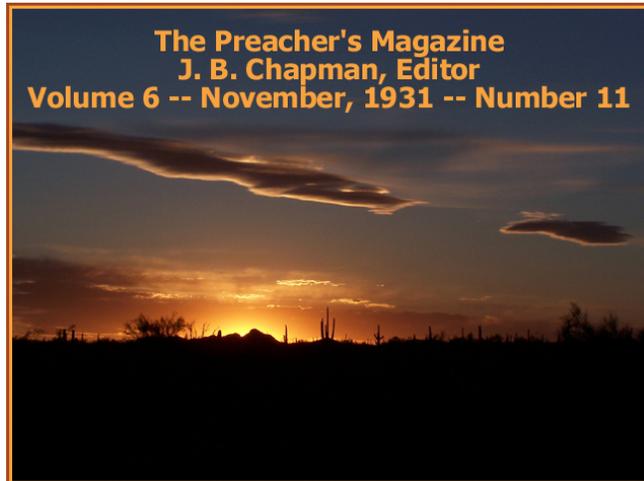


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J. B. Chapman, Editor

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01 -- SERMON PREPARATION -- By J. B. Chapman

There are several distinct advantages in speaking over the radio. Perhaps the greatest benefit the preacher gains is that he must make detailed preparation of his message so he will know just what he is going to say, and how he will say it in the length of time which he has to speak. One cannot trust to the inspiration of the moment when talking into that microphone, for there is little or no inspiration gathered from the unseen audience. This leads us to wonder if we preachers could not do better work and preach better sermons if we would be as conscientious in our preparation for our pulpit messages as we are for radio sermons.

Too often the preacher has been pressed with the details of pastoral duties until he finds himself up to the last hours of the week-without having made the necessary sermon preparation. The pressure of the immediate has caused him to push off the preparation for the most important phase of a pastor's life. There is no excuse in the minds of a congregation for a sermon poorly prepared. And in this day there is more necessity for careful and detailed preparation than perhaps there has ever been. Many of our congregations have the privilege of listening to the best preachers over the radio, they observe the carefulness of their sermon preparation and delivery, they consciously or unconsciously are making comparisons between the radio preacher and the pastor to which they must listen from their pulpit. The pastor suffers by this comparison unless he is giving his best into his sermon preparation and delivery.

A group were discussing a Nazarene pastor just the other day. He is one of the finest men one could desire to meet, he has a pleasing manner and personality, he graces the pulpit well, his scholastic preparation is above the average and for every natural cause he should be an outstanding success. This group were making a friendly criticism of his preaching. One said that he was not careful enough in his pronunciation, and that his use of English was not as well as he knew. Another said he impressed him that he never really put his best into the delivery of his message, that there was too much reserve in his personality and heart that was not being used. Another said his impression was that he trusted too much to his scholastic training and did not make careful preparation of the sermons he preached, or he trusted too much to the inspiration of the moment to put his message over. They all admired him as a man, loved him as a brother, and respected him as a religious leader; but they wished that he would give more careful preparation to the most vital and important work as a minister, his preaching. His friends cannot tell him of these failings, he is not approachable. He will never be the preacher and blessing

he might be just because he does not give himself to the "work of the ministry" in careful preparation and conscientious study.

* * * * *

02 -- HAVE THOU AUTHORITY -- By David Shelby Corlett

Recently it was our privilege to attend the ordination service in a sister denomination in which a class of fine young men were set apart to the ministry. As the presiding officer set these individuals apart to this sacred work he used several times these words, "Have thou authority." These words stayed with me. The true preacher of God has some authority. He is not to be considered as the servant or hireling of the church. Of what does this authority consist?

The primary authority of the preacher is to be a proclaimer of an authoritative message; a preacher of a positive gospel. He is much the same as the prophet of old -- the mouthpiece of God in proclaiming God's message to the congregation. There must be nothing uncertain, skeptical or doubtful about this message. His authority is to proclaim the standards of God's law for all men and to denounce sin wherever it is found. He is not to be a regulator of the individual conscience; he gives forth with authority the message of God and the Holy Spirit brings this message as light to the individual. He has authority as shepherd over the flock, to defend them against false doctrines, to denounce false prophets, to feed them with such rich spiritual food that they will be content with the pastures provided by the shepherd.

His authority includes exhorting the unruly and rebuking those who will not follow the Christian standards for life. What skill such authority demands. How much of the spirit and disposition of the Christ the preacher needs. What tenderness of heart and sympathy are required to carry such authority. It seems that along with "Have thou authority" we should urge preachers to "Walk thou humbly with thy God." Only then can they be fitted to assume such authority.

* * * * *

03 -- KADESH-BARNEA -- By A. M. Hills

"And we came to Kadesh-Barnea" (Deut. 1:10).

"So we see that they could not enter in because of unbelief" (Heb. 3:19).

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1).

"I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved a people out of the land of Egypt afterward destroyed them that believed not the second time" (Jude 5, Revised Version, margin).

Remarkable! They had expected to go in for nearly four hundred years. The promise had been given to Abraham, Isaac, Jacob, Joseph and the fathers. A few hours of forward march would take them into their Canaan of rest. But cowardice and distrust turned them back to die in the wilderness. They will never be so near again.

Instead of being led by the pillar of cloud, they consulted with carnality; sent spies; listened to the evil report; doubted God; rebelled; disobeyed; spent one day in gratitude and the luxury of sin; then started. But it was one day too late. Then God swore that they should not enter in. Their opportunity was gone forever.

I. Without A Doubt Many Of This Congregation Are On The Borderline Of The Kingdom Of Heaven.

The wilderness of temptations that stood between you and this sanctuary has been passed. You are here in the presence of a willing God. To some He is offering pardon; to some He is offering sanctification. The name, "Kadesh," means holiness. It is a glad, but perilous hour when we come to the Kadesh in our experience.

II. Notice The Things That May Conspire To Prevent A Right Decision

Perhaps with some it is:

1. Moral Cowardice.

The children of Israel were "afraid of the giants." Maybe your giant is a parent, husband, wife, companion, brother or sister. Pilate made the wrong decision because he was afraid of losing the favor of others.

2. Some sin.

Samson allowed Delilah to shear his locks and his power left. The dancing of Herodias' daughter caused Herod to make the wrong choice, and he murdered John the Baptist.

3. Worldliness.

Dr. Munhall's mother's most intimate companion was converted when a girl, but married a rich infidel in Michigan. He tried to break down her religion and keep her from going to church. She would go; and kept up secret prayer. But she did not accept the fulness of the blessing, and her heart wavered in loyalty between her husband and Jesus. One day when in prayer, God's Spirit told her not to dare to

pass through the door without having decided to be wholly true to God in spite of her husband. She hesitated and wept and prayed, and finally dared to go through the door with the question undecided. But no sooner had she done it than the Spirit left her; the look of a demon came into her face; and she cursed with horrible blasphemies for a few days and died a death of horror. Her husband learned that there was a hell. It was the love of worldliness that caused such a tragedy in the young woman's life.

4. Pride.

It was pride that so nearly carried Naaman back to Syria to die a leper. It drove Nebuchadnezzar from the throne. Pride put Lucifer out of heaven. Don't dictate to God how He shall heal or save you. Don't reject because of the pride of Rebellion.

5. Distrust of God.

This was the trouble with the Israelites -- the doubt of God. They sent spies to see if God had told the truth. They listened to the majority, and doubted God's faithfulness to lead them in! How many dying Israelites afterward regretted, as their children bent to hear their dying message: "If you ever get to the border again, go in, and do not wait as we did."

So now, some may say, "I do not know that Christ will receive me." But "Him that cometh unto me I will in no wise cast out," Christ said. Another may say, "I am not sure I can hold out." But Jude says that He is "able to keep you from stumbling." Someone may say, "Perhaps there is no mercy for me." But David was restored after his great sin, and Jesus forgave Peter after he had cursed and denied Him. Jesus cast the devils out of Mary; forgave the thief on the cross; and forgave Saul who was persecuting the Christians.

6. Procrastination.

The Israelites waited one day too long. Felix postponed till a more convenient time that never came. At the Oskaloosa Campmeeting in 1903, I felt led during the last sermon to say, "Ten million years from now someone will remember the words I am saying." There were four young people who got up and left just at the close of the service, without accepting Christ. They got into their carriage and drove toward the city. But because of careless driving, the carriage struck a stump and the horses ran away injuring all of them. One girl's skull was crushed, and she did not have another conscious moment and opportunity to find the Lord fifteen minutes after I had made that statement. The next day as I left the city two doctors were standing over her, but she never regained consciousness.

L. Milton Williams during a street meeting at McAlester, Oklahoma, felt impressed to say, "Somebody is getting his last call tonight." A young man behind

him got mad and cursed him. He left and went into a saloon. Someone came to Williams the next morning, and said, "Did you hear about that young man that got mad last night? He is dead in that saloon across the street." He had had his last call.

III. Notice The Favoring Circumstances

In this hall there are seven hundred praying hearts pleading for you. God's pillar of cloud led you to this place -- because He wants to lead you in. There are hundreds of Calebs and Joshuas here who can testify that they have tested God's promises and found them to be true. They came -- drunkards, gamblers, profligates, profane, impure and untrue -- and Jesus pardoned them. They came again for a clean heart, and Jesus led them into the land of rest. His blood cleansed them from all sin. The fierce appetites and passions and propensities left. They have feasted on the old corn and wine, milk and honey, and Eshcol clusters. They have breathed Hebron air, and drunk of the upper and nether springs.

Jesus is here to baptize you with the Holy Spirit. The Holy Spirit is here with His cleansing fire to consume the pride and passion of your heart; to burn out the canker and corruption of your nature; to destroy the fierce appetites and unruly temper and unholy lust.

At the first convention I ever held in England, about the second day John Thatcher of Perth, Scotland, came to the platform and astonished me by quoting a long passage from one of my sermons. He said, "I was a soldier in the Boer War in South Africa, I was the worst drunkard they had. They punished me, but I kept on till the war was over. Then I got saved and sanctified, and God has taken my appetite away." And John Thatcher was an earnest Christian and an intense worker in that convention.

Gilbert Baker attended my meetings at Somerville, Massachusetts, seldom missing a service. Often he lingered about with a hungry heart at the close of the meeting. A Christian worker often spoke personally to him about his soul. One night, under deep conviction, he was urged to go to the altar. He turned to a companion and said, "I'll go if you will." The friend answered, "I will not go, but you can go without me." He did not yield to his convictions and his comrades soon laughed him out of his seriousness. He went once more to church. The writer urged him to come and he refused. He was run over by a street car on the way home and mutilated and mangled beyond recognition. He was only 23 years old, and went to hell from fear of his companions.

My pupil, Brother Sheline, was holding a revival in Kellerton, Iowa. A man of middle age attended the meetings and rejected Christ. Soon after he sickened and died. He lingered three weeks in awful agony, and cried out, "I've missed it and am lost at last." A neighbor went in to watch with him, and could endure it but one

hour. He said, "I have seen all the hell I ever want to see." The harvest passed. He came to Kadesh and refused to go in.

Mr. Newell, the famous Bible teacher under Dr. Torrey in Chicago, told Rev. Fink of Colorado Springs that God had laid him on the shelf and set him aside because he had trimmed the truth to please men on the subject of sanctification. He told Rev. Dr. Worrall (who told Fink) that he was leading other people into the kingdom of God while he himself was on the road to hell, because he had reacted the great truth of sanctification to please men! Why? He came to Kadesh and would not enter in. Tell me, will you, that men can sport with this mighty doctrine of sanctification?

Drummond, of Glasgow University said, "The departure of the soul from God begins when the believer rejects the tender of holiness. He thus turns away from God to face the perils of moral deterioration. It means moral suicide and ante mortem damnation."

At a convention here at Star Hall, Manchester, England, a doctor came to this altar and knelt right over there. The worker who dealt with him is now sitting on this platform. He pleaded with him to pay the price and get the blessing. But he refused to do it. He left the meeting, went to another city, and in a hotel committed suicide. O do not fail to hear God's loving call, but enter in tonight!

At the only occasion I ever preached this sermon (Easter Sunday Evening, 1913) one hundred and fifty prayed through at the altar and found God.

* * * * *

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

The Seventh Sermon -- "The End Is Come," Ch. 8.

**"That awful day will surely come--
The appointed hour makes haste--
When I must stand before my Judge,
And pass the solemn test."**

Returning from the narrative of his call to be a prophet, given in answer to Amaziah's interruption of his preaching, Amos recounts another vision which the Lord had shewed him. He sees a basket of summer fruit. Not only did Jehovah shew this fruit to Amos, but that his attention might be more particularly drawn to the symbol, the question is asked, "Amos, what seest thou?"

The significance of this emblem is found in several different ways. In the first place there is in the Hebrew considerable similarity between the words used for

summer fruit and the word indicating end. Thus we have what so often occurs in prophetic writings a play upon words. This was the more dignified use of this mode of expression and seemed to have its appeal to the Hebrew listeners. Again a thought is contained in the word itself. Summer fruit was ripe fruit, ready for harvesting. So the suggestion was latent here also that judgment was near at hand. Finally the fruit crop was the last of the harvest in Palestine. The reaping time was now over. Such was the case with Israel, "The whole course of God's providences, mercies, chastenings, visitations, instructions, warnings, inspirations, were completed" (Pusey). Consequently came the pronouncement, "The end is come upon my people of Israel."

Passing from the vision, we are given glimpses of the utter distress and ruin that shall prevail at that time. In the palaces (probable reading of original) where there have been songs of merriment and mirth, there shall be wails of distress. Death shall reign on every hand. All around shall the dead bodies lie. There shall be no time for proper burial. Out into the streets will they be cast. The living as well as the dead shall be silent, too overcome with grief and awed by the gruesome sight to utter a word.

"Wide o'er misfortune's surging tide
Billows succeeding billows spread;
Should one, its fury spent, subside,
Another lilts its boisterous head."

Among the causes for such devastation in the land the most outstanding fact is the treatment of the poor. The merchants are the most active in this respect. To these Amos addresses himself, acclaiming, "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail." In their avarice and greed they not only sought to rob the poor, but they had as their ultimate goal "to make an end of them as free men and property holders." While on sacred days such as the new moon and the Sabbath, they could not follow their dishonest pursuits, yet ever in their hearts was the longing that the hours would pass by and the day would be over that they might again sell corn with their scant measures and heavy shekels, at the same time falsifying with the scales. By such transactions they would finally bring the poor to a place where they would not be able to meet their obligations and consequently would have to sell themselves into slavery. Not only in their dealings did they give short measure and cheat in weights, but they sold the chaff of the wheat, mixing it with the grain.

Such dishonesty and covetousness would not be unheeded. The wrath of Jehovah was aroused and the word of judgment uttered. "The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein?" The Lord will visit them with an earthquake; there shall be convulsions of the earth; it shall be like a swelling flood which rises and falls. Not only so but there shall be darkness in the heaven above, even at noonday. All their feasts in which they took great delight

shall be scenes of mourning. Their songs of revelry shall become songs of lamentation, yea their grief shall be exceedingly bitter as when one mourns for an only son.

"God gave us over beasts, fish, fowl,
Dominion absolute; that right we hold
By his donation; but man over man
He made not lord, such title to himself
Reserving human left for human free."

In these hours of distress in their anguish of spirit they will seek unto the Lord, but there will be no answer. They have failed to heed the words of the prophets; the time would come when they shall be exceeding desirous that a prophet might speak unto them, but there shall be no voice. In their eagerness to obtain some message from above through a commissioned agent they will wander about, literally reel in their sorrowful plight like a drunken man, going from "sea to sea," that is from the eastern border to the western and also from north to south; they shall in their intense desire run to and fro. But all shall be in vain. The word of God has been withdrawn. On other occasions in Israel when the people had sinned and transgressed against the Lord, His word had been withdrawn; such was the case in the days of Eli. We read, "And the word was precious in those days, there was no open vision." Again king Saul found himself where when he inquired of the Lord, "He answered him not, neither by dreams, nor by Urim, nor by prophets." Later on in the time of Ezekiel the prophecy was uttered, "Destruction shall come upon destruction, and rumor shall be upon rumor, and they shall seek a vision from the prophet, and the law shall perish from the priest and counsel from the ancients."

In these days of darkness and doom, not only shall the old be overcome, but the young, the virgins and the young men, shall lose their courage and faint. If the buoyancy of youth is not able to withstand the sufferings how shall others endure?

While the outstanding cause for all of this misery was the treatment of the poor, the injustices meted out, yet there lie as the underlying reason for that and all other transgressions of which Israel had been guilty the fact that in the very beginning of their history they had forsaken God. Instead of uttering their oaths of assertion in the name of the Lord God of heaven, they swore by the sin of Samaria and by the god of Dan. They regarded these idol gods and also the worship of Beersheba. Herein they did despite to the God of heaven. Thus Amos arraigns the senseless and profane worship that prevailed in the land.

In this sermon to Israel we find the two outstanding sins of the northern kingdom once again denounced. The compassion for the poor had been effaced from their hearts and only oppression remained, and they had forsaken the God of Israel for the calf worship of Dan and Bethel. These recurrent themes that have been reiterated so frequently through the book are now emphasized for the last

time. As for the worship of the people, G. A. Smith, says, "Perhaps this is the most effective contrast in which Amos has yet placed the stupid ritualism of his people. With so many things to swear by; with so many holy places that once were the homes of vision, Abraham's Beersheba, Jacob's Bethel, Joshua's Gilgal -- nay, a whole land over which God's voice had broken in past ages, lavish as the rain; with, too, all their assiduity of sacrifice and prayer, they should nevertheless starve and pant for that living word of the Lord, which they had silenced in His prophet."

In the denunciation of these two evils existent in the kingdom, we have significant lessons for each one of us. First there is to be noted God's love for the poor. This is ever present in Scripture. It is evident in the early legislation given by Moses which contains many provisions for the poor, and it is found in other scriptures, especially in the Psalms. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble" (Psa. 41:1). Then there is the lesson that religious zeal and worship without a genuine heart experience are of no avail. "Thus, men may be devoted to religion, may be loyal to their sacred traditions and institutions, may haunt the holy associations of the past and be very assiduous with their ritual -- and yet, because of [their worldliness, pride and disobedience, never feel that moral inspiration, that clear call to duty, that comfort in pain, that hope in adversity, that good conscience at all times, which spring up in the heart like living water." -- G. A. Smith.

"No such service the benignant Father
Requireth at his earthly children's hands:
Not the poor offering of vain rites, but rather
The simple duty man from man demands."
-- Whittier.

In seeking for texts and sermon material, one is found in verse 2, "The end is come upon my people Israel, I will not again pass by them any more." As a theme we might give, "The crisis in rejection of religious truth." We could develop this by noting the causes for such a crisis, the nature of the crisis and the resultant effect. Another text may be found in vs. 11, 12, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." A possible theme might be: "The doom of those who fail to hear." Then as divisions, we might develop along such lines as these; the time will come when they will earnestly desire the Word of the Lord, in this intensity they will seek in every way for some response, all will be in vain. In connection with these same verses, we will give Wolfendale's outline: "The Word of God is the true nourishment of man, contempt of the Word of God may bring famine of the Word, a famine of the Word is the sorest judgment upon any nation."

* * * * *

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

Ye shall diligently keep the commandments of the Lord, your God, and his testimonies, and 'is statutes (Deut. 6:17).

"Lord, with what courage and delight I do each thing,
When thy last breath sustains my wing!
I shine and move Like those above,
And with much gladness,
Quitting sadness,
Make me fair days of every night."

East Calvary church, Philadelphia, Pa., is one of the largest colored churches in America. Its pastor, Rev. C. A. Tindley, came up through slavery and poverty. He would plow all day in the field and walk and run fourteen miles at night to a school teacher who was kind enough to give him lessons. Under such discouraging circumstances he was able to get an education and prepare himself for the ministry. Dr. Tindley is a unique, logical and eloquent preacher with a magnificent voice that can be easily heard. Here is an original and unique plan of the prodigal son. There are three heads and three points under each head.

I. Madness

- a. Caviled -- he caviled with his father.
- b. Traveled -- traveled to a far country.
- c. Raveled -- raveled out of his character.

II. Sadness

- a. Hogs -- he fed the hogs.
- b. Togs -- he wore out his togs,
- c. Dogs -- he went to the dogs.

III. Gladness

- a. Sealed -- he was sealed by his father's ring.
- b. Vealed -- he got the fatted calf.
- c. Healed -- by his father's love.

* * *

The New Ten Commandments According To Modern Paganism

Charles Daniel Broadhead contributes his idea of the Ten Commandments of Modern Paganism in the Christian Advocate.

Modern paganism laughs at the old Decalogue as outworn and outgrown, and has substituted these as its own Ten Commandments.

- 1. Thou shalt have as many gods as thou desirest.**
- 2. Thou shalt not think of God in any traditional way but only according to the latest fad and fashion.**
- 3. Thou shalt not be careful with thy tongue when thou speakest the name of Deity or usest vulgar speech.**
- 4. Remember every Sunday not to keep it holy, but to use it wholly as a day of selfish pleasure and religious vacation.**
- 5. Keep no filial obligations to thy father or thy mother, but look to them for food, and house and cash. Speak often of them as "old fogies."**
- 6. Thou shalt not destroy war.**
- 7. Thou shalt not maintain any old-fashioned sex distinctions and standards nor conventional safeguards of morality and self-respect and honor, nor keep as binding the easily plighted wedding vows.**
- 8. Thou shalt not steal, if the amount is too small, nor if thou canst not get away with it.**
- 9. Thou shalt not withhold thy tongue from poisonous gossip, nor clever alibis at the expense of thy neighbor.**
- 10. Thou shalt not be outdone by thy neighbor's house, thou shalt not be outdone by thy neighbor's wife, nor his manservant, nor his maidservant, nor his hobbies, nor his car, nor anything -- irrespective of its price or thine own ability -- anything that is thy neighbor's.**

*** * ***

Preaching Not All

Each preacher should aim to be a teacher as well as a preacher. Jesus went about teaching and preaching. Teaching ability is not as common as it ought to be.

Most congregations are about preached to death; but they are not overfed along the teaching line. Teaching includes scriptural exposition. The unfolding of the truth, the illumination of the divine Word. Making the Word plain, also making it rich in interpretation. To teach, "rightly dividing the Word of Truth," will greatly add to the ministry, and enlarge the spiritual vision, and make the gospel very attractive. The people will usually go where there is illuminative teaching. Every young preacher especially, should aim to be a lucid, scriptural teacher.

* * *

Dogs, Evil Workers, Concision

The apostle warns the Philippians against these three dangers. "Dogs," referring to profane and unclean persons. The term is used often, but according to Alford, in Jewish usages uncleanness was the prominent idea.

"Evil workers," perhaps a better rendering, evil doers, or Judaizing teachers who endeavored to pervert the gospel (there are many such in this day), evil workmen, perverting the Word and bringing it into disrepute. How gracious to be able to give a clear, and correct interpretation of the Word!

"Concision," meaning a cutting off, excision. Meyer says, "The word is used by the apostle to degrade the pretensions which the Jews made to sanctify by the cutting in of their flesh. Circumcision was (in its day) an honorable thing, for it was a sign of the covenant; but under the new covenant, their outward circumcision was rendered uncircumcision. (A bitter paranomasia, playing upon a word) because these men were circumcised merely as regards the body, and placed their confidence in this fleshly circumcision, but were wanting in the inner, spiritual circumcision which that of the body typified."

* * *

Lack In The Church

If there is lack in the church -- and there seems to be -- the lack is spiritual, not educational, nor financial. The church is supposed to be a spiritual institution, an institution that makes a specialty of the Christian religion. The Christian religion is a spiritual religion, demonstrable, certain. When the church lacks in spirituality, she lacks in the fundamental for which she was raised up. There is no substitute; learning, church architecture, wealth, culture, refinement nor entertainment will take the place of spirituality. What the world needs is Christianity, for Christianity is a religion that can be applied to the individual, the educational life, the schools and colleges, business and pleasure. It fits in everywhere. It never fails when given a fair test.

* * *

My Father's World

Dr. Maltbie Babcock has beautifully written:

**"This is my Father's world,
The birds' their carols raise,
The morning light, the lily white,
Declare their Maker's praise.**

**This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere."**

*** * ***

More And Better Reading

The Presbyterian Advance has the following: In the midst of warnings against salacious literature it is heartening to be told that Americans are reading more books and better books than ever before. The stereotyped phrase "the six best sellers" has become obsolete. Today, the list contains about thirty best selling books. Nonfiction has advanced to claim its place in the foreground.

Alfred Harcourt, the publisher, ascribes the growth to several reasons and conditions. One of them is that libraries and schools have undergone a remarkable development, with a corresponding encouraging influence upon reading and literature.

"Books once confined to clergymen and professors now are universally possessed," he said.

*** * ***

A Preacher

Should be prompt. Should be pleasant. Should pay his debts. Should brush his clothes. Should be a man of prayer. Should have his shoes shined. Should pronounce words correctly. Should study to read the Bible intelligently. Should recognize the poor and treat them as well as the rich. Should not take sides in a controversy and thus further a church fuss. Should occupy his own pulpit as often as possible and never give his church over to a mundane entertainment. Should keep an "open house" for strangers and friends, always prompt to respond to a call, and glad to minister in every way possible. Should cultivate the acquaintance of

business men of the community, invite them to the church and then be sure and recognize them when they come.

*** * ***

Lest We Forget

The discussion of Prohibition has so largely shifted from the old insistence on the evils of alcohol to the emphasis on law enforcement, that there is great need for renewed and effective education on the effects of alcohol.

Dr. Haven Emmerson, former Health Commissioner of New York City, a medical authority of high standing, in the Survey for May, 1925, offered for the benefit of those who may temporarily lose their bearings in the whirlpool of today's confusion the following compact review of what alcohol is and does:

Alcohol is a depressant, habit-forming narcotic drug.

Alcohol is a protoplasmic poison.

Alcohol is drunk to get the drug effect, and whenever it is so taken in whatever amount it exerts to some degree its depressant and toxic effects.

Alcohol causes disease; psychoses, multiple neuritis, gastritis, cirrhosis of the liver.

Alcohol causes deaths from acute and chronic poisoning.

Alcohol reduces resistance to infection.

Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia.

Alcohol increases liability to accidents and delays recovery.

Alcohol reduces endurance, accuracy, and rapidity of muscular action of all kinds, even when used in such small amounts as to show effects inappreciable subjectively to the user.

Alcohol decreases expectation of life.

Alcohol reduces chance and survival of offspring.

Alcohol deteriorates emotional and nervous control, as expressed in unreliable judgment and self-control, and hence contributes to the incidence of venereal diseases.

No kind of test involving conscious cerebration or reflex. or voluntary muscular mechanism has ever been evolved which does not show one or all of the following results from even minimal physiological doses of alcohol, as compared with the responses of a normal or non-alcoholized individual delay, inaccuracy, lack of endurance, i.e., slower, weaker, more irregular response. -- Luccock

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A Sevenfold Rule Of Life

From the Church News of Saint Anselms church, Melbourne. Australia.

- 1. To pray daily the Lord's prayer.**
- 2. To observe rightly the Lord's day.**
- 3. To attend, at least weekly, the Lord's service.**
- 4. To read daily the Lord's Word.**
- 5. To share in some way the Lord's cross.**
- 6. To give weekly for the Lord's work.**
- 7. To be one of the Lord's witnesses.**

* * *

Infinity In A Seed

Edgar A. Guest the versatile poet, recently went into a store and bought ten cents worth of seed. As he left the store it flashed through his mind that what looked to the clerk like a dime really represented the purchase of a miracle! So he gave a lecture to himself:

**"You've a dime's worth of power which no man can create,
You've a dime's worth of life in your hand!
You've a dime's worth of mystery, destiny, fate
Which the wisest cannot understand.
In this bright little package, now isn't it odd?
You've a dime's worth of something, known only to God.**

**"These are seeds, but the plants and the blossoms are here,
With their petals of various hues;
In these little pellets so dry and so queer,**

**There's power which no chemist can fuse,
Here is one of God's miracles soon to unfold!
Thus for ten cents an ounce is divinity sold."**

* * *

Wanted -- A Few Mystics

Dr. Luccock in the Christian Advocate says, "At one time more than a century ago, when there were only a few students in Harvard Divinity School, an old minister reported that on visiting the school he found only three seniors, 'one a mystic, one a skeptic, and one a dyspeptic.' Thank God for one mystic at any rate! We have with us today a number of skeptics and quite a few dyspeptics. Let us pray that the line of mystics may never wholly die out."

* * *

Twenty-Three Miles Away

Dr. Luccock relates another: "Mme. Adelina Patti, in giving the location of her Welsh castle in the district of Brecknockshire, always said that it was 'twenty-three miles from everywhere and very beautiful.' The description fits rather exactly a good many sermons. They are very often beautiful and a long way from everywhere. A sermon ought not to be more than a mile away from a place where people live and move and have their troubles."

* * *

Can We Be Modest With Our Church Advertising

The popular church must advertise or be left in a hole. There must be all kinds of advertising. Big display ads, sensational lines, cuts, etc. Some of these ads are truthful and some are not. It seems that some thoughtful person, with care and truthfulness ought to censor the advertising and keep it within bounds. A church ought not to lie or be off color in anything. I presume that it is all right to set the preacher's name in Big Display type. We know one great church that modestly advertises; the pastor's name is set in very small type, about the smallest in the ad. Not so with many. Modesty is becoming in any individual or church. The meek and lowly Jesus was modest and very humble. The church should imitate Him.

* * *

Slogans

Church slogans are numerous and multiplying. The "church with the open door," the "church with the open hand," the "church with the warm heart," and

many others. On the bulletin it says, "You will never "be a stranger but once." And yet many strangers go in and out without a greeting. Then the big red cross or some other color are becoming more numerous. The lights down and a beautiful cross comes into view while prayer is being uttered. The brass band and the orchestra; solos, quartets, duets, voices and instrumental. Hand-clapping, laughing, whistling and everything unspiritual and sensational. Here is an actual description. "Let's try No. 8. No. 8 in the red book. Everybody sing. 'Brighten the corner.'"

"We sang two verses. Then the leader stopped to tell about Pat, whose favorite song was 'Fight in the corner where you are.'" Then another verse. Then all the men whistled a verse Then the women hummed one. Then the men whistled while the women sang. Then we sang the last verse over again, everybody except the unmarried ladies over sixty-five years of age being invited to sing (laughter). Then everybody shake hands and 'everybody say Amen! Say Hallelujah! The band will play "Way down on the Swanee River." We will now take the offering. And not a few churches think they have to go through this theatrical performance to get the crowd. Is this kind of thing approved of God? We aver not.

* * *

Performers

The loving, holy, humble Jesus uttered some scathing things about the "performers." He said: "Many [note that word many] shall say unto me in that day [the judgment day], Lord, Lord, have we not prophesied [preached] in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU: depart from me, ye that work iniquity."

One may have a great name, build great churches, deliver eloquent lectures, be worshiped by multitudes and yet not have the approval of Jesus. My brother, beware!

* * *

Sparks For Preachers

The preacher is the embodied conscience of his congregation.

All sermons are bread, but some have more crust than others.

Preaching without preparation is merely a form of deep breathing.

The preacher is an octophone, translating light rays into sound vibrations.

A preacher of all men should be at his best in his "roaring forties."

Some congregations are distant after the benediction, but close during the offering.

There are some in every congregation who merely receive the sermon and place it in file.

It is a great day for the church when both the congregation and the minister are "all there."

As the minister looks out over his congregation, he loves to think that God is using him as a pen to write out lives.

If the preacher is not gifted, remember that you can "bring a large torch to a small taper and carry away a great blaze. -- John A. Holmes, in the Christian Advocate, New York.

* * *

Are Smoking Women Entitled to Respect?

The Shield relates the following: Two young men in Chicago accosted two girls on the street at night, and were arrested for the offense. In their defense they said of the girls, "They were smoking on the street, so we naturally concluded they wouldn't object to a flirtation." They each paid a fine of \$10, but in doing so, declared they still held their original opinion of girls who smoke.

A reader of the Los Angeles Times writes that paper, "It seems that women with all their boasted intuition would realize that in aping men's habits they are losing men's reverence and respect."

The Rural New Yorker says that smoking women are responsible for at least part of the loss of respect which many city men now manifest toward women.

A reader of the Chicago Daily News -- a young man, he declares himself to be says he has found, by compiling statistics, that "ninety-seven of every one hundred men would never marry girls that smoke," and adds, "Girls, if you want a man with good moral character to be your husband, don't smoke."

H. W. Casler of the New York Telephone Company, discussing the subject of feminine users of tobacco, says, "Personally, I have very little respect for the woman who smokes."

Although the Prince of Wales has been a heavy smoker, he evidently doesn't think much of women smokers. Here is what he said when asked what he thought of the modern girl, "If you mean the close-cropped, cigarette-smoking, mannishly

dressed, noisy girl, I must confess that the modern girl does not appeal to me in the slightest."

*** * ***

The Value Of A Sparrow

Five conductors of freight trains in Michigan, a few years ago, joined in a letter requesting the division superintendent at Saginaw to sidetrack car number 12,270. They gave their reason.

When car No. 12,270 left the repair tracks at Muskegon, after a period of enforced inactivity, and the "bad order" chalk-mark was removed from its side door, Night Switchman Patrick Hawkins told Conductor Stark of train No. 81 that he wished the car could have remained a little longer in the yard, for a sparrow had built a nest in the car, and had a family of little birds within.

Conductor Stark had no discretion in the matter, and cars were in demand; so the car was hauled to Fremont.

When train No. 81 arrived at Fremont, the mother bird was found, riding on the top of it. Sometimes flying above it, and sometimes riding upon the car, the sparrow followed to White Cloud, where the car became a part of train No. 101. But Conductor Stark told Conductor Battema about the bird; and at Big Rapids, where the car was dropped, Conductor Battema left word with the trainmen and switchmen about the sparrow.

Conductor Burritt hauled the car back to White Cloud, leaving the door open a little so that the sparrow could get in to her nest.

By the time the car returned to White Cloud half the men on the railroad knew about it, and Conductor Willoughby, who hauled the car to Baldwin in train No. 210, was on the lookout for it; and so was Conductor Hess, who brought the car to Saginaw in train No. 56. Every conductor on the line by this time knew the number of car 12,270, and a part of the freight it carried.

There was not a man in the employ of the railroad who would have hurt the mother bird or one of the little ones. Still, it was a perilous life for the little mother and the young, for the mother never flew away for a worm with any certainty of finding her nest where she left it.

And so five railway conductors, Stark, Battema, Burritt, Willoughby and Hess, joined in a written report concerning the ear and the family it contained, and requested that the car be side-tracked until the little birds were old enough to fly.

Train master Murray consulted the officers of the road, and issued an order that car No. 12,270 was not to be moved or molested until further orders. That order held good till the young birds took their flight.

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father."

Surely it is because men have in them some little of the love of the Father that ,they show kindness to His creatures.

* * * * *

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

Thou Shalt Love Thy Neighbor

The old horse-car remained at a standstill for so long that passengers wondered if something were wrong. It was soon seen, however, that a sturdy little urchin was very tenderly helping a lame child aboard, and, as the car moved on, his cheery "good-bye" called a smile to the cripple's wan face. The latter seated himself so that he could look out the window, and every few minutes he waved his hand at someone on the street. The other people in the car became curious, and looking out, saw a little fellow running along the sidewalk, keeping pace with them!

"Who is that?" asked a lady of the lame boy.

"Why, that is Jim!" was the proud response.

"Yes, dear; but who is 'Jim'?"

"Why, Jim's my brother, of course!"

By this time everyone was listening and smiling in sympathy.

"Oh! I see," said the lady; "that's the boy who helped you on the car. But why does he not ride with you?"

"Why," he said, "we had only a nickel and Jim said I must ride. You see," he added after a pause, "I can't walk well, but Jim, he can run fine!"

"See! what is this?" the lady said.

With eyes big with delight, the child caught up a five-cent piece that had miraculously appeared in the torn little cap, which lay on the seat between the lady and himself. Then, with frantic gestures, he hailed "Jim," who boarded the car at the next corner.

The boys thought that they were the happiest people on that car during the remainder of the trip! -- The Illustrator.

*** * ***

True Friends

It takes a great many new friends to make one old friend. Friendship is not like asparagus -- a plant that shoots up in a night and is then ready for the knife. It is rather like the hickory or the oak of gradual growth and solid fiber. As it is the wood which has been "seasoned" by long exposure to wind and weather that emits the hottest fire, so the friendships that have been seasoned by many years of sun and storm produce the warmest glow. An eccentric old man in London hung out an auctioneer's red flag over his front door; he said that he did it to "weed out the false friends who would make off if they thought he had come to bankruptcy." A rather sharp stroke of humor was that device; and they are quite too many who are ready to halt their carriages before the door of a fine mansion, but who have very few by-streets and back-lanes on their visiting lists. Prosperity breeds friends; adversity tests them. -- Theodore L. Cuyler.

*** * ***

The Poverty Of Wealth

Eli Hyman, a Hebrew, some years ago begged admission to the general hospital in Toronto, where he soon died. An examination of his clothing resulted in finding in an old handkerchief, scrip worth \$17,000. In the lining of his pocket was another scrip to the value of \$14,000. Other papers showed that Hyman's income from stock and other transactions was \$3,000 last year. In all the estate, it is expected, will value \$100,000. For 20 years he had slept in sheds and stables. He sold papers and begged money and food. His heirs and his wife and a daughter are living it is thought in San Francisco. What an illustration of the folly of setting our affections on earthly things, is seen in this man! And he is, also, a striking illustration of the beggarly way in which many Christians live, who are laden with the rich promises of God! Princes by promise, and paupers by conduct. They do not "possess their possessions." -- Selected.

*** * ***

Be Filled With The Spirit

Conybeare and Howson give the following paraphrase of this whole passage: "When you meet let your enjoyment consist not in fullness of wine, but fullness of the Spirit; let not your songs be the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment not the music of the lyre, but the melody of

the heart; while you sing them to the praise not of Venus or Bacchus, but of the Lord Jesus Christ."

Dr. J. W. Chapman said, "While in the mountains of Colorado I noticed the miners going into the mine at the beginning of their 'shifts.' Their hands and faces were clean as they could make them; but at the end of the 'shifts' it would be difficult to tell whether they were by nature black or white, and yet there was one part of the face that was just as clean as when they entered the mine: that was the ball of the eye; and that was not because no impurities had touched it, for the mine was filled with such, but because there is a little tear-gland which keeps working all the time, and when the least speck touches the eye it washes it away. We are in the midst of sin and uncleanness in this world, but we may be kept clean every whir if we be 'filled with the Spirit.'" -- The Illustrator.

* * *

All Things Are Possible

Says Dr. J. G. Morrison, "We once saw a great 'Milwaukee' electric locomotive, and asked the mechanic in attendance how much it could pull. His answer was, 'You can't stall it!' Said he, 'Out in the mountains they have dammed up the great streams and over immense turbine wheels they have generated a mighty current of electricity. This is conveyed to the Milwaukee railroad over a wire the size of a man's wrist. All this engine has to do is to reach up and grasp the wire, and the power of the irresistible mountain streams is imparted to it. Then it can pull anything. You can hitch on, and hitch on, till you break the draw bar, but you can't stall this machine. It will climb any hill and pull any load you can hitch it to;' With a thrilling heart we remembered the words of Scripture: 'We will look unto the hills from whence cometh our help.' We remembered that faith was the wire that brought this omnipotence to our hands. We recalled that of this faith wire Jesus had said: 'And nothing shall be impossible to you!' O reader, let us reach up and grasp the heavenly wire! Then let us hitch on! Hitch onto that neighbor's family, and release God upon them! Hitch onto that village and precipitate a revival there! Hitch onto the county in which you live, the state where your home is, the nation, the mission fields, the world!"

* * *

Restitution

The morning mail on March 15, 1905, brought to Secretary Shaw of the United States Treasury Department a peculiar package. Upon opening it the officials were surprised to find a pile of United States currency, principally consisting of \$50 bills. Upon counting the bills it was found that there were exactly \$12,000 in the package. A most remarkable letter accompanied the package. This is how it read: "I am sending you herewith enclosed \$12,000, which is to go to the use of the United

States government. Years ago I defrauded the government of money, but have returned it all, and now am paying fourfold in accordance with the teaching of the Scriptures. The way of the transgressor is hard, and no one but God knows how I have suffered the consequences, and I would seek to do a bountiful restoration. May God pardon while the United States government is benefited.

"(Signed) A Sinner."

Private Secretary Edwards would not give the postmark which the envelope bore, saying that it was the policy of the department never to disclose this, so the history of the man could not be ascertained. That Treasury department would require to be reinforced many fold if all who have defrauded the government would likewise repent and make wrongs right. His was the largest contribution, with one exception, that has ever been received for the "Conscience Fund" of the United States Treasury. Now he can sleep nights and face death. What astonishing exposures there will be at the judgment! What appalling revelations with respect to professedly good and respectable people! "For there is nothing covered that shall not be revealed; neither hid that shall not be known." -- Selected.

* * *

The Certainty Of Judgment

Sir Francis Newton was trained in early life to understand the great truths of the gospel, and while in early manhood it was hoped that he would become an ornament and a blessing to his family and the nation, but his course resulted far otherwise. He fell into company that corrupted his principles and morals. He became an avowed infidel, and a life of dissipation soon brought on a disease that was incurable. When he felt he must die, he threw himself upon his bed, and after a brief pause, exclaimed as follows: "Whence this war in my heart? What argument is there now to assist me against matters of fact? Do I assert there is no hell, while I feel one in my bosom? Am I certain there is no retribution, when I feel a present judgment? Do I affirm my soul to be as my body, when this languishes, and that is vigorous as ever? Oh, that anyone would restore unto me that ancient state of piety and innocence! Wretch that I am, whither shall I flee from this breast? What will become of me?"

An infidel companion tried to dispel his thoughts, to whom he replied, "That there is a God, I know, because I continually feel the effect of His wrath; that there is a hell, I am equally certain, having received an earnest of my inheritance there, already in my breast; that there is a natural conscience, I now feel the amazement and horror, being continually upbraided by it with my impieties and all my iniquities, and all my sins brought to my remembrance. Why God has marked me out as an example of His vengeance rather than you, or any other one of my acquaintances, I presume is because I have been more religiously educated, and done greater despite to the Spirit of grace. Millions of millions of years will bring me no nearer

the end of my torments than one poor hour! Oh, eternity, eternity! Who can discover the abyss of eternity? who can paraphrase upon these words: "Forever And Ever?"

Lest his friends should think he was insane, he said, "You may imagine me melancholy or distracted, I wish it were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is more quick and vigorous than when I was in perfect health; and it is my curse, because I am thereby more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See, now then. I have despised my Maker, and denied my Redeemer. I have joined myself to the atheist and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgment of God overtook me when my security was the greatest, and the checks of my conscience the least."

As his mental distress and bodily disease increased, he was asked if he would have prayer offered in his behalf. He turned his face and exclaimed, "Are ye also become devils to torment me? Would ye give me a prospect of heaven to make my hell more intolerable?" Soon after his voice failed, he uttered a groan of inexpressible horror and cried out, "Oh, the insufferable pangs of hell!" and died at once. -- Selected.

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07 -- PART III. HINTS TO MINISTERS -- By James Caughey

Compiled by H. Orton Wiley

I. A Call To Preach

A call to preach is frequently just what Jeremiah describes it to be. Although he was tempted to say, "I will not make mention of him, nor speak any more in his name," yet when he held his peace, he tells us the word of the Lord was in his heart as a burning fire shut up in his bones: "And I was weary with forbearing, and I could not stay" (Jer. 20:9). The following verse shows, that when he ceased to be the aggressor against the devil and his children, they united to injure his character and influence: "I heard the defaming of many," says he, "fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, peradventure he will be enticed, and we shall prevail against him and we shall take our revenge on him."

The minister of Christ should ever be the assailant-the invader of the devil's territories. He is always the safest in a revival of religion. This is his proper sphere; and if called of God to preach the gospel, in this he will be in his congenial element -- more happy in such active warfare than in any other part of his ministerial office.

A call to preach may be burned in the heart, as live embers on the hearth are frequently covered with ashes; there is no flame, nor perhaps scarcely a glow. What is to be done? Clear away the incumbent ashes; stir up the coals, add fuel, and you may have a blaze; a glorious revival!

"Jesus, confirm my heart's desire,
To work, and speak, and think, for Thee;
Still let me guard the holy fire,
And still stir up Thy gift in me."

I think you will find an answer to your inquiries in those striking sentiments of Mr. Wesley. I have not his works at hand, but I shall give the substance, as correctly as I can, from memory. "I have often been musing why the generality of Christians, even those who are really such, are less active for God when middle-aged than when they were young. May we not find an answer in those remarkable words of our Lord repeated no less than eight times by the evangelists: 'For whosoever hath,' that is, improveth what he hath, 'to him shall be given, and he shall have more abundance; but whosoever hath not,' hath not improved the gift of God, 'from him shall be taken away even that he hath.' A measure of zeal and activity is given to every man when he is born of God; but if he cease or intermit to do good, he will insensibly lose both the will and the power." This I consider directly to the point. To every man, when called of God to preach, there is a measure of zeal and activity given; zeal for the glory of God, and vigorous, constant efforts for the salvation of lost sinners. I also as firmly believe, that those who have entered the ministry without any such feelings, and from other motives, have miserably mistaken their calling; nor have learning and theological reading in general, nor the exercise of their ministerial functions, called into exercise any such feelings in the heart of such men. But a man may backslide from first principles; he may lose that burning and consuming desire for the conversion of sinners; he may cease to put forth active exertions for their salvation, so as insensibly to decline from his usual zeal and activity, until he totally lose out of his soul "the will and the power" to do good, and thus become weak and feeble as another man. Thus, that which he had has been taken away; and not infrequently, he loses his ability (in whatever sense you please), until he become the "veriest drone, and a burden to the church of God.

Let, therefore, the minister of Jesus continually improve upon what was given him when first called to preach the gospel, and he shall gradually and rapidly increase in zeal and activity-in power to do good, and success in doing it. But, if he cease his revival efforts, unless in case of ill health, or uncontrollable circumstances, he will insensibly lose his revival power and become like another man.

It is not necessary, perhaps, that a minister should backslide in heart or life, "popularly speaking," to lose revival zeal, activity and ability. Let him change or soften down the matter and method of his sermons, and adopt a corresponding

mode of operation, differing from what characterized him when he was as a flame of fire, and continually encompassed with penitent sinners and new converts; let him be content with his pulpit exhibitions, to the neglect of "those varieties of means" -- prayermeetings, exhortations, select meetings for penitents, personal conversation with sinners, joyful reception of and co-operation with local preachers and leaders, in prayermeetings before and after sermon; and very soon "the gift of God" will not only be taken from him, but he will most likely be found speaking against those things which were once his glory.

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08 -- BUGABOOS KICKED TO DEATH BY FACT -- By John F. Cowan

Years ago Senator Frye, of Maine, announced that he had caught an eight pound speckled trout. Professor Agassiz, of Harvard, wrote him, "There is no such thing." Senator Frye went back to that stream and caught a nine-pound speckled trout and sent it to Professor Agassiz. In a few days he received the admission: "The theory of a lifetime kicked to death by fact."

Professor Agassiz believed in the Bible and Jesus, but there have been outspoken skeptical scientists who have raised the bugaboo that science disproves religion. And again and again that bugaboo is kicked to death by discovered facts. Here's a case to point:

Professor George McCready Price quotes Sir. J. H. Jeans, secretary of the Royal Society, as saying in regard to the Biblical account of creation, denied by evolutionists, "A clock which, so far as science knows, no one ever winds up, which cannot wind itself, must stop in time. It is at present a partly wound clock which must, at some time in the past, have been wound up in some manner unknown to us."

If that doesn't kick that bugaboo to death, Sir Arthur Thompson, the eminent Scotch scientist, professor of Natural History in Aberdeen University, in a lecture recently before the Open Forum, San Diego, said, "The word evolution is greatly overworked because science has too few words to express what it wants to say. Unless prefixed by 'cosmic,' 'chemical,' 'human,' 'earth,' or 'social,' the word evolution is meaningless.

"Man," he declared, "is unique. He can reason. An animal can't. An animal has intelligence; but man is conscious of his past, and molds his future. An animal can't do that."

The conclusion we draw is: "Show us an animal that has evolved a mind that reasons, and has a consciousness of its past, and deliberately plans its future, before we accept the hypothesis of the descent of man from animals."

On that same point, Professor Roy E. Clauson, of the Division of Genetics, University of California, says that discoveries made by him seem to bear on the theory of evolution to the effect that man may be a special creation, instead of having been evolved through immense periods of time. He says, "The barrier to creating new species has been the inability to make them fertile. New plants can be produced only by cross-breeding, but they are sterile." Professor Clauson has discovered, however, that nature can produce a cross with full complement of chromosomes, the cell organisms that control fertility, and therefore may become a fertile new species."

So that is a kick-back at the theory for which right of way has been claimed over the Bible and everything.

Another of the bugaboos that scientists used to raise to scare Christians was the denial of the historicity of Abraham, or that at the time he is said to have lived there was a civilization in Mesopotamia that 'had developed written language, and kept historical records.

The National Geographic Magazine for January, 1930, has an account of recent discoveries in excavations on the lost site of Ur, the city of Abraham, under the British Museum and the Museum of the University of Pennsylvania. From this dust heap 5,000 years old they have dug proofs of a quayside of a grand canal that connected with the Persian Gulf by means of great barges. Ur was among the first cities founded in this land, not long after creation, and the first city to boast an empire after .the great flood• The Sumerians, who inhabited it, had the art of writing in picture script, in which a record has been found containing a parallel account of Noah's flood. There are burnt bricks stamped with the name, "Uh-Nammu."

The author of this article says, "The 'home of the great Jewish patriarch has hereby been definitely proved to be no literary fiction, but a city that ranked among the great capitals of the past."

So archaeologists are kicking bugaboos to death. Another bugaboo of science that has frightened Christians has been kicked to death by Professor A. S. Edington, the well-known leader in astronomy, of Cambridge University, England. Certain scientists have held it unethical to think of God as having anything to do with the phenomena of nature. If there is a God at all, He seemed far back in the shadows.

But recent discoveries in physics and astronomy, such as radioactivity, show that physics can no longer underwrite the theory .that matter has always been and always will be. It is known that atoms and electrons of matter are continually destroying themselves by "squirting energy at each other," as one authority puts it. These discoveries affect biology, likewise. Living organisms have hitherto been supposed to obey law like machines. Biology is now accepting .their seeming freedom as a real fact. Dr. Ralph S. Lillie, of the Marine Biological Laboratory, says,

"It is highly probable that the conditions in living organisms are actually of this type."

Physicists are being driven to admit, contrary to their theories, that all forms of radiation seem to be just as inexplicable in a mechanical way.

"Most astronomers and physicists," says Professor Edington, "are now teaching that radiation from the sun and stars is produced by the actual disintegration of matter. There are no signs of evolution in matter of energy, the twins of science, lying at the base of the scientific conception of the world. The creation of matter, the creation of life, the ,real creation ,of the great distinct types of life -- surely the truth of literal creation in the beginning is confirmed by the best and latest discoveries of science."

Dr. Robert Andrews Millikan, winner of a Nobel prize for cracking up the electron, and smashing to bits a theory of the universe, says, "We must all have conceptions that go beyond the field of science, that is, the present range of intellectual knowledge. As soon as we get beyond that range we are in the field of religion, and no one knows better than the scientific worker how soon he gets beyond the known . . . It seems to me there are but two possible points of view with respect to this entire question of religion. As for myself, if I were compelled to be a dogma,fist, it would be easier for me to be a Fundamentalist than an atheist, for I believe with Voltaire, that if a God did not exist it would he necessary to invent one."

Dr. William Fairfield Osborne, head of the American Museum of Natural Science is a devout Christian, and has made recent discoveries that compel him to believe, with Professor Clauson, in a distinct creation of man.

William Bragg, president of the British Society for the Advancement of Science, in his inaugural address last year came out flat-footed for the Christian view of God and creation, in opposition to his predecessor, who had made an atheistic address.

So, if we are patient, and hold fast to all things, proving that which is good, all the bugaboos will be kicked over by scientific men, and God's truth shine out as clear as the sun.

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09 -- THE PASTOR -- By W. G. Schurman

We have just come from the Chicago Central District Assembly held in Danville during the last week of August. It was interesting to listen to the reports of the pastors. What a crowd of self-sacrificing preachers we have on our district. Perhaps we have that on every district -- I presume we do, but oh! what a crowd of

loyal pastors Chicago Central District has, and how tenaciously they cling to the pastorate. Surely there is something supernatural in the religion of Jesus Christ to make men so devoted to their task year after year with such small remuneration. I wish I could get the ears of the laity for a short season. In fact, I am going to write an article for the Herald of Holiness for the laymen to read.

What an opportunity to help a loyal pastor!

I remember years ago when I became pastor at Haverhill, Mass., there were so many demands upon me -- perhaps many of them self-imposed, but none the less strenuous because of that. In looking over my records a few days ago, I was surprised to find that I was out preaching somewhere nearly every night in the week. Lawrence, Mass., Peabody, Mass., Salem, Mass., North Scituate, R. I., Beverly, Mass., Manchester, N. H., Concord, N. H. and Derry, N. H. appear so many times in my records that I wonder how I found any time to do my work at home, and yet I was present every Tuesday and Thursday night (we had two mid-week meetings) and for a long time, three services on Sundays. Frequently we did not get carfare -- did not ask for it -- never thought of getting it, and while the Church paid me a fair salary, sailing on the financial sea was none too easy. It never dawned on the good people to give us a donation. We had left a comfortable parsonage in Lynn, and in the fall of the year brought our family to the Grand View Park Campmeeting, which was nothing but a summer building, and shivered and shook on the frosty mornings when we arose to begin our pastoral duties for the day. One good woman, Mrs. C_____ just hinted to the people that they ought to give the pastor a donation, or what they call in the Middle West, a "Pound Party," but I declare it was more like a "ton" party. The first thing that rolled off the wagon was a barrel of flour, and then there was a bushel of potatoes, butter, sugar, eggs, and everything to make the heart of a man glad, who was trying to pay his bills and keep out of debt and yet continue the arduous labors of a city pastor. My! but we felt glad over the situation. Mrs. C_____ was not a shouter, nor did she ever run around the church, and she was not much of a woman to testify, though when she did testify, she made you feel that God had really done something for her in days gone by. I think she was saved and sanctified under the holy ministry of Isaac W. Hanson, but when it came to practical things of the church, she was worth more than a dozen shouters. I think she is still living. Her lot was not easy. She had very, very many discouraging things in her life, but she was always mindful of the comforts of the preacher, no matter who he was. She was an elderly lady; had considerable influence with the church people, and just a hint from her turned the trick. How many of the good laymen of the churches today could help the pastor of a small salary by giving him a donation once or twice a year. People like to do it. Just let somebody hint at it, and they are ready to do their part. I heard the reports of pastors who said they had received \$500 or \$600 for their year's work, and the beautiful part of it is that many of them declared that they did not owe a cent in the world, and they wept and praised God for the privilege of being a preacher. Yet we hear some of the so-called, would-be church bosses tell how the preachers generally are poor financiers, when, God bless their hearts, if they had to get by on

what the preacher does, they would be in jail long ago. A preacher can feed his children, educate his family, contribute to the cause of Missions, and help support the church of which he is pastor on less money than any other man on the top of God's footstool. As a matter of fact, they are the greatest financiers in the world. Now and then some preacher does not show good sense along financial lines, and his position makes him conspicuous because he is a preacher. He is in the public eye, and you will hear some wisecracking, stingy, tight-wad church member talking about the failure of the preacher along financial lines.

The old saying that a preacher's son is the biggest devil that ever run, has been exploded long ago by statistical facts, which go to show that while there have been some misfits, the greatest characters in the country were born in a parsonage. I suppose the reason people feel that a preacher's son is so bad, is because of the fact that he is a preacher's son, and if he should go astray, it is more noticeable and methinks that is the same reason why people who never think for themselves are so quick to say that preachers are poor financiers. Take any crowd of professional men in the country, and let them receive no more wages than the rank and file of preachers do, and you would find a very different story.

May God bless these faithful men who for the privilege of preaching the cross of Jesus Christ receive far below their real value for services rendered in dollars and cents, and are glad and happy to scrimp and sacrifice for the privilege of following their God-given convictions.

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THE END