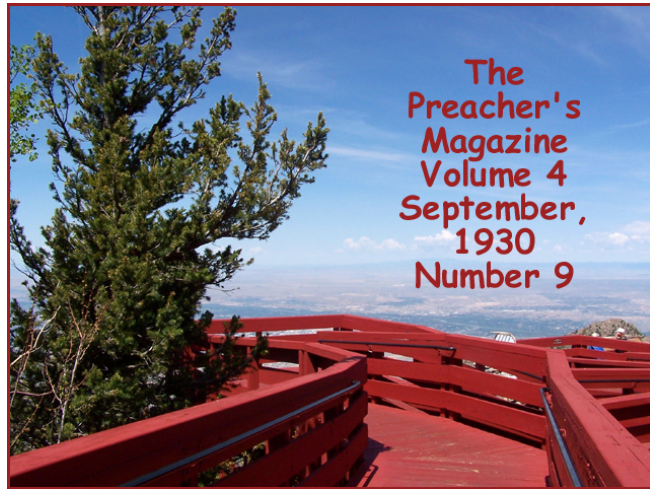


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- POSITIVE PREACHING -- J. B. Chapman

It is always very commendable for the preacher to be considerate on questions of a controversial nature if those questions are such that one certain answer is not vital. But it is a great mistake for the preacher to place the gospel of Christ on a level with disputations about science, art and literature. For while he may by such means gain the sympathy of doubters, he will not be able to save even them.

It was the fact that Jesus "taught as one having authority and not as the scribes" that drew the multitudes to Him and made them willing to follow Him. And a gospel of speculation has no more force now than it had in those days when rabbis depended upon the traditions of the fathers to make their theories forceful.

It is the preacher's first duty to assure his own soul. And thank God that this can be done. Instead of merely guessing his way along, the preacher can know God so definitely that it will be impossible for him to discuss religious experience in the same tone in which he lectures on politics.

Then it is the preacher's duty to know his source book, the Bible, and to depend upon it for his own guidance and the guidance of others. This means that he is indeed to "preach the Word." It has been demonstrated time and again that those who criticize the Bible are not acquainted with its teaching, so the preacher who knows his Bible is in good relation both with those who know it and love it and with those who do not love it because they do not know it.

It is further the preacher's duty to know the doctrines of the Church which have been known throughout the centuries and have stood the shock of a thousand attacks. Usually those who become the victims of current doubts are those who either never did make a good examination of the foundations of the faith of the saints or those who have made such frequent excursions into the, fields of speculation that their knowledge of the "old way" has become dim and obsolete, The philosophy of the Christian religion is indisputable to sound reason and there is no occasion for presenting it apologetically.

And finally, it takes positive preaching to satisfy the needs of men. The Roman Catholics present an infallible pope and an unerring church. And even this mistaken authority satisfies millions in their call for something upon which they can depend. But we have an inerrant Bible and a certitude of Christian testimony that we may offer to those who desire something upon which they can plant their feet

without fear of uncertainty. And the fact that this is an age of speculation and change and uncertainty is so much more the reason for preaching a positive gospel. While others are saying, "This may or may not be true," let us present the "thus saith the Lord." While others are speculating about hallucinations, let us emphasize the fact that "whereas I was blind, now I see."

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02 -- EDITORIAL NOTES -- J. B. Chapman

Don't forget to supplement your verbal preaching by the distribution of good literature. The fear of being dubbed a "book agent" keeps back some preachers from doing their duty. Your people are going to read. You may not be able even to keep them from reading some things that they ought not to read. But you can at least help to fill their homes with good books and papers and thus encourage them to read what they should.

And while speaking 'of good literature, and somewhat at the risk of being considered "interested," I would like for our readers to examine our Nazarene Monthly in which is presented each month a booklet on some doctrinal, inspirational or ethical phase of the general theme of full salvation. The Monthly is for laymen as well as preachers. And from time to time there are abridgments of old holiness classics which we think is a feature within itself.

And now that the people are back from the summer vacations, the wise preacher will "meet them at the door" and get them into a church program so engrossing that the fall and winter and spring will fly by before they have time to think of worldly diversions. There is no cure like positive employment.

Helpful biography is hard to obtain, we therefore take the liberty to mention "The Soul Digger," by Dr. John Paul, which is a new biography of Bishop William Taylor, and is one of the best books of the kind we have seen There is a lot of illustrative matter which preachers will find usable.

"Preaching out of the overflow" is a wonderful standard. The idea is that we preach better when we can give only the cream of our thought. When the preacher is put to it to "have something to say" his quality cannot but suffer under the strain.

* * *

03 -- CHARLES M. ALEXANDER -- J. B. Chapman

As a "Singing Evangelist," the subject of this sketch ranks with Sankey and Towner. Charles M. Alexander was born in Tennessee, October 24, 1867. He was not a composer, neither did he lay claim to being a soloist; he was rather a song leader and as such he had no superior. His appeal seemingly was irresistible, his personal

magnetism was such that great crowds would do his bidding. In two world-wide evangelistic tours he won his way into the hearts of thousands by his buoyant good cheer and geniality. Underneath his friendliness and personal charm was a burning zeal for the salvation of the lost and a constant desire to win men to Christ. In October, 1920, at his home in Birmingham, England, his voice was silenced in death as he went to sing the song of Moses and the Lamb.

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04 -- A USEFUL BOOK -- J. B. Chapman

Last week a preacher said he needed something that would help him in the preparation of sermons and addresses adapted to communion services. Perhaps there are others who have realized the need of help in regard to this special service, and we would like to recommend, "Around the Lord's Table," by Goodchild, which can be obtained from our Publishing House for \$1.50.

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05 -- SOME GREAT PREACHERS I HAVE KNOWN -- By A. M. Hills

No. 16. John Henry Barrows

John Henry Barrows was born in Medinah, Michigan, July 11, 1847. He was the son of John Manning Barrows and Catherine Paine More, one of the early graduates of Oberlin College, and a gifted linguist. The father was also scholarly and taught for years in the faculty of Olivet College, Michigan, where young John Henry graduated with honor in the class of 1867 at twenty years of age.

He then went East to study theology and took his training at Yale Seminary, Union Seminary as Andover. This indicates that he was studying men and communities, as well as theology. He certainly came under the influence of noble minds in all those institutions at that particular time. There were President Wolsey and Noah Porter, and Timothy Dwight and the famous historian, George P. Fisher at Yale. Henry B. Smith and Drs. Shedd and Schaff in New York, and the giant Parks at Andover, Mass. If, like Beecher, he studied men rather than books he had a noble course of training, and perhaps a somewhat mixed theology!

Then the young theologian left the cities and culture of the East and gave himself to home missionary work and school teaching on the plains of Kansas, during part of which time he was county school superintendent. I do not find in the records of that period any name of churches that he planted or pastored or revivals that he led. I have a dim suspicion that he was not working the preaching business very hard. He may still have been studying people and out among the tents and dugouts and shacks of Kansas pioneers there was abundance of opportunity at that time. But it is more probable that he was slowly working up fine sermons and

committing them to memory, for that was his method of preaching all his life -- memoriter preaching.

We next hear of him as pastor of the First Congregational church of Springfield, Illinois, for one year. A member of that church told the writer years afterward that "John Barrows preached one sermon in that pulpit eight times that year, and it was so fine that we could gladly have heard it eight times more." But his fine sermons were yet too few in number to have a continuous pastorate of any length. He went abroad for a year's travel, preaching for some months in the American Chapel, Paris. He returned home with more knowledge of the world and men, and possibly with a few more sermons carefully written and committed to memory. In his foreign travels he met a very talented American girl, Miss Sarah Eleanor Mole of Williamstown, Mass., who could repeat as much poetry as he could! A small mutual admiration society was formed which ripened into marriage June 6, 1875. How long the honeymoon lasted or where or when he preached his orations, or when he was called to be pastor of Elliot Congregational church, Lawrence, Mass., the record is painfully silent. Whether he had a revival or any success or won any souls or a long or short pastorate absolutely nothing is said. The next brief item is that in 1880 he was called to the pastorate of Maverick Congregational church, East Boston. He was there one year and there was a debt of \$10,000 on the property. The First Presbyterian church of Chicago, meantime, had heard of those eloquent, masterful sermons of that young John Henry Barrows. They offered to pay the entire debt of Maverick church if she would surrender to them her pastor. The church consented and in 1881 Rev. John Henry Barrows went to his pulpit throne in the great Capital of the West. He now had a supreme opportunity, which he filled for over fourteen years, till February, 1896. His fame as an orator spread over the nation in all directions. He was invited to address union meetings and ecclesiastical assemblies, and young people's conventions and dedications and great occasions where thrilling oratory was in demand. He had learned to write in noble, impressive English, and to deliver impressively what he had written. We once heard him deliver the dedicatory address of a college library building. It was a masterful oration half or three-quarters of an hour long, with a long quotation from Homer and it was on sale in pamphlet form at the door within five minutes after his address was finished, word for word, as he had delivered it from memory.

For four years during his Chicago pastorate he addressed great audiences every Sabbath evening in Central Music Hall. The Cyclopaedia mentions some of his specially great oratorical efforts -- "His Grand Army Addresses," a sermon on "Municipal Patriotism," "A Union Thanksgiving Sermon," preached at Plymouth Congregational church, November 27, 1890; "Oration at Washington Centennial," 1889; his famous lecture on "Samuel Adams;" Lectures on Rembrandt, Shakespeare, and John Stewart Mill, delivered at Chautauqua. Some of these sermons and addresses were published. He wrote books, "The Gospels are True Histories;" "I Believe in God," "Life of Henry Ward Beecher;" "The Shakespeare of the Pulpit;" two volumes on "The Parliament of Religion;" "Christianity the World

Religion;" the lectures he delivered in India and Japan; "A World Pilgrimage," his travel around the world.

He originated and was president of the Parliament of Religions which met in Chicago at the Columbian Exposition in September, 1893. It was attended by representatives of all Christian sects and bodies, also Jews, Buddhists, Hindus, Confucianists, Mohammedans, Jains, and representatives of Greek and other oriental churches.

Professor Muller of Oxford called this Parliament of Religions one of the most remarkable events in the history of the world. William E. Dodge, president of the Evangelical Alliance, said, "There is one man, who, by virtue of the marvelous ability with which he organized and conducted the great Parliament of Religions, is, I think fitly entitled to be called the foremost evangelist in the world."

We may observe here in passing that this Parliament of Religions provoked a conflict among the acknowledged religious leaders of the world. Many of the most devout and eminent Christian teachers doubted the wisdom of recognizing the heathen religions and all unchristian faiths, as being wholly unworthy to be in any way compared with the religion of Christ. Salvation comes through Him alone and "There is none other name under the heaven given among men whereby we must be saved" (Acts 4:12). It is unthinkable that the author of the first two chapters of Romans should have convened a Congress of Religions, when he was pouring out his life, just as Jesus did, to supplant them all by Christianity. Our religion is and must be essentially narrow. It is Christ alone, or an eternal doom (John 3:36). We now have in our rich universities endowed professorships to teach Comparative Religions. They might be exceedingly useful. But, as a matter of fact, many of the men who fill those positions, glorify the old heathenisms, and damn Christianity with faint praise. The result is the pupils they train come out of their classrooms shallow, conceited, contemptible infidels!

After leaving Chicago in 1896, he remained for study in Gottengen, Germany, six months. In April of that year he delivered in Paris an oration in French on "Religion as the Unifier of Mankind." The winter of 1896-7, was spent lecturing in India. He delivered one hundred and fifteen lectures all over the Indian empire. The Indian Witness in Calcutta said, "We doubt very much whether India has ever been favored with so worthy a presentation of the Christian faith." The lectures are a magnificent contribution to the Christian Evidences, well worthy of a permanent place in Christian literature. Many competent critics pronounced the lecture, "The Universal Book," the finest presentation of the incomparable place in the world's life and literature of the Christian Scriptures which they have ever read or heard.

Dr. Barrows delivered lectures in nearly all the great cities of the country on "Oriental Religions." In February, 1898, he delivered the Morse lectures before Union Theological Seminary on, "The Christian Conquest of Asia."

Thus Dr. Barrows moved on and on, through an ever advancing career of thrilling memoriter sermons, great lectures, praise-evoking addresses and thrilling orations, which led his auditors to stare, and listen, and wonder at the multiplied gifts of this- remarkable man, who was at least reaping a harvest of golden shekels and earthly fame. But one thing I miss in this entire story.

Perhaps I am foolish and narrow and one-sided, and put undue stress on the matter of getting people at least converted if not also sanctified, but no mention is ever made of converts in the record of his life, anywhere, at any time, or of numbers joining the church, or of multitudes turning to God. Somehow it does not read like "The Acts of the Apostles," where I get my conception of preaching. If St. Paul ever spent a week in a city, even under adverse circumstances, some mention is made of those who "turned to the Lord (Acts 17:34; 13:48; 18:8). Dr. Barrows' father and mother and sister and brother-in-law were once my parishioners. When he was pastor in Chicago, rising into fame, he told his mother that he envied her pastor his success in soul-winning. From this it seems that he himself was conscious that soul-winning was not the chief characteristic of his preaching.

As a little comment on memoriter preaching, however brilliant it may be, one Sabbath morning Dr. Barrows forgot what came next in the middle of his sermon. He stood in silence and agitated consternation trying to recall, but couldn't; and in humiliation and confusion he closed the service! But, let ambitious young preachers take notice, a soothing salve was immediately applied to his lacerated sensibilities. The rich admirers in his congregation concluded he was tired, and at once contributed an opulent purse and sent him to Europe to rest amid the Alps, his jaded nerves!

This brilliant orator and widely traveled man was made president of Oberlin College in 1898. He immediately undertook the task of giving Oberlin a much wider influence, and more complete educational resources. During his brief administration the college added \$600,000 to its endowment, erected several new buildings and gained wide prominence in the educational world. He went East to deliver an address on some great occasion, and caught cold on the return trip and died from pneumonia, after a brief illness, June 3, 1902. Thus this remarkable career came to an untimely end at the age of fifty-five years. Perhaps his greatest life-work had just begun.

At the close of the Parliament of Religions, John Henry Barrows gave a review and summary of results, as he saw them. We copy some of his opinions:

A great variety of opinions has been expressed by leading participants in the Parliament, and by others as to its nature and effects. To Nagarkar, it is 'a foretaste of universal brotherhood;' to Joseph Cook, 'A resplendent service to truth;' to Dr. Boardman, 'A lengthening of the cords of Zion and a strengthening of its stakes;' to Dr. Schaff, 'A new epoch in the history of religion, stimulating efforts for the reunion of Christendom.' Too much cannot be said in commendation of what prevailed in

this great meeting. It was a novel sight that orthodox Christians should greet with cordial words the representatives of alien faiths which they were endeavoring to bring into the light of the Christian gospel. Much might be said of the high character and ability of those who composed this historic assembly. The Parliament was rigidly purged of cranks. Many minor sects tried earnestly to secure a representation for which there was neither time nor fitness. People sought to make the meeting a medium of all sorts of propagandism, but without success.

"Whether we adopt Bishop Dudley's criticism of the Anglican church and say that it missed a great opportunity, or say with Mr. Haweis of London that the Church of England made another of its mistakes, yet no member of the Parliament will forget the profound impression made by those who represented the Anglican communion.

"One American voice silenced by death, that of Phillips Brooks, would have been most welcome. It was felt by many that to claim everything for Christianity, and deny any good in other religions, is not Christian, and is an impeachment of the divine goodness. It was evidence that high and beautiful forms of character have been fashioned by the divine Spirit in faiths the most various. Phariseeism, sectarianism, narrowness in all its manifestations, whether ecclesiastical or dogmatic; were gently rebuked by this Parliament. Comparison and criticism, it was made evident were helps to religion.

"An eminent professor of moral philosophy (Dr. N. J. Morrison of Marietta College) declared that it reminded him of the emotions he had felt in the great revivals of Finney and Moody. Dr. Frederick A. Noble said, 'There were hours when it seemed as though the divine Spirit was about to descend upon the people in a great Pentecostal outpouring. Never did Christ seem so large, and precious to me, never did Christian faith seem so necessary .to humanity and so sure to prevail, as when the Parliament of Religions closed.'

"It is unwise to pronounce the Parliament, as some have done, a vindication or an illustration pre-eminently of one idea, either the Liberal, the Catholic or the Evangelical. The Parliament was too large to be judged in that way. It did emphasize, as the Liberals so emphatically have done, liberty, fellowship and character in religion; it did emphasize the Roman Catholic idea of a universal church, and the desirableness of greater unity in religious organization; it did emphasize and illustrate the great evangelical claim that the historic Christ is divine, the sufficient and only Savior of mankind. But from the fact that it made conspicuous so many truths and phases of religion, the glory of it cannot be monopolized by any one division of the religious world. The echoes of the Parliament show that it is destined to make a profound and ever deepening impression on religious thought. It has shown that mankind is drifting toward religion and not away from it. It has widened the bounds of human fraternity and is giving a strong impetus to the study of comparative religions. It is deepening the

Christian interest in non-Christian nations, and will bring before millions in oriental lands the more truthful and beautiful aspects of Christianity.

"But to most of the readers of these volumes the supreme question regarding the Parliament is that which concerns the relation of Christianity to the other faiths. It may be safely said that participation in this meeting did not compromise any Christian speaker's position as a believer in the supremacy and universality of the gospel. There was no suggestion on the part of Christian speakers that Christianity was to be thought of as on the same level with other religions. It was gladly seen that some of its truths are held in common with other faiths, that Monotheism appears in Mohammedanism, Parseeism and original Hinduism; that the essence of religion is always the same, that aspiration and dependence are universal, and that ethical unity is more marked than doctrinal unity.

"There is no doubt that the Parliament made a favorable impression on those whom it desires to win. The Christian religion will hereafter be interpreted by its teachings, and not by the bad laws of so-called Christian nations. The orientals learned what is true Christianity, and they can speak with authority, and say that these evils are not apologized for, by the real Christian men of America and Europe. The sages of the orient will learn that Christian America and Europe have no sympathy with the abominations which falsely-named Christians have practiced, that the opium trafficker and the rum trafficker, do not represent them, and that, while they believe that a true Christianity is the world's best boon and hope, they think that a mild and sober Buddhism, a self-refreshing and temperate Confucianism are preferable to a brutal, drunken, intolerant and persecuting false Christianity. The chairman of the Parliament said to the orientals that, 'While Christian disciples will continue to obey the Master more and more faithfully, and will bring the messages of Bethlehem and Calvary to those for whom Jesus lived and died, we believe that the gospel, instead of striking mercilessly at indigenous faiths, should adopt them so far as they agree with its truths, and should always present to men the sweetness and mildness and tenderness and grace of Jesus Christ.'

"Reverend men in the orient have heard Buddha and Confucius spoken against, and have felt almost as Christians in America sometimes do when they hear a bitter campaign of infidelity declaim against the gospel. Christianity never had so golden an opportunity to show her true spirit, and if she had said far less than she did, would have been justified in calling the Parliament.

"Dr. Pentecost said, 'It would have been cowardly and contrary to the very genius of Christianity to have turned our backs on it.' There were no scenes in that meeting which for interest, general enthusiasm and lofty feeling compared with the scenes where the noblest Christian truths were eloquently uttered. It may be safely said that Christ was never more effectively preached than when Bishop Dudley and others spoke to all nations the old evangel. Most men who read these volumes will

believe, with Dr. Munger, that 'The Parliament shows that the world moves, and on the whole moves Christward.'

"A great volume of Christian evidences will be found in this volume by any reader who will bring together twenty of the leading Christian addresses; and a true comprehension of Christianity will show, although it is exclusive in the sense that it requires of all the acceptance of Christ, as the one Savior of the world; yet it is also grandly inclusive, in the sense that it embraces within its scope all religious truths.

"The general wisdom and humility and courtesy with which all the faiths endured the criticisms which were inevitable, are greatly to be commended. Christianity, so serene and impregnable, was able to receive patiently nearly all the arrows aimed at the imperfections of Christendom. I have said that no other religion made any serious claim to be the final faith for all mankind. It contains in itself, not as actualized, but as revealed in its sacred books, whatever truth belongs to natural religion, and these truths are made vital and vigorous by its Lord and Savior. Christianity for hopefulness, for confidence in its own resources, for essential catholicity, for adaptation to all men's needs, holds the field.

"There are certain characteristics of Western Christianity which are peculiarly offensive to many Eastern minds -- a lack of daily seriousness, and thoughtfulness and prayerfulness, a roughness and discourtesy, a fondness for brutal spots and pleasures. Christendom, as it is now organized, is not fitted for the swift or immediate conquest of the globe. The followers of Christ are wickedly and foolishly divided, and they thrust their divisions and follies before the eyes of heathendom. An acquaintance with Christian civilization furnishes many plausible reasons to the non-Christian mind for clinging to the old faiths. Not until the disciples of Christ get closer together, and Christian society becomes more Christlike, not until the Church is radiant with more of the beauty of holiness, and returns in meekness to the simplicity that is in Christ, and not until missionaries generally are equipped with a better knowledge of ethnic faiths and fitted with more Christian ideas in regard to them, will there dawn upon the globe the golden age of Christian missions.

"Without reserve it may be said that the Parliament of Religions was as much an achievement of faith as anything recorded in the eleventh chapter of the Hebrews. Christianity alone had interest enough in such a conference to insure its success. In spite of its divisions, Christianity realized that its essential unity in the person of Jesus Christ, would enable it to make a distinct and truthful impression on the world. Knowing its impregnability in that one divine center, which no other religion has, and confident of its ultimate victory, Christianity was ready to criticize itself, its actual condition, while the non-Christian faiths said little or nothing critical of the present condition of their peoples. Bravely, and with grateful cheerfulness, Christendom took the strong blows which her sins deserve. True Christianity has not in this generation been more highly honored than by such criticism.

"Many garbled and utterly misleading reports of the Parliament went abroad, but nothing more incorrect than the statement that little was said about Christ. The Christian spirit pervaded the Parliament from first to last. Christ's prayer was daily used, His name was always spoken with reverence. No word with a shadow of criticism was uttered against Him. His doctrine was preached by a hundred Christians, and by lips other than Christian. 'The Parliament ended at Calvary.' The glorification of the Fatherhood of God and the Brotherhood of Man shows how eager men were to take refuge in Christian ideas, and what occurred in the Parliament is manifestly taking place in the new sects which are rapidly forming in Hindustan. Good men have criticized the Parliament mercilessly; but all Christians should remember that Christianity called it, inspired it, conducted it, has defended it, and is likely to point to it as one of its greatest achievements, 'Never since the day when St. Paul stood on the stairs of the castle of Jerusalem, and spoke so confidently of the Way to the angry and turbulent multitudes, have words more positive, clear and opportune, and, withal, delicately courteous, been voiced.'

"The Parliament has shown that Christianity is still the great quickener of humanity, that it is now educating those who do not accept its doctrines, that there is no teacher to be compared with Christ, and no Savior excepting Christ, that there is no assured and transforming hope of conscious and blessed immortality outside of the Christian Scriptures and that all the philosophies do not bring God so near to man as He is brought by the gospel of Christ.

"Before closing my work in connection with the Parliament of Religions, I wish to contribute my strong and grateful testimony to the truth and power of the Christian gospel. While I write these words, the body of my eldest son, John Manning Barrows, a noble boy of thirteen, lies unburied in my house. From behind this earthly shadow would that a gleam of heavenly brightness might fall on these final pages. With millions of sorrowing hearts I now know the precious and unspeakable consolations of Christ, and to all who in the Old World or the New, dwell in death-smitten homes, I would that He might enter who is the Conqueror of death and who fills the believing heart with sweet and satisfactory assurances of endless reunion and conscious blessedness beyond the grave."

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06 -- STUDIES IN THE SERMON ON THE MOUNT -- By Olive M. Winchester

False And True Treasures (Matt. 6:19-24)

Passing from the consideration of the current religious standards, and the futility of the common mode of keeping these rites, futile because the main objective lay in seeking glory of men and not in the true worship of God, Jesus turns to other phases of life. In all ages there has been one besetting snare which has seemed to loom above all others, namely, the love of money or the covetous

spirit. It would appear that no other evil is so common, and no other evil has so many accompanying ills.

While the covetous desire has been general, yet it has seemed to have gripped the Jew with particular tenacity. Moreover in the days in which Christ lived, there was the thought that the rich man had special prerogatives as regards entering the kingdom of heaven. Accordingly as in the case of the current religious standards the injunctions of Jesus cut straight across the current thinking of the time, so did the admonition now. To those who made the main objective of their lives the accumulation of wealth, Jesus sounded forth a warning note, "Lay not up for yourselves treasures upon the earth."

In searching for the import of this command, we may obtain help from the reading of the original. "Treasure [present tense of habitual and customary action] not up for yourselves treasures upon the earth." The thought would seem to be that this is the consuming passion of the life, the dominating principle of action, the estimation that earthly treasures are the highest good in life. In Tim. 6:9-10 we find a passage which sheds some light upon this one. "But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." We note here that the expression is "minded to be rich," that is, they make it the one end and aim of their lives; they have no thought of service with the riches procured. They seek gain for its own sake. To such as these then the warning of Jesus would seem to come, "Lay not up for yourselves upon the earth."

In connection with the admonition, a reason is subjoined; the reason is inferential rather than implicitly stated but its force is pertinent. Treasures should not be hoarded here upon the earth because of their transient and ephemeral nature. "Where moth and rust consume, and where thieves break through and steal." The figurative language takes its form from the day and age. In those times when no banks existed, treasures often consisted of beautiful garments which may have been heirlooms, vessels of silver and gold or when they took the form of money, for safe keeping it was sometimes hidden in the ground. The moth might destroy the garments, and the vessels of silver and gold might corrode as also the money hidden in the ground. Moreover into the mud houses the thieves might dig, and steal their choice possessions. Thus there could be no security in the tenure of such treasures.

"Perishableness is the quality of everything earthly," says Stier, and he continues, "He who heaps up silver as the dust and prepares raiment as the clay (Job 27:16) shall find out that all the earthly and transitory possessions of mortal man pass away like they themselves, whose foundation is as the dust, which are crushed before the moth (Job 4:19)." Accordingly, because of their uncertainty, the treasures of earth have no intrinsic and abiding value. They pass with time. Should

they remain throughout the life of an individual, they pass on to another generation; they do not journey with the individual to another world. They have no value in heaven unless they have been exchanged into the currency of that eternal realm.

Therefore in contradistinction to the injunction not to lay up treasures here on earth, comes the admonition, "But lay up for yourselves treasure in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." In this connection the first question arising in ones' mind might be, What constitutes treasure in heaven? If we turn once more to Timothy chapter 6, verses 17-19, we receive some light. "Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good -works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." Thus we see that the treasure in heaven would seem to be the services rendered to the needy around about us. These do not constitute the ground of our salvation, for that alone is in Christ, but they are the resultant effect of our salvation, and give expression to the riches of grace within the heart.

As with the prohibition there was subjoined an implied reason so with the exhortation. The wisdom of laying up treasure in heaven lies in the fact that such treasures are eternal, they abide forever. They pass not away with time. "In spiritual structures," says Jenkins, "there is no waste, no loss, no destruction. There is no change there except the change toward a greater perfection. Nothing there disintegrates or decays. Spiritual riches abide forever."

Besides the reason of the transitory or abiding nature of the treasure as establishing its value, comes a reason explicitly stated as the ground for the choice of the heavenly treasure over against the earthly. "For where thy treasure is, there will thy heart be also." Whatever we place the highest value upon in life around that will gather our thought life and our heart's affection. If we regard the storing of wealth the objective of supreme worth, our heart will cling to this, but if we hold in highest esteem the service of mankind, to lead them along with us to life eternal, this will be the delight of our heart. "Your treasure is, safely laid up, perfectly ready for you, in heaven," says Stier, "let then your heart ever more and more perfectly and undividedly be fixed upon it and absorbed with it there!"

Following the plain injunctions, Jesus gave a brief parable, which might be called "The Parable of the Eye." To interpret this, one needs the light which comes from the current phraseology of the day. According to Lightfoot, "a good eye" indicates a bountiful heart, and "an evil eye" a covetous heart. This explanation seems to be borne out by Proverbs. In 22:9 we read, "He that hath a bountiful [Heb. good] eye shall be blessed; for he giveth of his bread to the poor," and in 28:22, "He that hath an evil eye hasteth after riches, and knoweth not that want shall come upon him." With these interpretations in mind we turn to the parable, "The lamp of

the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is within thee be darkness, how great is that darkness?' Thus we see that in these figures Jesus couched another reason why the heavenly treasure should be the main objective of man's living. If there be a single eye for this one great purpose in life, the spiritual vision would be clarified, and thus would ensue a proper appreciation of spiritual values, and they would be given the supremacy in life. But if on the other hand the "eye be evil," that is the soul be possessed by a covetous spirit, then within dwelleth darkness, and if that perceptive power by which we receive the light becomes darkness, then is the darkness dense; there seems to be no hope of light breaking in upon the soul. As Cart says, "This gives to our Lord's words the thought, 'covetousness darkens the soul more than anything else, it is the medium through which the light cannot pass.'" Bruce paraphrases and explains thus: "The eye is the lamp of the body: when it is health), we see to do our daily work, when it is diseased we are in darkness.. So with the eye of the soul, the heart, seat of desire: when it is free from covetousness, not anxious to hoard, all goes well with our spiritual functions, we choose and act wisely. When sordid passions possess it there is darkness within deeper than that which afflicts the blind man. We mistake the relative values of things, choose the worse, neglect the better, or flatter ourselves that we can have both."

That the truth might be set forth still more explicitly Jesus added still another parable, that of "The Two Masters." "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." "No man can serve two masters," was an old proverb. No doubt the underlying thought is that the masters are of contrary natures, so therein lies the impossibility of serving both. Riches as other trusts rightly acquired constitute a gift from God, but they are always to be used in keeping with divine direction and are never to become the master of the soul. Regarding the significance of the idea expressed by mammon, there is some divergence of opinion; some say that Mammon was a Syrian idol, the god of riches, and others deny that this idol was known in New Testament times. However this may be, riches when served as the supreme ambition of the life constitute an idol, so the thought reached in conclusion is the same. There has ever been a tendency to personify this term, thereby indicating the covetous spirit, and idolizing of riches within the heart. So Milton describes Mammon:

**"The least erected spirit that fell
From heaven; for even in heaven his looks and thoughts
Were always downwards bent, admiring more
The riches of heaven's pavement, trodden gold,
Than aught divine or holy else enjoyed
In vision beatific."**

--Paradise Lost, Vol. 1, 678.

With two masters of such contrasting natures bidding for the affections and devotion of man's heart, the choice must be made between one or the other, and whichever choice is made will necessitate a depreciation of the other master.

Therefore we find in this passage several reasons why we should seek to store up for ourselves the true treasure and not to hoard the earthly treasures which are false and deceptive. First, because the treasures in heaven are abiding; second, because our heart's trend and affection will naturally go with our treasures, and we desire to have the thoughts of our heart set upon high things, not upon low; third, because a bountiful spirit clarifies the spiritual vision while a covetous spirit obscures it, and finally because it is inherently impossible to serve as an objective in life riches and at the same time serve God.

In providing homiletical material this passage seems to be suggestive. We might take verses 19 and 20 for a text and use as a theme, "True Riches." This could have as subdivisions, their nature, their permanence, contrasted with earthly riches. Then verses 21-23 could serve as another text with "Spiritual Illumination" as the theme. This in turn might be divided, The receptive medium of spiritual illumination, the condition of spiritual illumination, the cause of darkness. Finally verse 24 might be a text with the theme, "Two Masters," the main heads under this theme might be, the two masters contrasted in their natures, the respective service they demand, the inherent necessity of a choice between them.

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

Suffering Has Its Recompense

"We also exult in our sufferings, knowing as we do, that suffering produces fortitude; fortitude, ripeness of character, hope; and that this hope never disappoints, because God's love for us floods our hearts through the Holy Spirit which has been given to us" (Rom. 5:3-5, Weymouth).

Be not utterly cast down when tribulations come upon you thick and fast, and all the skies seem black with the storm of God's pitiless anger. Ah, it is love and not anger that sends these storms of the soul! The dark days are those which some time you will rejoice to remember. They are the days which shall live, which shall make an abiding impress upon your soul. Not like evanescent days of pleasure, not like smoothly monotonous days of peace; such as these fade quickly into oblivion and are as if they had never dawned. But the days of sorrow stand out like cameos against the background of life. They are the character builders, they are the destiny makers. What you are, what you . yet may be, depends chiefly upon them. Hail, then, to the Angel of Sorrow, when, by the will of God, she comes to us! Dark is the shadow of her wings, . but in her face shine the beauty of love and the steadfastness of faith. -- Sel.

* * *

A Valuable Book For Preachers

Halford E. Luccock is the author of a valuable recent new book, "Preaching Values in New Translations of the New Testament." 312 pp. The Abingdon Press. \$2.00.

Among the titles are, "The Insipid Church," "The Art of Maligning," "The Generous Eye," "Jesus and the Advertising Pages," "Wise Fools," "The Wranglers," "Don't Get Ponderous," "The Commuter's Sermon," "The Legacy of a Life," "The Big Parade," and "Creative Living."

Dr. Luccock is the successor of Charles R. Brown in the chair of Homiletics at Yale Divinity School. The style of these two men is very similar -- incisive, arresting, common-sense, practical. This book illustrates, in a happy way, these characteristics. It gives over 150 examples of the homiletic use of as many new renderings of familiar passages in the modern translations of the New Testament, by Moffat, Goodspeed and Weymouth. They form sermonettes, which are packed full of thought and practical application. They may be easily expanded into full-size sermons; not that we suggest it should be done!

* * *

The Greatest Dictionary In The World

The Oxford Dictionary offers the latest compilation of the English language. Its 12 volumes represent nearly a half century of labor. The last volume made its appearance in April of this year, just 54 years after the first volume was published. The complete work contains 414,825 words, 500,000 definitions, and 1,827,306 illustrative quotations. It was prepared under the direction of the Philological Society of Great Britain.

The Oxford Dictionary, unlike some other British works, prides itself on listing Americanisms along with words recognized only in the British Isles. It also aims to include the 6,000 words born of the World War, 5,000 words introduced by the radio and other miscellaneous new words.

The English language now numbers approximately 700,000 words, but nearly one-half of this number are obsolete or consist of scientific terms seldom used outside of text books. The dead Words alone are put at 250,000. It is to bury such words that George Bernard Shaw recently invited fifty Englishmen and fifty Americans to meet independently to expurgate the English language.

The fact that an average of 5,000 new words are coined each year leads some authorities to declare, the task of modernizing an English dictionary almost hopeless. -- The Pathfinder.

*** * ***

The Women And Prohibition

The political party which fails to take account of the women will have a surprise awaiting them the morning after the next general election day. It has been stated as a truism that giving the ballot to women has not materially affected the standing of the two dominant political parties, for women generally vote the way their husbands vote. This generally may be true, but it is far from true on the subject of prohibition and law enforcement generally. Mrs. Ella A. Boole, president of the National Women's Christian Temperance Union, estimates that a great army of women who have hitherto not been interested in the question of politics will take a vital interest in the following election. Mrs. Boole puts the matter thus:

Ten million women's votes will be cast in support of the Presidential candidate who declares himself for strict dry enforcement. These votes are controlled by the Women's Christian Temperance Union, the Women's Law Enforcement League, and the Democratic Women's Law Enforcement League. They will be cast for either Republican or Democrat. But first we must have a definite understanding as to his attitude on the liquor issue. We are advocating no candidates; we will support no party. The 10,000,000 women interested in seeing prohibition enforced are paying slight attention to wet propaganda. Our battle this year promises to be our greatest in more than fifty years. We know that the wets are trying to align two dry candidates against a single wet at the primaries. We shall fight any such strategy. -- The Watchman-Examiner.

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Strength Of Locks

How strong are the locks in your bank? They are modern. They utilize all sorts of mechanical appliances. They utilize steel and electricity. They are considered burglar proof. Perhaps they are all that is claimed for them. At least you are satisfied. Your valuables are in the vaults of security. And yet Roger W. Babson said some time ago to the president of a great banking institution, "Have you stopped to think that the locks on the vaults are no stronger than-the character of the employee in the bank?" That is precisely the truth. The strength of the locks is exactly equal to the strength of the character of the men who carry the keys. There may be exceptions, but this is the rule. The greatest asset in the world, therefore, is sound character. You can rely upon it absolutely and always. Indeed, if it abounded in plenty and everywhere, there would be no need for any other locks or vaults whatsoever. -- Kind Words.

* * *

How To Make The Prayermeeting Spiritual, Instructive And Attractive

The pastor should give more than ordinary attention to the conducting of the prayermeeting. To rush into the prayermeeting half out of breath and then to assume leadership without preparation, is ruinous and will sooner or later, wreck any prayermeeting.

The prayermeeting should be kept out of ruts. Sameness, night after night, soon becomes monotonous without juice or fire:

Have a good song leader if one is available. Sing the grand old hymns occasionally as well as the new-fangled ones. For a change ask your prayermeeting crowd to read an old hymn rather than sing it. Stress the beauty and Significance of such a hymn. Have a night when a part of the time is given to the singing of a verse of "my favorite hymn." A solo, duet, or quartet in the prayermeeting can be made helpful. Select those who sing in the spirit and not for show.

Prayermeeting prayers ought not to be a mile long. Shorter prayers and more of them will get more people blessed. This praying business is difficult to regulate. Sometimes a fervent brother or sister touches the throne and pulls the fire down. The whole prayermeeting is blessed. But on the whole short, fervent prayers are preferable.

Have audible prayers, silent prayers, concert prayers, prayers by selected leaders, prayers about the altar, prayers where they kneel, and prayers standing.

Use any good method, or a variety of methods that will get the people blessed. Have the people quote the Scripture -- perhaps a favorite promise once in a while. Or accurately quote the verse of a hymn.

The pastor should remember that the prayermeeting is not a preaching service. His aim should be to lead so as to have the prayermeeting helpful to as many as possible. For the pastor to take most of the time with a long drawn-out sermonette is not usually the part of wisdom. A carefully prepared prayermeeting talk or Bible reading should not be over fifteen or twenty minutes in length. Do not say "a brief, ten minute talk," and then proceed with an address of thirty or forty minutes. Keep your word with your people.

Begin the prayermeeting service on time. Do not begin late, for your people will get into the habit of coming late. Do not drag out your prayermeeting until 9:30 or quarter of ten. All things considered, it is better for the prayermeeting to close at 9 p. m. This gives time for social intercourse following the prayermeeting.

A lively, red-hot testimony meeting will quite often put spirit and life h/to the prayer service. But long-winded testimonies have killed many a prayermeeting. Skilled leadership is needed here. Insist upon the people obeying the leader. Some few things to be remembered:

That the prayermeeting is not a preaching service.

That the prayermeeting is not a singing school.

That the prayermeeting is not a testimony meeting.

That the prayermeeting is not a debating society.

That the prayermeeting is not a controversial meeting.

That the prayermeeting is not a reform society.

That the prayermeeting is the spiritual thermometer of the church.

That the prayermeeting can be made spiritual and attractive.

That there are a hundred ways to improve the prayermeeting, providing someone will tackle the job.

That the prayermeeting is of immense importance to the whole church.

That "most any old thing" will not do.

That the preacher owes it to the church to have one of the most spiritual prayermeetings in town.

*** * ***

Atheism Lifts Up Its Slimy Head

Within recent years Atheism has secured quite a little publicity largely because of its persistency and radical, unreasonable utterances. But Atheism is destined to failure because it is built upon the sand. It has no solid or enduring foundation and is wholly destructive rather than constructive. It is negative rather than positive; it would completely destroy the Bible and deprive millions of their hope in Christ; it would knock the props from under those who lean upon the eternal Truth, rob them of their joy in life and their hope of heaven; it would completely destroy Christianity from the face of the earth. In brief, it would damn the entire world. Atheism should be avoided as one would avoid a viper.

The second annual report of the American Association for the Advancement of Atheism, often called simply the "4A," has recently been issued. It would seem that this dangerous cult has launched a spirited drive against the Church, but also against Christianity, as the officers of the association understand it. The report is made up of nearly 25' large pages setting forth a year's activities and of the outlook for the future.

L. O. Hartman, the cultured and uncompromising editor of that excellent Methodist periodical, Zion's Herald, reviews the report of the 4A, in a discriminating editorial in the issue of Zion's Herald of February 22. Dr. Hartman is not severe but writes according to the facts.

The report gives "The Fundamentals of Atheism" as follows:

1. Materialism -- The doctrine that matter, with its indwelling property, force, constitutes the reality of the universe.

2. Sensationalism -- The doctrine that all ideas arise out of sensation, and that, therefore, man can have no conception of an infinite God, or of ultimate causation, or of that absolute moral imperative which certain philosophers have made the foundation of theism.

3. Evolution -- The doctrine that organisms are not designed, but have evolved, mechanically, through natural selection.

4. The Existence of Evil -- The patent fact that renders irrational the belief in a beneficent, omnipotent being who cares for man.

5. Hedonism -- The doctrine that happiness here and now should be the motive of conduct.

We are still further enlightened on the genius of the association by the "Ten Demands of the 4A," which are summarized as follows:

1. Taxation of church property.

2. Elimination of chaplains and sectarian institutions from public payrolls.

3. Abrogation of laws enforcing Christian morals and restricting the rights of atheists.

4. Abolition of the oath in courts and at inaugurations.

5. Nonissuance of religious proclamations by chief executives.

6. Removal of "In God we trust" from coins and of the cross from above the flag.

7. Exclusion of the Bible as a sacred book from the public schools.

8. Suppression of the bootlegging of religion through dismissing pupils for religious instruction during school hours.

9. Secularization of marriage, with divorce upon request.

10. Repeal of anti-evolution and anti-birth control laws.

The report gives brief accounts of the spread of atheism in schools and colleges and of the progress of such societies as "Truth Seekers," "Liberal Club," "Damned Souls," "Society of the Godless," and "The Hedonic Host of Hellbent Heathens." It is also stated that an "Atheist Training School" has been established in New York "with meetings for the present once a week."

Dr. Hartman says: "Much space in the report of the American Association for the Advancement of Atheism is devoted to severe criticisms of the shortcomings of the Church. Some of the points are well taken, and all true followers of Christ should be glad to admit such faults as the 'bloody record' of the faith in its persecutions and proselyting by the sword, the superstitious rites and ceremonies of some sects, the fanaticisms of extreme evangelists, the opposition of certain Christian leaders to the new findings of science, extravagant expenditures on church buildings, and the narrowness, bigotry and intolerance which frequently have characterized those who profess to be followers of the Galilean. But every human organization has its shortcomings, possibly even the American Association for the Advancement of Atheism. Many of us, with far more information on the sins and hypocrisies within the church than the officers of the 4A possess, are fighting these wrongs and at the same time seeking to promote open-mindedness and love because we believe that in the large view the Church is the best instrument known to mankind for the promotion of a better world. We are thankful for any help that the 4A can render organized Christianity in exposing its ignorance and iniquity, provided the criticism is based on facts and not upon hearsay, and also provided that such denunciation is made in good spirit.

"The dominant weakness of the American Association for the Advancement of Atheism as revealed in its report is its intellectual illiteracy. No student at all acquainted with the history of human thought can resist smiling as he reads the 'five fundamentals'; for he must instantly recognize the system of Herbert Spencer, long since discredited by the world's modern philosophers. With a dogmatism that would put the 'narrow churchman' to shame, the officers of the 4A throw out this moth-eaten materialism as the last word in human research. They apparently are not even willing to do us the favor of presenting their doctrine in the refined form made necessary by scientific research in the field of relativity and the study of

electrons. The atheists laugh at poor Christians, who claim to receive a direct revelation from God, but what of those who swallow whole the deliverances of the atheist pope, Charles Smith, the president of the 4A? The 'five fundamentals' could not successfully be defended, in the form in which they appear in the report, before any sizable group of reputable scholars in the world.

"Atheism, we also find in the report, can make Christians look like amateurs in the field of intolerance. The 'either-or' attitude is constantly revealed in these pages. The heated language so characteristic of those not quite sure of their ground is employed again and again. The hysterical cry of 'no quarter' rings through the paragraphs. Boldly declaring on one page that 'it is a conservative estimate that half the clergy are hypocrites,' the report whines on another page that atheists are slandered and persecuted!

Great sportsmanship! Is it because the 4A leaders fear calm discussion that they are opposed to the plan of 'religious instruction during school hours' and want to see 'In God We Trust' removed from coins? What are the atheists afraid of? The truth?

"No movement ever succeeded on a program of negatives. We therefore question the method employed by the 4A. From beginning to end of its second annual report we are in an atmosphere of 'antis.' The atheists are 'ag'in' too much.

The constructive note is lacking. These self-appointed reformers have nothing to offer. They are strong on tearing down but weak on building up. Not a word about hospitals, homes for aged or incapacitated persons, no suggestions for pensions even of worn-out atheists! There is in the whole report no facing of the vast and fundamental questions of social and industrial reform, no remedy suggested for the economic situation, no vigorous cry for world peace. No, the pages teem with denunciations, allegations of persecutions, and accounts of lawsuits.

"In the 'Summary of the First Year' we note a brief history of the launching of the organization and a statement regarding suits to stop religious instruction during school hours in Sault Ste. Marie, Mich., and Oak Park, Ill., and then read:

"An advertising campaign was launched, with good results. Certain high schools and colleges were circularized and the first "Damned Souls Society" was organized at Rochester (N. Y.) University. Suit was filed against Rev. Clinton Howard for libel in referring to the Rochester atheists as "perverts." We were instrumental in defeating the vicious attempt of the religionists in New York to have the Ten Commandments read in the public schools. When Anthony Bimba was on trial in Massachusetts for blasphemy we offered legal aid. Societies with the avowed purpose of combating us

were organized. The Supreme Kingdom came out against us. The K. K. K. offered opposition.

"The Junior Atheist League was established, and its best-known branch, the Society of the Godless, was formed among high school students. Suit was instituted to oust chaplains from the houses of Congress and the army and navy. Lecturers and debaters were put in the field and on the radio.'

"That is all. Now, we believe in fighting against injustice, but we believe also in stopping long enough to catch our breath for a little constructive work in behalf of an ignorant, burdened, sin-sick humanity."

* * *

Don'ts For The Pulpit

Don't imitate others.

Better be a poor original than a fine copy.

Don't mumble your words.

Chew your food but not your language.

Don't preach too long.

Better leave the people longing than loathing.

Don't preach old sermons without revision.

Grown men look awkward in boy's clothes.

Don't indulge in mannerisms.

Simplicity is desirable in high places -- the pulpit especially.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't catch the pulpit twang. Talk to men in as natural a tone as you talk with them.

Don't indulge in long pulpit prayers. Always remember the stranger.

Don't introduce politics into the pulpit.

Don't neglect closet prayer. The finest pipes can give forth no music till" filled with the divine breath.

Don't scold your congregation. Attack measures and hit people only when they Stand between you and the devil.

Don't harp too much on one string. Variety is pleasing, and God's Word has given ample choice of themes.

Don't drop your voice at the close of a sentence. Men have as much need to hear the end as the beginning.

Don't be satisfied without fruit. The hand should pluck a few ears, though the sheaves have to await the harvest.

Don't forget the boys and girls. Their attention is worth gaining, and you may often reach old hearts through young ears.

Don't bawl or scream. Too much water stops mill wheels and too much voice drowns sense. Thunder is harmless, lightning strikes.

Don't ramble. Aim at the mark. Hit it! Stop and see where the shot struck and then fire another broadside. Pack your sermons.

Don't be disheartened if every sermon does not save a soul. Hearts may be pierced though we see not where the arrows lodge.

Don't tire people out with long introductions. You can spoil the appetite for dinner by too much thin soup.

Don't go on after you are finished, saying, "As I said before." If you said it before, say something else after. Let the clatter of the mill stop when the corn is ground.

Don't be discouraged on stormy days. Preach your best to small assemblies. Jesus discoursed to one woman at the well, and she got all Samaria out to hear Him next time. -- Selected.

* * *

The Conies

The conies are but a feeble folk, yet make they their houses in the rocks (Prov. 30: 26).

Professor Leonard C. Brown, San Francisco Theological Seminary, throws some light on these strange little creatures. He says, "Cony is generally understood to refer to the rabbit family. The Hebrew word used in the above reference is 'shaphan.' This really refers to Hyrax syriacus, or rock badger. It is a little beast something like a rabbit, but of a different order. He is a direct relation to the rhinoceros, but it would take hundreds of conies to equal one rhinoceros in size. Conies live in clefts or cracks of rocks. Rabbits burrow but conies do not. Conies eat grass. When they are out getting a meal a male cony stays on guard at the cleft in the rock and whistles a warning when danger becomes apparent. They are plentiful in Palestine, especially in the highlands around Jerusalem and Bethlehem. Some are found in the Palestine country."

An exchange says, "Some sermons we have heard remind us of the woman who spent all afternoon shopping. She visited a dozen department stores and came home with a dime's worth of gum drops."

* * *

Durable Clothing

God's care never wears out. When we read, "My God supplies all your need," we know that that word "all" means not only a complete supply for any moment, but a continual supply for time and eternity. God gave his "peculiar people" Israel a very practical illustration of this during their wilderness experience, when the "coats of the Israelites did not grow old for forty years." God's own record of this is as follows: "I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxed old upon thy foot . . . that ye may know that I am Jehovah your God" (Deut. 29:5, 6). And that, surely, is a type of clothing that God's "peculiar people," the members of the body of Christ in this age, have in Christ himself, with whom and in whom they are to be clothed. As we "put on the Lord Jesus" we find that He is the same yesterday, today, and forever, and that His grace is always sufficient. No wonder, as someone has said, that "Satan cannot understand the omnipotence of a soul that is homed in God!"

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08 -- ILLUSTRATIVE MATERIAL -- Prepared By J. Glenn Gould

Devotion To The Death

Some years ago I was a guest at a small wedding dinner party in New York City. A Scotch Irish gentleman, well known in that city, an old friend, spoke across the table to me. He said he had heard recently a story of the Scottish hills that he wanted to tell. And we all listened as he told this simple tale. I have heard it since from other lips, variously told. But good gold shines better by the friction of use.

And I want to tell it to you as my old friend from the Scotch end of Ireland told it that evening.

It was of a shepherd in the Scottish hills who had brought his sheep back to the fold for the night, and as he was arranging matters for the night he was surprised to find that two of the sheep were missing. He looked again. Yes, two were missing. And he knew which two. These shepherds are keen to know their sheep. He was much surprised, and went to the outhouse of his dwelling to call his collie.

There she lay after the day's work suckling her own little ones. He called her. She looked up at him. He said, "Two are missing" -- holding tip two fingers -- "Away by, Collie, and get them." Without moving she looked up into his face, as though she would say, "You wouldn't send me out again tonight? -- it's been a long day -- I'm so tired -- not again tonight." So her eyes seemed to say. And again as many a time doubtless, "Away by, and get the sheep," he said. And out she went.

About midnight a scratching at the door aroused him. He found one of the sheep back. He cared for it. A bit of warm food, and the like. Then out again to the outhouse. There the dog lay with her little ones. Again he called her. She looked up. "Get the other sheep," he said. I do not know if you men listening are as fond of a good collie as I am. Their eyes seem human to me, almost, sometimes. And hers seemed so as she looked up and seemed to be saying out of their great depths -- "Not again -- tonight? -- haven't I been faithful? -- I'm so tired -- not again!"

And again as many a time before, "Away by, and get the sheep." And out she went. About two or three, again the scratching. And he found the last sheep back; badly torn; been down some ravine or gully. And the dog was plainly played. And yet she seemed to give a bit of a wag to her tired tail as though she would say, "There it is -- I've done as you bade me -- it's back.

And he cared for its needs, and then before lying down to his own rest, thought he would go and praise the dog for her faithful work. You know how sensitive collies are to praise or criticism. He went out and stooped over with a pat and a kindly word, and was startled to find that the life-tether had slipped its hold. She lay there lifeless, with her little ones tugging at her body.

That was only a dog. We are men. Shall I apologize for using a dog for an illustration? No. I will not. One of God's creatures, having a part in His redemption. That was to save sheep. You and I are sent, not to save sheep, but to save men. How much then is a man better than a sheep, or anything else? -- S. D. Gordon.

* * *

Spending Oneself For God

James Black recently paid a tribute to Dr. John Kelman, late pastor of Fifth Avenue Presbyterian church, New York. He said, "I am speaking of him, and loving him, for the heroic use he made of his great gifts, often indeed amidst weakness and with a frail body that was sometimes a drag to his soul. In this, I think, he had some of the dominance of spirit that distinguished Robert Louis Stevenson, whom he loved and whom he so much resembled. I remember speaking with him, many years ago, at a big meeting in Edinburgh. He looked so tired and wan in the committee room before the meeting that I inquired anxiously about him. He turned to me with that quick smile of his and said, 'Man, I am flogging myself to this.' That is one secret of his bigness, that with a frail body that often failed him, he flogged himself into service. His spirit was in his body like a flame, and, if I may so put it, it burned the body out. He was always working and planning beyond his physical endurance. His very eagerness and the flash of his spirit were his own enemy." -- C. H. Nabers.

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Christ's Only Plan

Somebody has supposed the scene that he thinks may have taken place after Jesus went back (to heaven). The Master is walking down the golden street one day, arm in arm with Gabriel, talking intently, earnestly. Gabriel is saying:

"Master, you died for the whole world down there, did you not?"

"Yes."

"You must have suffered much," with an earnest look into that great face with its unremovable marks.

"Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling.

"And do they all know about it?"

"Oh, no I Only a few in Palestine know about it so far."

"Well, Master, what's your plan? What have you done about telling the world that you died for, that you have died for them? What's your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John, and little Scotch Andrew, and some more of them down there just to make it the business of their lives to tell others, and the others are to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and thralling power of it."

And Gabriel' knows us folks down here pretty well. He has had more than one contact with earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan, "Yes -- but-suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things -- some of them proper enough, some may not be quite so proper -- that they do not tell others -- what then?"

And back comes that quiet wondrous voice of Jesus, "Gabriel, I haven't made any other plans -- I'm counting on them." -- S. D. Gordon.

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Prayer Answered By God's Providences

While God cannot consistently save certain ones at present, He can, bless His name! keep them within the reach of salvation -- He can surround them so graciously that the end will be reached by and by.

Let me bring this instance from my own life which I regard as an illustration of this matter. I was converted when some past twenty-one years of age. I ought to have yielded to God many years before. I had a chance. Gracious influences were about me. But I resisted. When about eighteen years old I was kicked by my horse. He put his heel squarely in my face. The only apparent reason why I was not killed was that it was a "spent blow" -- had I been an inch nearer him, he would have finished me. As it was, it knocked me down, cut my cheek and chin (the scars I now have) broke several teeth, and left me bleeding and unconscious.

Why was I not killed? Let me answer and I say God in His infinite mercy and ministry prevented! He had not been able to bring me to repentance, but He could (and I humbly believe did) surround me by His good providences and protect my life and health till I would repent. -- C. J. Fowler.

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I Will Fear No Evil, For Thou Art With Me

A man got up in a meeting to speak. It was down in Rhode Island, out a bit from Providence. He was a farmer, an old man. He had become a Christian late in life, and this evening was telling about his start. He had been a rough, bad man. He said that when he became a Christian even the cat knew that some change had taken place. That caught my ear. It had a genuine ring.

He said that the next morning after the change of purpose he was going down to the village a little distance from his farm. He swung along the road, happy in

heart, singing softly to himself, and thinking about the Savior. All at once he could feel the fumes coming out of a saloon ahead. He couldn't see the place yet, but his keen trained nose felt it. The odors came out strong and gripped him.

He said he was frightened, and wondered how he could get by. He had never gone by before, he said; always gone in; but he couldn't go in now. But what to do, that was the rub. Then he smiled, and said, "I remembered, and I said, 'Jesus you'll have to come along and help me get by, I never can by myself.'" And then in his simple, illiterate way he said, "and He come -- and we went by, and we've been going by ever since." -- S. D. Gordon.

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THE END