor must be given to all persons liable thereon, either primarily or secondarily, in order for a right of action to accrue against them. This notice must be given within a reasonable time after dishonor or those secondarily liable are

released. They are deemed to have notice when same has been properly addressed, stamped, and deposited in the post office.

The words "protest waived" constitute a waiver by those liable, of their right to a formal protest, presentment, and notice of dishonor. Protest is a form of procedure by which the dishonor of an instrument is proven and is generally made before a notary or similar officer.

The material alteration of an instrument after delivery by the maker, furnishes grounds upon which he may avoid liability thereon. A material alteration is held to consist of a change of date change of the sum to be paid, change of interest rate or time, change of time or place of payment, change of names of parties, and similar changes which affect the tenor of the instrument.

A bill of exchange is an order drawn by a person upon another who holds funds of the drawer, ordering him to pay to a specified person a given sum. Under this head are classified ordinary checks and drafts.

A check or draft must be presented for payment to the bank or person upon whom it is drawn, within a reasonable time or the drawer is discharged.

In order to the validity of an instrument the signing thereof must be intentional. If the person signing is not negligent and unintentionally, by reason of fraud or otherwise, signs an instrument, it is not effective.

Usury is an extortionate rate of interest specified in an instrument and which exceeds the legal rate of interest fixed by state law. It is noncollectable as to the part which is in excess of the legal rate. The legal rate of interest varies in different states and depends upon the enactments of legislatures.

Sunday contracts are in general void, and it is held in most jurisdictions that notes, etc., executed on Sunday are nonenforceable.

Accommodation paper is that which is signed -- "by a party who receives no consideration therefor, but signs for the purpose of lending his name and credit to another. Accommodation endorsers and makers are liable to the payee and holder in due course. The person accommodated, however, would have no recourse against an accommodation maker or endorser, and could not sue him for the purpose of making him jointly or in any way liable.

Every state has adopted Statutes of Limitation which fix a time within which actions on negotiable instruments must be commenced. If those entitled failed to sue within this period, their right of action is barred and cannot be maintained, provided the person liable avails himself of this defense. A Statute of Limitation is an effective plea against the liability of any party.

Statutes of Limitation as well as interpretations of the Negotiable Instruments Law vary in different states and the legislative enactments and judicial decisions should always be consulted when these are in question.

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11 -- CHURCH ADVERTISING -- THE WHY AND HOW! -- By C. A. S.

Midweek Prayer Service

The Church as a whole has allowed itself to get into the "slough of despond" when it comes to the midweek prayer service and we ask ourselves repeatedly, "Can it be made interesting? Can it be made attractive in any possible way? Can the attendance be increased from the mere handful each week How should we advertise it?"

People like to be connected with something that is successful. They do not like a failure and this is one of the reasons we have so much trouble with the prayer service, for in most churches it is a failure, and not-only a failure, but a dismal failure. Why? Well, that's for you to search your own heart and life and find the cause. If I were to tell you the actual truth as to why your prayermeeting is a failure, you probably would take a big jump and run up a "miff tree" and refuse to read the remainder of this article as well as the other articles of this series. But as to how it may be made a success is for me to venture a few suggestions. Now, I have been in prayermeetings and in prayermeetings; some have been bad, some have been indifferent, some have been gloomy, but very few have I been in where my soul could gather warmth and grow and expand in grace and knowledge. One of the reasons for the condition of the prayermeeting is lack of preparation, of course, unwise choice in the leader and any one of a number of other things which I might mention, but it isn't my purpose in this article to malign the midweek prayer service, but rather to venture suggestions as to how the prayer service in the middle of the week can be re-established as a vital factor in the spiritual life of the church and community.

One night last winter, I stopped over in a small town in one of our northern states and found there was no train leaving before midnight. As it was prayermeeting night, I made inquiry of a man on the street where the nearest church was. He told me, but said he, "There is no service there tonight. All the churches in this town join in a union service for their prayermeeting and it is held for a month at a time in each of the churches, with a different church each week in charge of the program." He told me that he was on his way to the service and invited me to accompany him and I did. The service this particular night was held in the Methodist church. I, naturally, thought it would be held in a small room, but instead we were ushered into the main auditorium of the church. It was a beautiful church and I found it comfortably filled -- an audience of possibly four hundred people. I had no more than been seated when, to my surprise, the organ began

playing and a vested choir of twenty-four voices began singing, "Faith of Our Fathers." The service this particular night was in charge of the Presbyterian church and they put on one of the most unusual and interesting prayermeetings it has been my privilege to ever attend. Announcement was made that the Baptists were to have the service the following week and as I left that church, there came to my mind the hundreds and hundreds of prayermeetings being held over this country, not one of them with possibly more than a corporal's guard in attendance.

What a wonderful idea. What a wonderful and splendid inspiration to think that God's people can assemble together in the spirit of unity, friendship and love one for the other and join in a great midweek praise service, honoring and praising His name. Are we content to say as did the man, "This is for me and my wife, my son John and his wife, us four and no more," or are we determined that the church of the living God is for the people, the sinner and the saved alike?

It seems to me that the above related experience of a prayermeeting shows and proves that the midweek prayer service can be made interesting and attractive, and after all, it isn't the prayermeeting that makes the church, it isn't the activities that make the church, such as the Sunday school or church service, or midweek service, but it is the gospel of Jesus Christ that makes the church and it is the duty of the church to give the gospel to as many as will hear. If you want to have a strictly testimony and prayermeeting, plan a revival of the old fashioned class meeting on Sunday morning, but for the sake of the Master and His Church, let us do something that will startle, that will awaken an unconcerned world to the glories and majesties of His holy service, and give to the world a midweek service that will command their interest, attention, co-operation and support.

If the midweek or praise service is a service worth while, people will come, but if you have something good to offer the world, you must get it before their eyes. Hence, the need of advertising and utilizing every means at our disposal. I can hear some good brother say now. "Well, why doesn't he show us how to advertise?" My friend, the reason most of the advertising you do fails to draw a crowd is because it is copy of someone else you have used. Be original. Use your own initiative. Each pastor, each church, each community is different. That which may be used to good advantage in one place and brings results, oftentimes will fail in another place. Too many preachers depend upon someone else to put them across. All any person could hope to do in writing on advertising would be to give an idea, and then each individual man to drape around that idea his own plans.

The prayermeeting should be one of the great services of the church, but not until the men and women, the leaders of the church, realize its importance and are willing to give to it the same serious consideration that they do to the other problems of the church, will it ever take its place again in the hearts and lives of the people.

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THE END