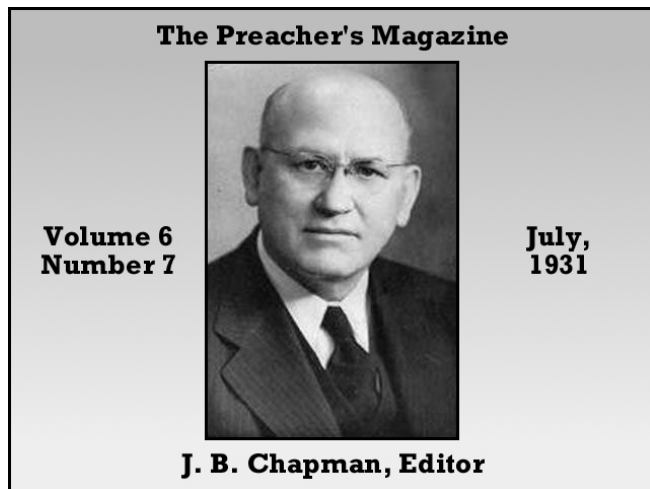


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J. B. Chapman, Editor

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01 -- DRIVING DIRECTLY TOWARD THE GOAL -- By J. B. Chapman

Perhaps all our readers know that the editor is at this time engaged in a foreign missionary tour. It will therefore not be strange to them for him to say that his own preaching has been undergoing a decided strain and test during the last few months. The necessity of preaching through an interpreter is within itself cause for special consideration of what the preacher is trying to say and do. If he has been in the habit of embellishing his sermons with poetry, at once his "style" suffers, for poetry must just be left out -- the interpreter cannot make it rhyme. If he has been used to quoting many scriptures accurately he must now either content himself with quoting just "in substance," or else he must give the interpreter time to look up the references and read the scriptures, for it can scarcely be expected that the interpreter can quote accurately from memory. Then if he has been "playing on words" of similar sound or similar meaning he must quit that too. And even his illustrations which deal with American life and customs or with recent inventions or occurrences must be pruned or eliminated. In fact his message must be pared to the quick and given just in its essential form.

And much of the limitations above mentioned have to be observed even in the British West Indies, where the English is understood. At least the preacher here must have his objective well in mind and must begin soon to drive for it; for the people to whom he preaches here cannot be expected to follow a sustained line of argument very far or to guess at his suggested meanings.

But I am not thinking of offering suggestions to those who go to preach on the mission fields. Rather I am thinking that we would all be better preachers if in preaching to our own people we should know our purpose and goal a little more definitely and drive toward it a little sooner and a little harder.

Perhaps we have been too much influenced by the demand that we "preach good sermon." Perhaps we have been affected by the appearance of listlessness and indifference on the part of many of our hearers. Or perhaps we have failed to think and pray until we are clear on the "object" as well as the subject of our preaching. I do not know just how much we may have suffered from these various causes. But I do know that it is a great advantage for the preacher to be clear in

what he is to say and why he is to say it and in his knowledge of the end which he hopes to reach by this particular "preach" which he is about to give.

When the preacher is forced or forces himself to eliminate all that does not directly contribute to his fully defined purpose he will find that the problem of the long sermon is solved; for he cannot preach long under the circumstances. But he will find that he has definite need of more material and more clear cut ideas. But I am convinced that he will the more often attain his purpose and goal. If for no other reason because he works more intelligently to that end.

* * * * *

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

There can be no doubt that there is at this time a world-wide industrial and economical depression. But always such times are better for the cause of true religion than periods of prosperity and extravagance. These are not good times for launching big building programs or for undertaking projects which require the raising of extra sums of money. But they are good times for gaining the attention of the indifferent and for leading God's own people into deeper devotion and prayer. Let us all specialize on spiritual matters for the next months to come. Those who are disappointed in stocks and bonds and in crops and herds will more readily listen to our story of true riches.

Now and then someone will suggest that the mourner's bench is not the end, and that we must give more and more attention to the processes and programs of the church and of the Christian life. But the trouble is such suggestions savor of haziness of purpose and goal. Let us stick right to the sentiments of the Great Commission and center on the work of bringing men to the saving knowledge of Christ and into the grace of entire sanctification. There will be growth and enlargement if this definite goal is approximated. Let us not be afraid to "count numbers," let us be ashamed to count them only when they are too small. So long as you can have seekers at the altar and record definite conversions and sanctifications you are on the right road.

I have just been reading Dr. Kuyper's, "To Be Near God," which is a series of one hundred and ten meditations on a single sentence in Psalm 73:27, and have been impressed by this great Dutchman's ability to sustain a mystical vein for so long a time. And it occurs to me that here is a weak place in the average preacher -- we do not train ourselves to sustain a thought or emotion for sufficient time to enable us to secure the fullest advantage therefrom.

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03 -- CHRIST THE INCOMPARABLE TEACHER, THE ONLY SAVIOR, THE ONLY BEGOTTEN SON OF GOD -- By A. M. Hills

NOTE: I find the following among my sermon notes gathered years ago and never used. I quoted much from the address of someone who had thought deeply on this subject. For some unaccountable reason I did not record the name of the author to whom I was indebted, and now I have forgotten his name and lost his article. But this material is too much needed in our day to be lost; and with this acknowledgment and apology I pass it on, mine and his, as a tribute to the only and incomparable Savior!

For of him, and through him, and to him, are all things: to whom be glory forever. Amen (Rom. 11:36).

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him . . . and he is the head of the body . . . that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell (Col. 1:16-20).

And I, if I be lifted up from the earth, will draw all men unto me (John 12:32).

Who is over all, God blessed forever. Amen (Rom. 9:5).

Neither is there salvation in any other (Acts 4:12).

Some of these verses suggest comparison. In all things Christ has the pre-eminence. Neither is there salvation in any other. Yet we are hearing a vast deal in these days about comparative religions, and professors to teach Chem. And the world also has been treated to a congress of religions. It is all very well if people have curiosities to be gratified; or need some intellectual tonic, or mental gymnastics to keep them in good condition for the conflict on hand. There may be some loose definitions of the term religions which in a general way will make it include any kind of idolatrous worship that ever cursed and degraded man. James Freeman Clark wrote a book about "The Ten Great Religions." Somebody else in the same vein might have written one about "The Twenty Great Religions."

It seems to be the purpose of much of this kind of writing to detract from the honor of Christianity by showing that other systems of thought teach much the same ,religious truth, and produce nearly the same results. Or, at any rate, there is so much wholesome truth in the race religions, that it is impudent in Christians to seek to push Christianity upon the rest of the world. The implication is that we ought to let the heathen alone and suffer them undisturbed to think as they please and worship God or the gods as they like.

This appears very pretty and plausible and broad and nice. It feigns charity and a liberal mind, and a generous judgment. But let us observe:

I. This is not Biblical or Christian teaching. In a very obvious sense Christianity refuses to be compared with any other faith. It is not one religion among many others nearly or quite as good, that are competing for the adoption of mankind; it is the only religion, the one absolute religion. It acknowledges no rival. It claims the whole field for itself."

This may seem narrow, exclusive, intolerant. Yes, and Jesus has been branded as narrow and St. Paul, the greatest man of the Christian centuries, has been pronounced a bigot. But Jesus and Paul will bear the arraignment very comfortably. And could Peter speak from the skies, he would say again what he said to the rulers of Jerusalem: "Neither is there salvation in any other; for there is none other name under heaven, given among men whereby we must be saved" -- the name of Jesus Christ. It may be called a stupendous assertion; but it is stupendously true.

We are beginning to understand that all the idols and temples of the world bear mute but pathetic testimony to the human instinct for God and worship. God has not left Himself absolutely without witness in any human heart. In spite of human wickedness, men grope instinctively for God -- the living God. But it is still eternally true that Jesus is the one way to Him. And so it comes about in spite of all our pleasing theories, that Christianity stands absolute and alone, the one only religion that can satisfy the religious needs of men.

II. We may notice why Christianity possesses this unique superiority over all other faiths of the world. Various explanations have been offered which do not explain. Max Mueller finds the distinctive characteristic of Christianity in the doctrine of the Fatherhood of God. Goldwin Smith finds it in the fact that of all religions, Christianity is the only one that can be said to be truly catholic. J. Freeman Clark finds the distinctive characteristic in the fulness of its life. Other faiths have but fragments of truth and the life is correspondingly limited. Bishop Boyd Carpenter thinks the essential elements of religion consist in "dependence, fellowship and progress, and Christianity supplies these far more than any rival faith." Others, again, find the religion of Jesus chiefly superior in its ethical teachings, the ethics of Christianity being positive, and the ethics of other systems for the most part negative.

Now all these distinctions may be valid and useful and true; but none of them give the main reasons for the pre-eminence of Christianity. Let us venture to name some of the real reasons.

1. Christianity contains all the truths of the other systems, and vastly more, and with no mixture of error. All truth -- the fullness of truth--the divine plethora of truth is in Christianity alone. No one cares to deny that there is a modicum of truth in all the non-Christian faiths. There must have been, or they would not have held such persistent sway over the nations. But whatever truth there was, was one-sided and mixed with error.

For instance. "Hinduism," to quote another, "is the truth of God's immanence, His presence in the world." In Mohammedanism is the truth of God's transcendence, His sovereignty over the world. In Buddhism is the truth of the transitoriness of all earthly things and relationships. And in Confucianism is the truth of the sacredness and significance of life, and its duties and relations. These are great and necessary truths. But Christianity has them all with no admixture of error.

But notice the difference. By other religions these truths have been distorted into error. In Hinduism, God's immanence has run into pantheism, and God has been identified with all the moral evil of the world as well as its good.

In Mohammedanism God has become fate, but not Father. In Buddhism life itself becomes an evil. And in Confucianism heaven becomes a speculation without moving power over the soul.

And positive evils have been attached to or have sprung out of these faiths. In Hinduism there are caste, and child-marriage, and the idea of the evil of widowhood, and the obscuring of moral distinctions by pantheism. In Mohammedanism there are slavery, polygamy, war fatalism and a heaven of lust. In Buddhism there is the idea of the evil of life, of all sentimental purpose, and longing, both good and bad. In Confucianism there has been concubinage, and such conservation as bound men fast to the past. In its spirit Worship there is fear and cruelty.

But Christianity contains all the truths of all the religions without their errors. And that is only a partial statement of its excellence. It contains a great body of positive doctrines not found in the other faiths; its doctrine of the Triune God as one, and pure and loving, and fatherly, and spiritual; its conception of holiness and its beauty, and of sin and its horrors; the forgiveness of sin through faith in an atoning Christ, and the resurrection, a fact unique and original in Christianity; its exalted conception of childhood and womanhood; its spotless character of Jesus.

There are evils in Christian lands, too dark and horrible; but Christianity is against them all. They exist in spite of it, not on account of it. But the worst evils of non-Christian lands flourish in the name of religion, and are sanctioned in their sacred books. "In the West," said Sir Andrew Frazer, "our religion is better than we are; but in the East men are often better than their religion."

2. We may observe further that Christianity is based on the person of its founder. J. Freeman Clark in his book, "Ten Great Religions," asserts that some religions slowly unfolded out the life of the race. He calls: these ethnic religions. Others proceeded from the personal influence of some inspired soul. These he calls prophetic religions. The prophetic religions he calls immeasurably superior to the ethnic religions in dignity, purity and power. Amongst the prophetic religions he

names Judaism, Buddhism, Zoroastrianism, Confucianism, Mohammedanism, and Christianity. "Now it is perfectly true that each of these great historic faiths owed its beginning to a great creative personality. But there the resemblance between the others and Christianity ends. Judaism, Buddhism, Zoroastrianism, Confucianism, and Mohammedanism are each the work of a master mind; but not one of them is based on the person of its founder. The essential elements in all these religions consists in the precepts they inculcated, the doctrines they taught, the instruction they communicated. But not one is based on the teacher himself. Judaism is absolutely independent of Moses. If it had been given to the world by Aaron or Caleb or Joshua, or Hobab, the result would have been the same.

Whatever virtue there is in the Buddhist system would remain though Gautama were forgotten. Mohammad may be entirely removed from Mohammedanism; yet its virtues and vices would be precisely the same. All of these faiths are quite independent of their founder, and it matters little what his person or character was.

But it is wholly different with Christianity. It was not only founded by, but it is based on Jesus. You cannot separate Him from the faith He taught. Leave Him out and everything is gone. Reduce Him to the size that infidel criticism has made Him, and the religion at once would be impossible. Remove the personality of Christ and Christianity itself becomes like the evaporated morning dew. As Prebendary Row of England puts it, "Christianity differs from every other religion of the world in that its inner life consists not in a body of moral precepts, or of dogmas, or of ritual, or of philosophy, but in a personal history."

3. All the peculiar spiritual value of our religion is connected with the person of Christ. Christianity professes to bring a revelation of God to men, to offer them salvation, and to provide them with an inspiration sufficiently strong to lift them over obstacles, and carry them through difficulties, and enable them to endure trials, and fulfill all the great demands of the Christ life. But this revelation and inspiration, and salvation are all inseparably bound up with the person of Christ. The revelation, too, is made in the character and life of Jesus. Whatever truths the other religions had come from God, revealed in nature and the intuitions of men. Peradventure, God even spoke to the founders, He spoke in words. But in Christianity the revelation is complete and embodied in a life. "Other teachers expressed the truths of revelation, JESUS WAS THE REVELATION HIMSELF" -- "the brightness of the Father's glory, the express image of his person." This was no accident. It did not just happen to be so. Jesus understood it perfectly. He held up Himself just as God did. Back in the wilderness God said to His ancient people, "I am the Lord that healeth thee." So Jesus forever held up Himself as the Hope and Savior of men. His greatest revelation was not what He said, but WHAT HE WAS AND WHAT HE DID. HE HIMSELF was God's everlasting affirmation of truth. His persistent self-consciousness amazed men, as He forever preached Himself without apology. His greatest and most startling utterances ALWAYS CONCERNED HIMSELF.

A few specimens of His matchless teaching will show it. He came into constant contact with an overburdened, hopelessly struggling, toil-worn, jaded humanity, and He cried to them. "COME UNTO ME, all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."

Did He find men groping about the mazes of sin, really wanting to find access to a sin pardoning God, and saying, "O that I knew where I might find him?" to all such He said, "I AM THE WAY, no man cometh unto the Father but BY ME."

Did He find men wrestling with great problems of providence and life, and studying the conflicting theories of men, till they questioned, "What is truth?" He kindly answered them, "I AM THE TRUTH."

Did He find men morally crushed and bleeding and broken, and despairing of life either here or hereafter? He tenderly said to them, "I AM THE LIFE."

Were His disciples eager to have a fullness of spiritual life? He responded, "I come that ye might have life, and that ye might have it more abundantly."

Did they inquire about the conditions of great fruitfulness in His service? He answered, "I AM THE TRUE VINE, YE ARE THE BRANCHES . . . ABIDE IN ME, AND I IN YOU, as the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me . . . He that abideth in me, and I in him, the same bringeth forth much fruit; for WITHOUT ME YE CAN DO NOTHING."

Was there a home of sorrow, from whom a loved life had gone to the unknown beyond, where the bereaved hearts were asking for the return of one whose eyelids had closed in final sleep, and whose loving words no longer stirred the silent lips; and they were sighing, "O for the touch of the vanished hand, and the sound of the voice that is still!" And their dazed minds were asking the old, old questions, "If a man die, shall he live again?" and, "Is there any resurrection and life, and meeting beyond the tomb?" To such Jesus said, "I AM THE RESURRECTION AND THE LIFE; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth IN ME SHALL NEVER DIE."

Did His disciples, like Moses of old, want an assuring vision of God? And did Philip, their spokesman say to Him, "Lord, show us the Father and it sufficeth us?" "Jesus, saith unto him, "Have I been so long time with you and yet hast thou not known me, Philip? HE THAT HATH SEEN ME HATH SEEN THE FATHER; and how sayest thou then show us the Father?"

And so, look where you will, on whatever subject you please. You observe the same blessed truth, writ large and plain, that the blessed Lord came not merely

to preach a gospel, but, to be a gospel for the world. He came not merely to tell us about God, but TO BE GOD, before our very eyes.

Salvation. What of that? The most terrible fact in the world, and the most universal, is the fact of sin. Wherever man is found, he invariably has this sad burden of conscious guilt. No adventurous voyager, or ambitious explorer ever found one little tribe that was not trying to get away from the consequences of sin, and somehow propitiate offended deities. Any religion that has any true claim to our attention must deal with this problem successfully, or go down before it. This is the crucial test of all religions.

One who has made a critical study of comparative religions says, "The only two religions which frankly recognize the fact of sin and seek to deal with it are Buddhism and Christianity. They are both redemptive religions. They both offer to the world methods of deliverance -- plans of salvation. But there the resemblance ends. When we examine their respective places of salvation, we find Buddhism is separated by a whole universe from Christianity. Max Mueller has said that all other religions teach salvation by works; while Christianity teaches salvation by faith in a person. That is the radical difference between the Buddhist and the Christian plan of salvation. The Buddhist plan is salvation by self-control -- by the observance of rules, by the discipline of a lifetime. One of their hymns says, "To cease from all wrong doing. To get virtue. To cleanse one's own heart." This is the religion of the Buddhas.

The Christian plan of salvation, on the other hand is salvation by TRUST IN A PERSON. "Believe on the Lord Jesus Christ and thou shalt be saved," is constantly reiterated. This appeal is based on the assumption that "Jesus has done something for us, that we could not do for ourselves," and because of what He did for us, pardon, salvation, deliverance is offered in His name. Cherish what theory of the atonement you will, the unmistakable teaching of the New Testament is that in some wonderful way the death of Christ is the ground and procuring cause of our salvation. As a hymn puts it:

"He died that we might be forgiven;
He died to make us good;
That we might go at last to heaven;
Saved by His precious blood."

This was the message with which the apostles went forth to take the world. They stood before the learning of Alexandria, and Tarsus, and Ephesus, and the culture of Athens and Corinth and Rome, not with a new philosophy or a new system of ethics, hut with the Gospel of the personal Christ and Him crucified, faith in whom brought deliverance from the guilt and corruption of sin. They preached the gospel of a Divine Person that centered in a cross. Whether a stumblingblock, or foolishness they preached it, and gloried in it. And countless multitudes of sin-burdened souls, believed in this atoning Son of God and were saved.

4. Notice the superior motive power of Christianity. Other religions might extol good morals, and carefully commend a pure life. But both the teachers and their pupils went forth to live the same old life of sin. Prudential maxims, and moral precepts were unable to cope with the evil desires of the body, and the corrupt passions of the heart. And so all the other religions failed to lift the world.

But here Christianity specially commends it- "self to the heart of the race. It offers an inspiration and a motive power adequate for the control of every life. And what is it? It is the soul's passionate love for Jesus Christ.

Every religious faith must have its dynamic. Its commands must be accompanied by compelling motives, their sweet reasonableness, or rewards and penalties, or hope of gain, something to reach the mind and move the will.

"Gautama preached a life of discipline and contemplation, and trusted to the rewards of virtue to win converts to his faith. Mohammad imposed his system upon his desert followers, but trusted to the promise of unlimited delight in a sensuous paradise to gain adherents. But none of the founders of religions ever dared or dreamed of saying, "Keep these virtuous precepts for love of me." But this is exactly what Jesus did. He lifted up a higher standard of moral and spiritual living than they all. And then said to humanity, "DO THIS FOR MY SAKE." "If a man love me, HE WILL KEEP MY WORDS; and MY FATHER WILL LOVE HIM, and we will come unto him and make our abode with him." He deliberately trusted the grateful love of HIS followers for their Saviour as the highest motive to duty. He revealed a heaven to gain, and a hell to shun, but the motive of all motives was LOVE FOR HIM. His call for disciples was, "Follow Me."

And for very love the millions have followed Him. For deathless love of Him the Marys brought their alabaster boxes of precious nard and poured upon his head and feet; and the noblest women of the race have been lavishing their treasures upon Him these two millenniums since. The most constructive intellect of the first century declared: "THE LOVE OF CHRIST CONSTRAINETH US." And the noblest minds of the Christian centuries have yielded to the same constraint. It was this same love for Him that sent the apostles and martyrs to the stake and the lions. It was this that cheered David Brainerd as he lay on the ground in the wigwams, and coughed and spit blood and prayed himself to death for the Indians. It was this that sustained Adoniram Judson, as he suffered incredible hardships, and lived for months in a lion's cage. It was this motive that caused David Livingstone to die on his knees praying for Africa; and this that sent Williams to a life of heroic service, and a death of martyrdom among the islands of the Pacific. "Lovest thou Me?" was the test of Peter's religion, and it is the test of ours and every man's.

Dr. John Watson says: "This passion for Jesus has no analogy in comparative religions. It has no parallel in human history. But it has proved itself a sufficient inspiration.

It has been the secret of the holiest lives the centuries have witnessed. It has been a force sufficient to uplift the lowest, so that the weakest and basest and meanest of mankind have been transformed into heroes and saints by the constraining power of the love of Christ.

5. It is a joy giving religion. See Illustration -- "Religion without songs."

III. We learn from this what is and must be the great theme of all effective preaching. The person of Christ is the essential thing in the Christian faith. And He is the one power that can draw the world. Heart-sick men, disgusted with all other nostrums are still looking to Christian ministers and saying, "Sir, we would see Jesus." The apostle started his longest pastorate in a cultured city, and he said, "I determined to know nothing among you save Jesus Christ and him crucified." He wrote ahead to the people of Rome, before he arrived, saying, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth." He knew that everything those wicked cities needed for their redemption was found in Him. "Give us your Christ," said the people of Japan to Henry Drummond; and it is the cry of the world. So preach Jesus, the revelation of God; the atoning Savior, by faith in whom only we can find life. Preach Jesus, the inspiration of every true life. Jesus who baptizes with the Holy Ghost for a clean heart. Preach Jesus, who said, "I, if I be lifted up, will draw all men unto me."

Dr. Phillips Brooks, when in England, preached before queen Victoria. When he reached home he was asked what sermon he preached on that occasion. He replied, "I have but one sermon, that is Christ." No wonder he drew the people! Christ was the only Savior this world ever had that could make Lady Macbeth's hand white.

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04 -- THE PROPHET AMOS -- PREACHER OF JUDGMENT -- By Olive M. Winchester

The Third Sermon -- Chastisements For Sin Unheeded, Chapter 4

"Prepare to meet thy God, O Israel" 4:12b.

Continuing the sentence of doom, there was intermingled evidence that by various catastrophes sent upon the land the Lord had sought to cause Israel to return and worship before Him, but with hardness of heart they had failed to heed the warnings. God in mercy and in grace seeks to stay the wanderings of His children as they go astray and by judgments bring them back to Himself, but so often they only deepen their impenitence and turn farther away from the love that would seek them.

Before indicating these judgments that had befallen Israel the prophet addresses the women of Samaria. In the many oppressions that had been inflicted on the poor of the land, they had had their part. As the sympathy of woman is more easily stirred than that of man so likewise when this grace is absent and obduracy takes its place, the indifference to suffering and need seems to commensurate to the intensity of sympathy when ordinarily expressed. Seeing the luxury loving women of Samaria, given to intemperance and a dissolute life, the prophet accosts them as the "kine of Bashan." They were like to the fatted kine of that verdant pasture land. But though thus sitting in ease and uttering their mandates to their lords, "Bring, and let us drink," yet the time would come when like fish they shall be drawn forth from the security and still going waters with hooks. Then shall they be dragged through the breaches of the walls and in despair they shall cast themselves forth, glad to be out of the horror of it all.

"O luxury
Bane of elated life, of affluent states,
What dreary change, what ruin is not thine?"
--Dyer.

Turning from the invective against the women, Amos in his wonted insight into the superficiality of the modes of the day, social and also religious, in irony denounces the abundance of their sacrifices. In stentorian tones he calls out to them, "Come to Bethel, and transgress; to Gilgal, and multiply transgression." This severe denunciation of their worship arose no doubt from thoughts stirring in their minds and finding expression on their countenance as he upbraided the women. Why should they who brought to Jehovah their sacrifices be subjects of such doom? In return came the incisive reply that their chief, centers of worship were only places of sin and transgression. While it was true that they brought their sacrifices every morning and moreover they came with their tithes every three days, yea furthermore they brought tribute of thanksgiving and freewill offerings, yet withal there was lacking the true element of worship in it all. They took a delight in doing thus, in keeping the ritualistic observances, but they failed in the greater matters of the law. Their worship was for display and self-glory. They knew not the true element of worship.

"The holier worship which he deigns to bless
Restores the lost, and binds the spirit broken
And feeds the widow and the fatherless."
-- Whittier.

With these thoughts as a preface, Amos, the prophet, delineates the seven chastisements which had come upon Israel for her sin and transgressions. In accordance with the view previously expressed by Amos, all catastrophes were regarded as coming immediately from the hand of God, and moreover they were intended to be corrective. On another occasion Amos had asked, "Is there evil in

the land and the Lord hath not done it?" While today we do not necessarily feel that a famine in the land or an earthquake is an indication that the wrath of God is being poured out upon the inhabitants of that land, yet it has been said that "the instinct is sound which in all ages has led religious people to feel that such things are inflicted for moral purpose."

First in the series of chastisements sent upon the land had been famine. This has extended throughout the land, in their cities and throughout all the domains. They thought that the gods whom they worshiped sent them the fruit of the land, but despite the fact they had lavished their altars with sacrifices and offerings, yet "want of bread" had filled its borders. Even so they discerned not the purpose of the chastisement, and they did not return wholly unto Jehovah.

Following the famine there had been a scarcity of rain, and that too at the most critical time of the year, "three months before harvest." The harvest came to maturity in the midsummer, and for its proper fruitage there must needs be the "latter rain" in April or preceding. If the rain failed at this time then the blades of wheat springing up from the ground were parched, the crops failed, and moreover the cisterns were not filled with the usual supply of water for the intense heat of the summer. In this case also it was the more evident that the hand of God was upon them, as they viewed the phenomenon, that there was rain in one place and not in another. Accordingly then those in the drought districts when the need for water became dire staggered in their weakness and exhausted to another place which was more favored to obtain water. But despite all this they heeded not the warning, and did not turn their hearts in fullness of worship unto Jehovah.

Continuing the enumeration of the various evils that had beset the land the prophet now unites three together; there has been blasting and mildew, and then also the palmerworm has done its devastating work. At times a strong east wind would blow, known as the sirocco, and with its withering heat would blast the grain, and then again the mildew or blight came which caused the ears of grain to turn a pale yellow and thereby not maturing. Then when these were not sufficient to destroy the vegetation of the land, the palmerworm or locust swept in upon the gardens, the vineyards and olive trees. Whenever they passed over the land, they left little in the way of green life behind them. But even with all these misfortunes they returned not again to Jehovah.

From the devastating powers that had fallen upon the produce of the land the doom settles down upon valuable possessions such as horses which were few in the land of Palestine and therefore highly prized, and not only on the dumb beast did the judgment rest but also upon even their young men. The pestilence had come upon them as did the plagues fall upon the Egyptians in the days of Moses, then, moreover their young men had gone forth to battle and had fallen by the sword. So great had the slaughter been that the stench of the camp nauseated them. But withal they failed to heed the warning and did not turn their hearts to the worship of the God whom they had forsaken.

Finally another catastrophe had overtaken them more inclusive in its general overthrow than any of the preceding. An earthquake had spread its terror upon the land. They had been overthrown as Sodom and Gomorrah. As Woffendale describes the scene, "They seemed insensible, but the solid ground beneath them trembled with unwonted motion. The houses above their heads fell in utter confusion. Some of the inhabitants were buried in the ruins or smitten by the lightning. Others who narrowly escaped were like brands plucked out of the fire. Some were overthrown like the people in Sodom; but few, like Lot were rescued from the danger. Yet notwithstanding these terrible judgments and displays of divine anger Israel did not return to God."

Since all these chastisements had failed, there awaited Israel a greater and more outstanding judgment. Of this we do not learn anything further. The intimation is given us that it is looming large in the distance, and the inference is that it will far exceed any of the previous catastrophes. So because this is so, the warning and exhortation is given, "Prepare to meet thy God." "The words," says Eiselen, cannot be interpreted as an exhortation to repentance, except in the sense in which "every prediction of disaster was in itself an exhortation to repentance! They are addressed to the whole nation; but Amos, when delivering this discourse, evidently no longer expected national repentance. They are rather an appeal to prepare for the worst. However, this does not exclude the possibility of repentance on the part of isolated individuals."

"Would a man 'scape the rod?"
Rabbi Ben Karshook saith,
"See that he turn to God
The day before his death."

"Ay, could a man inquire
When it shall come!" I say,
The rabbi's eye shoots fire--
"Then let him turn today!"
-- Browning.

The imperativeness of the command to prepare to meet God is the more enhanced when we ponder over the attributes of Him who gives the warning. Here Amos rises for a time to the grandeur of conception of the prophet Isaiah. Who is He that utters His voice? It is the One who formed the mountains. Just as a potter fashions the clay and molds it as he wills so Jehovah hath formed and shaped the everlasting mountains. Yea, moreover, He created the wind. The verb indicates a primary act of creation, a bringing into existence and entity by powers above the ordinary. As an object of creation, the wind is, says Pusey, the "finest, subtlest creature, alone invisible, in this visible world; the most immaterial of things material, the breath of our life, the image of man's created immaterial spirit, or even of God's uncreated presence, the mildest and the most terrific of the agents around

us." But more impressive still in thinking of God and His wondrous powers is the fact that He knows the thoughts of man. The secret intents of the soul He understands. He looks down into the depths of the heart and knows the inner workings. He could discern the hypocrisy of the Israelites in their worship. He knew the wickedness of their hearts. Moreover Jehovah could change the heyday of their glory into the gloom of night and despair; The morning light could become as thick darkness. Were they resting in the present prosperity of their time? One act of deity and all would be vanished. Moreover the high things of earth, the high places would God tread upon to bring them under. All who exalt themselves, He will bring down. "Such was He, who made Himself their God, the Author of all, the Upholder of all, the Subduer of all which exalted itself, who stood in a special relation to man's thoughts, and who punished. At His command stand all the hosts of heaven. Would they have Him for them, or against them? Would they be at peace with Him, before they met Him, face to face?" -- Pusey.

Thus to Israel with its wanton women, with its show of worship, with its hardened and impenitent heart which had resisted the call of God through many a plague and catastrophe, came the summons to meet their God. Out on the horizon was gathering a greater judgment, coming from Him who is almighty and all-powerful.

When we seek to gather texts from this chapter, if we wish to dwell upon social evils of the day, we could choose verse one, and then for subdivisions we could use the trend toward the love of luxury, the accompanying tendency to crush the poor, and the intemperance of the day, all these being present among the women of our nation as well as the men. Again we might use the refrain that is often repeated at the close of the account of the chastisements, "Yet have ye not returned unto me, saith the Lord." We could form as a theme, The different calls given to the wanderers from God, the call from loss of property, the call from loss of loved ones and the call from personal danger. As divisions for this same text, Woffendale gives, "Man is distant from God, God seeks to bring man to himself. Man is often chastised without returning to God." Then with the statement, "A firebrand plucked," Woffendale gives: "(1) A scene of danger. (2) An account of mercy. (3) A present uncertainty. Once in danger, now rescued. Will you continue where you are, or escape entirely to refuge?" One of the most familiar texts is found in this chapter also, "Prepare to meet thy God." There are many ways of outlining this text. We will suggest one, the solemn event that awaits us all, the need of true preparation, the result of failing to prepare. Finally for a text we might choose the last verse and dwell upon the attributes of God, His might and power, His knowledge of the heart of man, and His control over the fortunes of man.

"On human hearts He bends a jealous eye."

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

A Trial Of Faith

A Methodist bishop in the Northwest tells of a conversation he once had with a Wyoming man touching certain difficulties of the latter's religious tenets.

"Bishop," said this naive Westerner, "I do not refuse to believe the story of the ark. I can accept the ark's great size, its odd shape, and vast: number of animals it contained; but when I am asked to believe that the children of Israel carried this unwieldy thing for forty years in the wilderness, I must confess that my faith breaks down."

*** * ***

A Noted Traveler's Observation

Dr. Michail Dorizas, explorer, athlete and college professor, who has traveled the world over, especially the wildest and remote corners of the universe told his many thrilling adventures in the American Magazine. Summing up in answer to questions Dr. Dorizas says:

The most hospitable people in the world are the mountaineers.

The politest people in the world are the French; they are the best cooks.

The most contented people in the world are the Mohammedans.

The most beautiful women found anywhere, are found in the little South American country of Uruguay. America and England have the most old maids.

The Japanese are the most cleanly people; the Mongols are the dirtiest.

The most melancholy people in the world are the Russians.

The Albanians are the most diffident, and the Greeks the most democratic.

The most fearless men, as a class, to be found in the world are English officers.

The Americans are the most generous and the most prosperous.

*** * ***

The United States Army Goes To Church

According to the Chief of Chaplains of the United States Army, the average citizen is a less constant church attendant than the average regular soldier. The records show that every member of the Army attended church services thirteen times during the last year. There were 18,000 services, 1,777,018 worshippers. The Army is to be commended.

* * *

Moderate Ministerial Prevarication

I omitted the uglier word "lying," in the caption, because it is too harsh to use in connection with any minister. However, not a few preachers have fallen into an unfortunate habit. A habit that can easily be broken if one so desires.

After preaching their sermon, they say, "Now just a word in closing." Giving out the impression that they were nearly through. The preacher then launches out and extends his remarks from ten minutes to a half hour. The majority of the audience wonder when he will stop, and have forgotten much that he has said. The preacher fails to keep faith with his people, and thereby loses the interest of his people. The last twenty minutes of his sermon after he has advertised "a brief word," is usually a repetition of what he has formerly said.

Brethren, keep faith with your people. When you say "a brief word" make it brief, stop when you get through, you will leave a better taste in the mouths of your flock. A word to the wise is sufficient.

* * *

Profitless Pursuits

Men and women follow all kinds of callings. One runs an alligator farm, another delights in rattlesnakes and another peddles and sells fish worms. A man spent 30 years training a herd of common fleas. They intelligently obeyed his voice and promptly performed many stunts. Their performance was really remarkable. A Chicago professor asserted a number of years ago that he believed that monkeys had a language and that they communicated among themselves. Here is his story. Trace on your globe the spot where the ninth degree of west longitude crosses the second degree of south latitude. There, just under the equator, in the heart of the French Congo jungle, a white man, Professor R. L. Garner, of Chicago completed a self-imposed sentence of seven years in almost solitary confinement.

Scientists were all from Missouri when Professor Garner announced a number of years ago that monkeys conversed with intelligence, and that he could understand some of their remarks. "Mere monkey business!" scoffed the wise ones, and so "monkey talk" became a pet slang that has been used for a number of years. But Professor Garner stuck to it. Twelve years of close observation, including one

hundred and one days spent in a cage in the jungle surrounded by chattering monkeys, had convinced him before he spoke. His investigations have confirmed his opinions; and now, after more than a quarter of a century, most of the time spent in the African jungle, he is convinced that monkeys talk a language.

Professor Garner claimed that he had differentiated twenty-eight idioms of simian speech, many of them polysyllabic. Of these he said he had mastered the meaning of nine. He could translate them when he heard them.

But suppose, after the better part of a lifetime, he could mimic a monkey perfectly, and that he could understand monkey talk; what good is there to it? Who is going to Africa to find monkeys to talk to? So with scores of individuals who have a hobby and ride it most of their years, there is finally nothing to be gained. Why not spend a lifetime in a profitable pursuit? Why not study to be holy? Why not give attention to unsullied character? Why not study the art of soul-winning? Why not delve in the great philanthropic and missionary enterprises of the world? There are many profitable pursuits of merit and blessing to mankind. Why not select one of these?

* * *

Preparation

When a preacher puts off until Saturday the preparation of his Sunday sermons, he is dangerously near defeat, as more than likely something unforeseen will happen Saturday and the preacher will have no time to prepare for the Sabbath day. His bread basket is empty and he has nothing to set before his people. His longsuffering flock must subsist upon dry-as-sawdust scraps, and go home with their spiritual appetite unsatisfied. There is but little excuse for a preacher to fail to make ample preparation to feed his flock. The preaching is more important than anything else; there is no substitute. It is sorrowful indeed to think of the meager preparation that is made by the average preacher.

A preacher ought to begin the preparation of his sermon on Monday morning and carry it with him all week, watching for illustrations and material to put into it. Then he ought to take ample time each week for thought, meditation and prayer. "Open your mouth and the Lord will fill it," not so, except with wind. If the preacher gives out anything worth while, he must have something to give out. There is no substitute for an empty head.

* * *

Died In Harness

"He died in harness, poor chap."

"Yes, and, by the way, did you ever notice how much like a harness life is? "There are the traces of care, lines of trouble, bits of good fortune and breaches of faith. Also tongues must be bridled, passions curbed, and everybody has to tug and pull through."

*** * ***

The Shine More Attractive Than The Artistry

A guide had been showing a party of visitors round a great picture gallery, and when they had been through all the rooms, he said, "And now, ladies and gentlemen, many one would like to ask a question, I shall be happy to try to answer."

"Well," said a woman, "can you tell me what brand of polish they use to keep these floors so shiny?"

[The "shine" on a Christian's countenance will often attract more attention than the most brilliant artistry. No wonder Jesus said in Matt. 5:16 -- "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christians who "shine" attract others to Christ, while talented intellectual theologians are "dull" in this regard and do no more than appeal to people's minds. -- DVM]

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Joyless Years

"The years draw nigh, when thou shalt say, I have no pleasure in them" (Eccle. 12:1-7). Too many say that, as old age draws nigh. Too many are likely to say that of their years all through life. "I get no enjoyment out of life," they say. "Nothing ever happens. I have no chance. I can't seem to get on. Life isn't really worth living."

When we talk this way, or when, what amounts to the same thing, we think this way, we are daring to find fault with God.

No life need be joyless. It is our fault if we are not happy. It is our fault if our years are not full of interest. If we can say of any part of our life, "I have no pleasure in it," it is because God is not in it. For where He is, There is blessedness. -- Sel.

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

The Triumph Of Truth

I remember talking with an old man once: "Ah," said he, "sir, the geology will quite ruin man's belief in the Bible." But where is geology now? Instead of opposing the gospel, it furnishes many powerful confirmations of the facts of revelation. Each one of the sciences, in its imperfect condition, has been used as a battering-ram against the truth of God; but as soon as it has been understood it has been made a pillar in Zion's out-works. Fear not, O son of God, that the perversions of men of science can damage your cause. Lying tongues we shall condemn. O infidelity! abortion of the night! thou hast been condemned a thousand times. Thou art a Protean [changeable] creature, changing thy shape as ages change. Once thou wast a laughing, idiotic plaything for Voltaire; then a bullying blasphemer with Tom Paine; then a cruel, blood-drinking fiend, fit-mate for Robespierre; anon, a speculating theorist with Owen; and now a worldly, gross, secularizing thing for impious lecturers and profane admirers. I fear thee not, infidelity; thou art an asp, biting at iron, spending thy spleen, and breaking thy fangs. My friends, did you ever walk the centuries, and mark the rise and fall of various empires of unbelief? If so, you will seem to be on a battlefield, and you see corpses, you ask the names of the dead, and someone replies, that is the corpse of such a system, and that the carcass of such a theory; and, mark you, as surely as time rolls on, the now rampant style of infidelity will perish, and, in fifty years, we shall see the skeleton of an exploded scheme, and of its admirers the epitaph will be, "Here lies a fool, called of old, a secularist." Now, what shall we say of Mormonism, that haggard superstition of the West; or of Puseyism, the express image of Popery; or of Socinianism and Arian heresies, or of antinomian abuse? What shall we say of each but that their death-knell shall soon toll and these children of hell shall sink back to their birthplace in the pit . . . Shout, O heavens, for the Lord hath done it; sing, o ye inhabitants of the earth, for the promise is accomplished and every opposing tongue is condemned. -- Spurgeon.

* * *

So Near, But Lost!

When that ill-fated ship went down long years ago, the Royal Charter -- a ship in its time corresponding to the Titanic, that was wrecked a little while ago in mid ocean -- when the Royal Charter was burned, that strong ship had toured the waters of the world, and had on board a distinguished company of passengers, and they were to land finally on their return voyage at Liverpool, and great preparations were being made in Liverpool to welcome them home. Many of the passengers were Liverpool citizens, and homes were being put in order, and indeed the whole city was being put in order to welcome the returning and cherished passengers. And yet on that last night, just a few hours before they reached Liverpool, the ship caught fire, and despite all the efforts to save it, the ship sank to the depths of the sea, nearly all of the passengers drowning with the sinking ship. Only a few escaped to tell the terrible story. The morning came, and all Liverpool was agog with interest to welcome the people, not knowing of the sinking of the ship, and then the few

survivors came ashore and told the awful story of the people. Then the story had to be carried to the homes in Liverpool. Dr. W. M. Taylor, one of the first ministers of his generation, tells us that he was commissioned to carry the story of the sinking ship to one of his families, and to tell the little wife that her devoted husband and the father of her children, would come back to his earthly home never again. The minister said he went on such a journey with his heart in his throat, and when he reached the home and rang the bell, a little flaxen-haired girl came and welcomed him laughingly, and merrily said, "Dr. Taylor, papa is to be here, and Mamma is getting him a fine breakfast, and you will stay, and I will run and tell Mamma." And she scampered away to tell her mother, and then the mother came in and gladly bade him welcome, and said, "O you have come at the right time! Husband is to be here in a few minutes." And then she started back. She said, "What on earth is it, Dr. Taylor? What has happened? Do not keep me in suspense. Why do you look like you look?" And he took her hand in his and said, "Little woman, I am the bearer of evil tidings. The ship has gone down, just a little distance from the shore, down to the depths of the sea, and your husband is drowned there with the rest." She looked at him a moment, he said, and her face turned pale with the whiteness almost of the snow, and rigid like a stone, and then she uttered one piercing cry and fell unconscious at his feet. This was her cry, "O God, he got so near home, and yet will never come!!! -- G. W. Truett.

* * *

The Sin Of Unbelief

Recollect Zechariah. He doubted, and the angel struck him dumb. His mouth was closed because of unbelief. But, oh; if you would have the worst picture of the effects of unbelief -- if you would see how God has punished it, I must take you to the siege of Jerusalem, that worst massacre which time has ever seen; when the Romans razed the walls to the ground, and put the whole of the inhabitants to the sword, or sold them as slaves in the market-place. Have you ever read of the destruction of Jerusalem by Titus? Did you never turn to the tragedy of Masada, when the Jews stabbed each other rather than fall into the hands of the Romans? Do you not know that to this day the Jew walks through the earth a wanderer, without a home and without a land? He is cut off, as a branch is cut from a vine; and why? Because of unbelief. Each time you see a Jew with a sad and somber countenance -- each time you mark him like a denizen of another land, treading like an exile in this our country -- each time you see him, pause and say, "Ah, it was unbelief which caused thee to murder Christ, and it has now driven thee to be a wanderer; and faith alone -- faith in the crucified Nazarene -- can fetch thee back to thy country, and restore it to its ancient grandeur." Unbelief, you see has the Cain-mark upon its forehead. God hates it; God has dealt hard blows upon it; and God will ultimately crush it. Unbelief dishonors God. Every other crime touches God's territory; hut unbelief aims a blow at His divinity, impeaches His veracity denies His goodness, blasphemes His attributes, maligns His character; therefore, God, of all things hates first and chiefly, unbelief, wherever it is. -- Spurgeon.

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Just As I Am

Many unsaved souls imagine it is difficult to come to Christ. And this, at first, was the thought of Charlotte Elliott, the author of "Just as I Am, Without One Plea." Shortly after she became an invalid, with a helplessness lasting fifty years, Dr. Cæsar Milan visited her father and talked with her about her soups salvation. At first she rudely resented this, but afterward repented and asked him how she might find the way to Christ. He replied, "Dear Charlotte, cut the cable. It will take too long to unloose it. Cut. it. It is a small loss anyway. You must come to Christ just as you are." And so, just as she was, she came and found the "peace that passeth all understanding," enabling her to bear her illness with bravery.

Twelve years later, while everyone about her was busy preparing for a bazaar, she was burdened with the thought that as an invalid she was utterly useless herself, and brooded over this thought through the long hours of the night. But the next day her faith prevailed; and, remembering the words of Dr. Milan which brought about her conversion, she took her pen and wrote the wonderful hymn, beginning, "Just as I am, Without One Plea." Later in the day Mrs. H. V. Elliott entered the room to tell her how the bazaar was progressing, and while there she read the hymn and took a copy of it The great hymn was thus given to the world; and out of her helplessness Charlotte Elliott wrought a blessing to many souls that have been guided into salvation and wonderfully strengthened by her hymn. -- C. F. Price.

* * *

The Eye Of God

God sees you constantly. You are sometimes watched by man, and then your conversation is tolerably correct; at other times you seek retirement, and you indulge yourself in things which you would not dare to do before the gaze of your fellow-creatures. But recollect, wherever you are, God sees you; you may lay yourself down by the side of the hidden brook where the willows shelter you, where all is still, without sound -- God is there looking at you! You may retire to your chamber, and draw the curtains of your couch, and throw yourself down for repose in midnight's gloomiest shade; God sees you there! I remember going into a castle some time ago, down many a winding stair, round and round and round, where light never penetrated; at last I came to a space, very narrow, about the length of a man. "There," said the keeper, "such-and-such a one was shut up for so many years, a ray of light never having penetrated; sometimes they tortured him, but his shrieks never reached through the thickness of 'these walls, and never ascended that winding staircase; here he died, and there, sir, he was buried," pointing to the ground. But though that man had none on earth to see him, God saw him. Yea, you

may shut me up forever, where ear shall never hear my prayer, where eyes shall never see my misery; but one eye shall look upon me, and one countenance smile on me, if I suffer for righteousness' sake. If for Christ's sake I am in prison, one hand shall be upon me and one voice shall say, "Fear not: I will help thee." At all times, in all places, in all your thoughts, in all your acts, in all your privacy, in all your public doings, at every season, this is true: "Thou God seest me." -- Spurgeon.

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07 -- THE LOUDEST LOUD SPEAKER -- By John F. Cowan

The microphone of the moral and spiritual world, that talks louder than any other voice, and is heard, heeded and understood by more people, is character. Character needs no tinkling bell to call attention to it. "You act so loudly that I cannot hear what you say."

Character is the source of action, conduct. If you would discover what chemicals are hidden in the earth, go to the nearest mineral spring and taste the water. Your tongue will tell you whether it is sulphur, or alkali, or alum, or salt, or iron, or lime. A cup of Shasta Springs water, with a little lemon juice dropped in, will fizz and bubble like a soda fountain.

So people who couldn't psychoanalyze us, or read our minds, can taste us and know accurately of what spirit we are within. There is nothing that so advertises Christ, as Christian character. One ounce of the genuine article is worth a ton of sermons. "See how those Christians love each other," was the test that assayed the early disciples. There's no gainsaying, or discounting the sun when it is shining on you, glowing, warming, vitalizing.

One David Livingstone can do more to establish Christianity than Constantine's army. One Saint Francis of Assisi sweetens centuries like lavender in linen. One General Booth compels a cynical world to change its mind. One Frances Willard makes thousands of girls wish they had been named "Frances."

Sterling character through and through, that acid can't discolor, is a more convincing argument for Christianity than letters of fire written in the sky.

That kind of human character is more contagious than smallpox. Robert Ingersoll raved that he could have made a better world because, he alleged, he would have made health catching, rather than disease; have had orchids more widely planted than thistles; made liberty more common than slavery, that spread from one slave ship to all New England. He was too blind to see that liberty is more catching than slavery, because of the character behind it. The Mayflower has been more potent than all the slave ships. I read in my morning paper, "Women of Angora (Turkey) given the vote." England caught the germ from America, and Turkey and China from America and England.

Milton tried to persuade Charles I to permit liberty of the press, but the monarch warned him not to unloose a doctrine so seditious and dangerous to thrones. But Milton surreptitiously printed, "A Plea for Liberty of the Printing Press," which fell into the hands of Sir Henry Vane, who brought it to Boston where it kindled the spark that flamed in the American Revolution, which was a sheer triumph of character -- not of arms.

The French Revolution was an extension of the same compelling character, caught by contagion.

Yes, character works more miracles than science, or capital. You've seen that demonstrated in your neighborhood. There's a man who says little as to what he believes, or intends to do, but in his quiet, cheerful, neighborly, self-forgetful, helpful way just goes ahead and does kind, unselfish deeds such as his eighteen-carat Christian character prompts him to. He does it for the same reason that the sun radiates heat -- it's a part of himself and he can't help being radiant.

There's another neighbor who is gifted with much more voluble speech, who always has a plausible theory for everything, and who gets to the front and oracles like an angel. People may exclaim, "Oh, what a wonderful knowing man he is!" But you note that when there is trouble, or disaster, or loss, or suffering, or danger, people don't flock to a human gas-bag to get comfort and courage. They are looking for a warm, true, wise heart. And as surely as the iron filings fly to the magnet they go to the man whose character has registered A-1, and has inspired respect and confidence.

Genuine character is like genuine gold that gives our currency value. During our Civil War, when our supply of gold ran low, and we had to suspend specie payments, prices in the North doubled and trebled because there was not enough gold back of our paper bank bills. And in the South it took a wagon-load of Confederate bills to buy a pair of boots.

Christian character, that acts more than it talks, is the gold reserve of society. There is no substitute that can give confidence, stability, and real value to other things. J. Pierpont Morgan once said that character was the best collateral on which he could loan money. What a man really is, and what his character impels him to do, is the ball-bearing on which society runs. One man with a solid gold character speaks louder in history than a regiment of pinch-back imitation men whom a drop of acid turns to brass.

"Uncle Bim Gump" is represented as asking a jeweler to get him the highest-priced diamond in the world, as a present to "Heaven's Eyes." That jewel is Christian character.*

[*I beg to differ. The highest price diamond in "Heaven's Eyes" is a Heart Made Pure by the sanctifying blood of Christ, for it is from THIS that the most perfect Christian character is derived. -- DVM]

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**08 -- DEFINITE PREACHING BRINGS DEFINITE RESULTS -- By James Caughey --
Compiled by Dr. H. Orton Wiley**

A few years ago two ministers, whose method and whose success in preaching were the antipodes of each other, were one day conversing together. It had long been a matter of surprise to the unsuccessful preacher how it came to pass that the other could always produce such a powerful excitement among the people wherever he went, the good effects of which he could not deny; many sinners having become reformed and truly religious under his preaching, as if by miracle. During the conversation, he pleasantly expressed his wonder at the achievements of his friend, and alluded slightly to the absence of any such thing in connection with his own ministry. He received the following reply: "Our objects in preaching, my brother, are quite different. I aim at the conversion of sinners to God; but you aim, it would seem, at nothing of the kind; and how can we expect similar effects, when we aim at results so widely different?" Seeing the good-natured man pleased with the remarks, if not deeply convicted of their truth, he continued, "Here is one of my sermons; preach it to your people, and observe the effects." The sermon was accepted, as it probably saved him the trouble of preparing one for the coming Sabbath. In the simplicity of his heart, he entered the pulpit and, at the proper time, began the sermon. He had not proceeded far with the discourse before it began to move the congregation; but, having his eyes confined closely to the document, he did not at first discover the effect. When sinners became alarmed, he felt embarrassed; but continued the sermon to the end. Upon descending from the pulpit, he was met by a sinner in great distress, inquiring, "What shall I do?" The unhappy preacher was thrown into confusion, and began to apologize, "O I am sorry I have hurt your feelings; indeed, it was not my intention to do so!"

How is it possible such a man could have a revival? or enter into one and carry it forward, should it commence under his ministry? Had that man, ere he began to preach, drank "the wormwood and the gall," from the bitter cup of repentance; had his soul been carried through all the stages of a troubled and penitent conscience till, by faith in the Mood of atonement, he had experienced remission of sins; had he then been prompted by love to the souls of perishing sinners, and impelled forward to preach the gospel to them by a consciousness that necessity was laid upon him, with a "woe is unto me if I preach not the gospel" -- had this been the case, his heart would have leaped for joy to behold a weeping congregation; and when this conscience-stricken sinner came, inquiring what he should do, the answer would have been forthcoming, and the sympathizing minister would have been on his knees too, supplicating God in behalf of the condemned one.

But the man who has never felt the evil nature of sin, nor tasted its bitterness, nor suffered the agonies of the "new birth," can have but little sympathy with the sorrows of a penitent, nor is it to be expected that such a man will preach clearly, energetically, and successfully, the doctrines of repentance, faith and conversion. He can have little heart to do so. A poet has well described the preaching of such:

"The clear harangue, and cold as it is clear,
Falls soporific on the listless ear;
Like quicksilver, the rhetoric they display
Shines as it runs, but, grasped at, slips away."

I admit that a man possessed of some acquaintance with theology, of considerable learning, ready utterance, of an "ingenious and metaphysical turn of mind," and capable of some thrilling strokes of eloquence, which he would show off equally well were he lecturing upon any of the sciences, may sometimes be drawn out farther than he had intended in preaching the peculiar doctrines of the cross.

He may be let to utter some bold and stirring thoughts upon the subject, which may fasten upon the consciences of some flagrant sinners, in the audience; and may even excite very uneasy sensations in the minds of his more intelligent but unconverted hearers. But, should any of them weep aloud and, through the violence of their feelings, cry out, "Men and brethren, what shall we do?" or come to him, in the usual distress of penitential sorrow, privately, for advice, the man would be thrown into confusion, and be "at his wit's end." Grant that he has a particle of moral honesty in his soul, will he not be compelled to confess his own incapacity to explain to the inquiring penitent the way of faith?

Had that man's heart been right with God, he would be in agony for their conversion, weeping and praying for his guilty brethren, as did the holy prophet: "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work, in the midst of the years make known, in wrath remember mercy."

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09 -- A CONCEPTION OF A NAZARENE PASTOR'S RESPONSIBILITY -- By L. A. Reed

(Paper read before the Preachers' Convention of the Kansas City District, held at Carthage, Mo., March, 1931.)

Part I

Each generation is expected to stand upon the shoulders of its predecessor. Each generation has had and will have more required of them than all the preceding, which is as it should be, for they are building upon the experiences of

those who have trod the path before them. Judgment will reveal the startling fact that God will require of men a reason for not being what they might have been. If these preliminary sentences are true, and one would hardly have the temerity to challenge them, then they are increasingly true of the pastor and his mission. We must build upon the experiences of others. This generation of preachers should be an improvement upon the past generation. To personalize it; this year of your ministry should be a better and fuller year than any of the preceding. Why shouldn't it be? You have all of your experience to profit by and also the experience of preachers for 2,000 years at your fingertips to profit withal.

This growing responsibility of the pastor increases to gigantic proportions when he realizes that he is living in the most brilliant age of the world's history. People have more facilities at their command and are more cultured and more learned than ever before. The youth of our land especially show more of a marked advance in their knowledge than all previous generations. We are increasingly responsible as this age is so marked in its advancement, to be greater men and women; greater in vision, zeal and action; greater in moral worth, vital piety and holy example; greater in every phase of human existence, as it is related to physical, mental and spiritual processes.

As pastors we are leaders in society. The community does not look upon the office with the respect that it did twenty-five or fifty years ago. They called the pastor, the parson. This is not a term of ridicule but comes from the fact that they once called the pastor "the person" of the community. The new liberty and freedom, which sometimes has grown into license, has lessened the estimate of the pastor in the eyes of the people, but the remnant of this reputation which is left, especially in the rural districts of the nation, should be cherished as a valuable treasure, and fostered into a positive influence for the church.

This can never be so unless the pastor grows intellectually and keeps up with the times, sufficiently to know the problems of the people, and to accurately direct them in the solution of the same. There is no excuse nowadays for an uneducated ministry. If one has not the means to go to college and feels the call of God upon him to preach the gospel, there are other ways of becoming educated than through the classroom and under professional tutoring. There are multiplied thousands of books at one's disposal; correspondence courses are available for a few dollars; our church offers a course of study which, if mastered, gives one a fair theological education. Of course if one can go to school he should, but if he can't, he should not allow this loss to become an insurmountable obstacle. He should not capitalize his ignorance.

I have heard Nazarene preachers who boasted that they had not gone farther than the sixth or seventh grade, and then in rather a pugnacious spirit would say, "Bless God, all you need is the Holy Ghost; then you can open your mouth and the Lord will fill it." These men are a great hindrance to the work of our church. The Lord doesn't seem to answer their prayer to have their mouths filled with wisdom

and blessing. Every one of us should endeavor to bring honor to our church and calling. We should embrace every opportunity available to us to make us more efficient preachers and pastors. We should endeavor to be keenly alert to the problems of our age. We must not rant and rave against the present generation. We must be positive in our attitude against the sin of our age and its evil practices but we must also kindly and lovingly show people a way out of their troubles and dilemmas. Diagnosis is one thing but the cure is another. Our cures which we present to the world are totally and purely spiritual, but they must be supported by courtesy, wisdom and kindness, and might I add, poise?

A pastor is responsible for possessing a clear call to the work which he feels he must do. Our business is not a profession. It is the King's business. Unless you are called to do it, you might better do something else. We have often advised young men that if there is anything else they can do and still get to heaven, then they had better do that thing. If my call from God is so real that my eternal destiny would be jeopardized by my refusal, then I have a basis upon which to proceed with the work of the ministry. It must never be that ministers in our church have professionalized their position. The heart and life is gone then, and all their efforts are merely perfunctory. This is far more important to the minister than we think. Especially in the time of trial and temptation, when all the props seem to have been swept from under us, and it looks as though our efforts would result in failure, we can point back to our call from God and remind Him that we are merely His ambassadors, and it gives us a claim on His help, and invariably he either sends us more grace or gets us out of our difficulties. Thank God, I believe that He still calls men into the ministry with such a positive, spiritual method, that there need be no doubt about it.

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10 -- UNCTION -- By H. J. Hart

Uction, what a mysterious word. A word which represents a spiritual phenomenon so necessary to one doing the work of the Lord. Much maybe said regarding this mysterious anointing. But even the most virile mind cannot fathom its depths. Yet the most humble servant of the Lord may know the full sweep of its power, and understand more about it than the most learned pulpiter.

Uction is that which "advances the waves of glory instead of retarding them." How many times preaching, testimony and prayer seem to drive God's presence from a service; chiefly because someone who takes part endeavors to perform without the assistance of the Holy Spirit. It matters not how eloquent the speaker, how fluently may flow the words of prayer, or how well the testimony of the witness may be stated, unless there is an accompaniment of the Spirit's anointing the hearts of men will remain cold and unresponsive.

Without unction, "the forum is as potent as the pulpit," human philosophy as effective as the Bible; oratory as powerful as preaching; the politician as great a force for good as the preacher. It is unction that makes the preacher an evangel of saving truth, the mouthpiece of God. Uction lends light, force and fire to the uttered Word. It draws the anvil of the Word. Uction is the hammer that breaks the fine brass; the bellows which fans the smoldering coals to whitest heat.

Uction in the heart of the preacher inspires spirituality in the congregation. Uction in the pews inspires a greater effort on the part of the preacher. If there was more praying and less criticizing, more reading of God's Word and less of the current literature of the day, more conforming to the standards of God and less to the fads and fashions of the age; more seeking after the mind of God than to please the people, there would be a greater spiritual life in the church.

If the ministry would influence a skeptical, sinful and blaspheming generation, which is saying, "Where is your God?" its preaching must be interpenetrated with divine presence and power. If the Word of God is to be the mighty, soul saving agency it must be preached in the demonstration of the Holy Ghost and power. "Would the heart be brought into that condition of tenderness, of purity, of force and light, that is necessary to secure the highest good," says Mr. Bounds, "the preacher must be anointed."

Brethren, we must have that heart-healing balm, that heart-searching force, that pungent, penetrating, radical, sin-reaching, sin-curing power in one message to dying men. There is a dire need of more of the supernatural in the ministry of the cross. Let us never preach again without knowing God is speaking through us.

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11 -- APPRECIATION -- By W. G. Schurman

We have been delighted with the response with reference to our articles appearing in the Preacher's Magazine. We have received so many kind words from the preachers telling us of the help they have received, and it really does us good. I have had some experience this spring broadcasting over the radio. I know there are literally thousands upon thousands of people who listen in, but only hundreds report to say anything about it. I guess it is the old story of nine being cleansed, but only one returning to give glory to God. I suspect Jesus gave us that parable so that we would not get discouraged over the response received in our efforts to do good. But the many letters of appreciation we have received make us feel it is worth while, and the riddle in the April number has brought letters from the Atlantic to the Pacific and from the North to the South. Got a letter yesterday from Maine and a letter from the state of Washington, and then from in between these two extremes there have poured in a number of letters giving the answer or asking for the answer.

I listened to the Radio Chaplain, W. B. Hogg of the Paul Rader Tabernacle, yesterday morning. He said there are no doubt one million people who listen every morning to him at the "breakfast brigade" hour, and he was offering a souvenir to everyone who would write in requesting same. He said that while he reached millions of people, only thousands responded, and I was made to think again of what Jesus said when one of the lepers returned to give glory to God. He said, "Were there not ten cleansed, but where are the nine?" But we must not be weary in well doing. Jesus preached one of His best sermons to one person, and that was a woman, and a woman meant much less in His day than she does in ours, for the gospel of Jesus Christ has placed her by the side of man as his equal, but wherever the gospel is not preached she is always inferior, or at least considered so. But the woman to whom Jesus preached was a bad woman -- yet outside of the Sermon on the Mount, I think there is more related of His address in speaking to her than on any occasion where He had larger audiences. This suggests the value of the soul.

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THE END