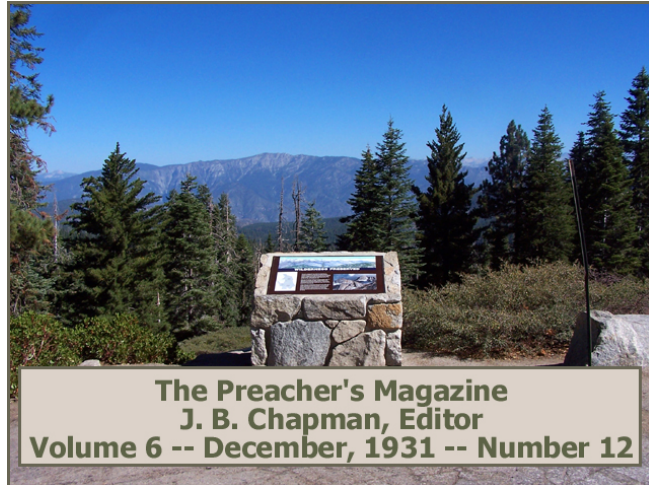


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**THE PREACHER'S MAGAZINE**  
J. B. Chapman, Editor

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**01 -- THE PREACHER AS A PIONEER -- By J. B. Chapman**

**It is easy to overemphasize the idea that "the church is responsible." We do not need to engage in the old scholastic debate on the chronological precedence of the hen and the egg. They used to question whether the Lord made a hen and she laid an egg or whether He made an egg and from this hatched the hen. But we know that God made the preacher and from him sprang the church. Jesus Christ trained and ordained preachers, but these preachers raised up and organized the church. And one who has visited non-Christian lands as I have done within the last few months has seen another clear representation of it. We do not send churches to these lands. We send preachers and the preachers raise up the church.**

**But at the present moment we are not thinking so far back as the origin of churches. Rather we are thinking of the preacher as a pioneer regardless of the age of the church which he serves. Our thought is suggested by the fact that the most useful churches are usually associated with a man. "Beecher's church," "Spurgeon's church," "Talmage's church," etc. These churches were units of great denominations, but it was in each case the preacher who pioneered the church to its peculiar type and place of prominence. Each of these churches became famous, but it was the pastor who showed and led the way to the place which it occupied.**

**Of course there is danger of officiousness and many a preacher has failed because he was so. But this is but an imitation of the quality of which we speak. After all the difference between a politician and a statesman is more often in the type and wisdom of the men than in the matter of their motives. The politician does not see and think, he just makes as though he does and the people see through the veneer. The statesman sees and thinks and the people learn to trust his leadership. Many a preacher stands up and says, "We must pray more, we must be more spiritual, we must work harder, we must get out and build up the kingdom of God." But these words are but the expression of a weak desire and poor practice and shallow conviction, and the church becomes weak and poor and shallow under such leadership. But if the preacher not only preaches prayer, but prays indeed; not only uses a spiritual vocabulary, but lives in the depths of things divine; and is constrained by convictions which make the genuine to shine through all appearances and the real to stand up under all circumstances, the church will become like its pastor.**

**Perhaps one of our greatest weaknesses is our desire and hope to obtain worthwhile results without positing worthwhile causes. The old astrologer tried to find his course by the position of the stars instead of applying himself to the principles of discipline and life. The old alchemist sought to turn base metals into**

gold without expending much of effort and expense in the process. And so we would like to be spiritual and useful and successful and be the leader of such a people without paying the price for such a privilege. Especially we would like to ignore the time element. We would like to rise like a meteor and then abide like a star. We would like to grow up like a pumpkin and then be as hardy and useful as an oak. We would like to make use of some spiritual alchemy which will turn the lead of indifference and the brass of mere human emotion into the gold of spiritual joy and power and abiding victory. But it cannot be done. One can get a sanctified heart in the twinkling of an eye, but it takes time and test and trials faithfully endured to make character. Of course the process may be hastened by intensifying the heat and increasing the pressure, but even then the time element cannot be altogether eliminated.

But anyway, let us not forget that the preacher is the pioneer, not only in the founding of the church in the days of the apostles and in the community in which it is raised up in our own day, but in the progress and onward movement of the church as the days go by. Depth and length and breadth in the church cannot well exceed the measurements of the preacher. And not only is this true, but even an earnest church will dwarf under the leadership of a little preacher. And I mean little in the sense of soul measurements. "Feed the flock of God over which the Holy Ghost has made you overseers." "Reprove, rebuke, exhort, let no man despise you." That is, call on others to follow you as you follow Christ. But do not forget that if new fields are to be possessed, the preacher must be the pioneer.

In an address to preachers a few weeks ago, the speaker said, "Forty is the danger line for preachers. By this time the preacher has probably decided that he knows fairly well how to do his work, and he will not grow any more. He will be tempted to hash over his preaching material and discover nothing new. The best way for him to save himself is to adopt a new course of study and hold himself to it as rigidly as he did when he was an under-graduate. And by some such means he will not only become intensive, but he will also broaden out. And it may be he can save himself from the inroads of dry rot and premature deterioration." How old are you?

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## 02 -- LESSONS FROM THE LIFE OF DAVID -- By A. M. Hills

Jehovah hath sought him a man after his own heart, and Jehovah hath appointed him to be prince over his people, because thou [Saul] hast not kept. that which Jehovah commanded thee (1 Sam. 13:14 R. V.).

David was one of the very greatest of the world's great men. Long before he was born, in the first book of the Bible, prophecy gave the scepter to the tribe of Judah. But the tribe of Judah did not have the pre-eminence till David came to the throne and fathered a dynasty of kings, himself beyond compare the greatest of

them all. And in the last book and last chapter and almost the last verse of the Bible the Son of God Himself links His own name, that is above every name, with that of David, "I am the root and offspring of David, the bright and morning star."

Such surpassing greatness is no accident. I wish to study with you this morning the sources of it for your own instruction and inspiration. The Amazon River is two hundred miles wide at its mouth, but it had its rise in the small streams in the mountain heights of the mighty Andes. What were the streams that fed this mighty Amazon tide of David's influence which has flowed across three millenniums of human history, and with never more power than now?

I. He developed to a high degree of excellence his physical nature. A great soul, to achieve great things, must have a good machine to use. The aged prophet is told to go to Bethlehem and anoint a son of Jesse to be king. The old man's sons are made to pass before him according to their age: Eliab first, a man of noble personal presence. "Surely the Lord's anointed is before him," thought Samuel, but Jehovah said, "Look not on his countenance or on the height of his stature; for the Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart." "Now he was ruddy and withal of a beautiful countenance and goodly to look to," and twenty-two years old. He doubtless had the bright, keen eye, the vigorous walk, the elastic step, the firm muscle, and the endurance of perfect health. He was inured to hardship, seasoned by trial, storm and tempest—a red-checked, bronzed, athletic, courageous, young man. He had already tackled and conquered by the help of God a lion and a bear in defense of his helpless sheep.

Now that kind of manhood is still needed by those who propose to achieve great things and bear great burdens in the world. And it is not made by sucking cigarettes, drinking whiskey and spending your midnights in palaces of sin. Years of idleness and self-indulgence do not produce any royal manhood.

II. Notice that David had early piety. How do we know? Oh, we learn it, as it were, from his diary. I read in the 22nd Psalm (R. V.), "Thou didst make me trust when I was upon my mother's breasts. Thou art my God since my mother bore me;" and in Psalm 16:2, "O, my soul, thou hast said unto Jehovah, Thou art my Lord;" and in verse 7, "I will bless Jehovah, who hath given me counsel." In verses 8, 9, "I have set Jehovah always before me; because he is at my right hand I shall not be moved. Therefore my heart is glad."

If David had been a God-rejecting, blaspheming youth Jehovah would not have said to old Samuel, "Arise and anoint him, for this is he." Young people, God is still selecting devout, prayerful, young people to fill conspicuous places in His kingdom.

III. He had a gift for music, and while his sheep were quietly feeding or resting in the pasture, he was diligently practicing on his harp. How many, many young

people have God-given musical gifts which are all neglected and left uncultivated. Our loving heavenly Father imparts our several gifts to us, and every man's life is a plan of God. He knows just what He wants each one of us to do and be. He has the place for us to fill which we can never do unless we develop the faculties and powers He has given us. Music adds immensely to the power of the sanctuary services. It makes the home delightful and saves it from many degrading influences. Blessed are the young people who discover their gifts and train them to use in the service of God. David did it and his reputation as a musician spread until it reached the ears of the king, and he was sent for to be a member of the court and royal family where he learned kingship, and the art of commanding men, and ultimately of leading the praises of Israel.

IV. He practiced using his sling, an ancient weapon of war. He might have been too lazy to practice, but not he! That was a useful accomplishment and he had a laudable ambition to excel in everything useful. Practice! practice! practice! Slingshotting at this, and that and the other mark, ten thousand times till he became a prodigy of skill, without any expectation of any great thing coming of it. There came a day in the history of God's people when a heathen giant was defying the armies of the living God, day after day. David's father sent his shepherd boy to the army with some rations for the older brothers, and while there the big Goliath came out and blasphemed God and defied His people. David had never heard such blasphemy before and was amazed that nobody in all the army of Israel resented such an insult to their living God.

He boldly said, "I'll fight him." He chose five smooth stones out of the brook and put them in his wallet, and took his staff and his sling and in the name of God went to meet him.

David looked so insignificant in comparison that the braggart heathen cursed him. David modestly answered, "Thou comest to me with a sword, and with a spear, and a javelin: but I come to thee in the name of Jehovah of hosts, the God . . . . whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens and to the wild beasts of the earth; that all the earth may know that there is a God in Israel!"

The youth ran toward the giant with perfect confidence, slung a stone with that old unerring aim, which sank into the giant's forehead and he fell on his face to the earth. He then cut off the giant's head with his own sword and still had artillery enough left to "kill four more giants. David was not disappointed, neither was God.

V. This young Hebrew studied noble literature. It was not very extensive; Greek and Roman literature did not exist. Of the Hebrew Bible, only Job, the Five Books of Moses, Joshua, Judges, Ruth and Samuel existed. But this pious youth probably committed all of them to memory. At any rate, explain it as we will, this shepherd lad, out in the sheep-pasture, without academy or college, acquired a

literary style that, for force and beauty and majesty of utterance, has seldom been equalled and almost never surpassed. Almost immediately after he comes into public notice he begins to write those prophetic and worshipful psalms that have voiced the prayers and praises and devotions of the people of God in worshiping assemblies for three thousand years. He may well be called the poet-laureate of the Church and kingdom of God. Probably a hundred thousand congregations every Sabbath pray, or praise, or confess their sins in the language of David. Even Christ, when dying on:the cross, prayed one of his prayers.

VI. Notice, now, that David fell on the social side of his nature. He multiplied wives, which God never encouraged, and married Maacah, daughter of the heathen king of Geshur, which God expressly forbade. This heathen princess was no doubt very beautiful but was vain, proud and godless. She bore David his beautiful son, Absalom, whom he loved so passionately and intended to make his successor on the throne. That mother sang no holy lullabies over little Absalom's cradle, nor did she teach him to pray as David had been taught. But the sacred historian wrote, "In all Israel there was none to be so much praised as Absalom for his beauty. From the sole of his foot to the crown of his head, there was no blemish in him." No young man in all the world had a more brilliant prospect than he. His eyes were fairly dazzled with the promised glory that was before him. He probably inherited his father's intellect, but not his piety and moral principle: and fired with ambition and ingratitude to his loving father he rushed headlong into treason.

VII. Now learn the .peril of success. There came a time when David reached the summit of his greatness. He has gained literary prominence. He is the greatest military captain of his age. His nation in a thousand years never produced another statesman that was his equal; surrounding nations are paying him tribute.

Now David, this is your time of special danger! Not when you were facing the lion or the bear! Not when you were confronting huge Goliath. Not when King Saul insane with jealousy is hurling his javelin at you to pin you to the wall, or hunting you like a partridge on the mountains, was your life in greatest danger. It is now, now, when crowned with chaplets of honor and fame and victory! now, when you have won your laurels, and the world is at your feet, that Satan will tempt you with the intoxication of applause, induce you to forget prayer and God, and appeal to your carnality by the lusts of the flesh, the lusts of the eye, and the pride of life!

Instead of being away on business of state, as an absolute monarch well might be, inspecting the needs of some province, or even writing one more immortal hymn of praise to God, he suffered his eyes one morning to indulge themselves inspecting the beauty of a bathing Venus! He proved himself to be weak and temptable, just like other men, and/ell as numbers of other men have done. Then to hide his sin he ordered Uriah -- the godly husband of his victim -- to be put in the forefront of the battle that he might be killed.

**VIII. But let not David dream for a moment that he can sin with impunity; even though he has been for a generation a favored son of God. No indeed! Our holy God does not let even a saint commit presumptuous sin and escape the consequences. He sent the prophet Nathan to have a little interview with David, upon whom already the pangs of hell were laying hold. God said through Nathan, "Thou hast taken the wife of Uriah the Hittite, and slain him with the sword. Wherefore hast thou despised the word of Jehovah?"**

**If ever a man repented of a great sin and confessed it publicly, David did, and God answered, "I have put away thy sin, but" -- Take notice! David is forgiven and saved, but -- "Because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme . . . . the sword shall never depart from thine house . . . . I will raise up evil against thee out of thine own house, and I will take thy wives . . . . and give them unto thy neighbour . . . . Thou didst it secretly; but I will do this thing before all Israel, and before the sun."**

**The sneering, Bob Ingersoll infidels are still pointing the finger of scorn at David's religion and David's God. But the infidels forget his repentance, his pardon, and his punishment. He had sowed sins as seed, and he must reap the awful harvest.**

**Tamar was Absalom's twin sister, and doubtless more beautiful than he, which excited the illicit love of her half-brother Amnon, who covered her with shame and ruin. Absalom avenged his beautiful sister's shame by the murder of Amnon.**

**Absalom afterward brought on a civil war against his father's throne and life, in which he himself was slain and buried in infamy. Then king Solomon put to death his half-brother, Adonijah. Then Solomon himself imitated his father's sin, and multiplied it a thousandfold by living in a pig-sty of lust, till he damned himself forever!**

**Young people, it is an awful thing, having once known God's salvation to carelessly and willfully backslide. I have known ten eminent preachers to fall just as David did, from the heights of usefulness to abysmal depths of sin. Three left the ministry; two went insane over their mad folly. The pangs of hell came upon them all. Sin never pays.**

**IX. Finally, notice that God chastises His penitent children in love for their profit, "that they may become partakers of his holiness."**

**David had a thorough overhauling of his spiritual condition. He critically examined himself: Why did I commit those two awful crimes after walking with God from my early childhood? After fasting and meditation and prayer he struck a deeper truth than he had ever reached before, and with it a deeper experience. "I see, I was born depraved; I need not only to be forgiven and made a child of God;**

but I also need to be cleansed by the Holy Spirit and sanctified" (Psalm 51 paraphrased). "Have mercy upon me, O God . . . . according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin . . . . My sin is ever before me . . . . Behold, I was brought forth in iniquity . . . . Create in me a clean heart, O God; and renew a right spirit within me . . . . take not thy holy Spirit from me. Restore unto me the joy of thy salvation . . . . Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

The sanctifying and keeping power of the Holy Spirit is the only sure protection for any of us.

\* \* \* \* \*

### **03 -- THE PROPHET AMOS -- THE PREACHER -- OF JUDGMENT -- By Olive M. Winchester**

**His Final Message -- Ruin And Hope (Chapter 9).**

**I will set mine eyes upon them /or evil, and not ]or good (4b).**

In the concluding words of the previous sermon, once more Amos had denounced the idolatrous worship of the land. Beginning his final message to the Israelites gathered at their sanctuary at Bethel he sets forth in symbolic form the coming judgment of God. Mercy had long been extended to them, but now the day was appointed when wrath would be outpoured.

In a vision Amos, like Isaiah, who prophesied a little later, "saw the Lord." It was not however in glory and majesty that he saw God, but as a God of wrath ready to smite. Looking away he sees the Lord standing by the altar, the altar which Jeroboam had erected when he established his schismatic worship and on which down through these years the sacrifices had been offered to the golden calf. Here in the midst of the sanctuary crowded with its devotees stands Jehovah and gives the sentence of destruction. There sounds forth the command, "Smite the lintel of the door, that the posts may shake." A severe blow upon these capitals would bring the roof to the ground and those within would perish. With one mighty stroke the judgment of God was to fall.

Not only should sudden destruction come upon these idol worshipers but it was to be complete. "Neither hell nor heaven, mountain-top nor sea bottom, shall harbor one of them." -- Smith. They shall not be able to flee away or make their escape. Although they may seek refuge in places that would seem to afford safe hiding, yet there shall the hand of the Lord be upon them. Should they seek to bury themselves in the depths of Sheol, yet there would they be searched out, and if on the other hand they should try to reach unto heaven itself, yet this would give them no security. Again if they should seek a retreat in the caves and wooded seclusion



of Mt. Carmel, from thence would they be taken. Then if they should hide themselves in the uttermost part of the sea, yet there would the venomous sea serpent find them and inject a deadly poison. Finally, if they should retreat into the land of their enemies as captive slaves, the sword would follow them and slay them. No matter where they might go, 'the eyes of the Lord would be "u,pon them for evil and not for good.'" Grace had been vouchsafed to them for many years, now only evil was to befall them.

"So writhes the mind remorse hath riven,  
Unit for earth, undoomed for heaven,  
Darkness above, despair beneath,  
Around it flame, within it death." -- Byron.

And who is He who will bring this calamity upon the people? He is the Lord of hosts. When He by a simple touch lays hand upon the land, it totters, and the inhabitants thereof are thrown into mourning. At His command the earth is convulsed, rising and falling like the swollen tide of a river. He it is who hath built the heavens, and the heavens of the heavens. Over the earth He spreads His vaulted sky, and forth from these He pours the rain over all the land. He is the true God of Israel, not the golden calves; He it is who now brings judgment upon the people.

Should Israel feel that they were in a peculiar sense the people of the Lord and thereby would not be brought to ruin, yet the word of the prophet comes to them that they, when it is a question of judgment for sin, will not be favored.

"Are ye not as the Cushites to me,  
O children of Israel? saith Jehovah.  
Brought I not Israel up from the land of Egypt,  
As the Philistines from Caphtor, and Aram from Kir?" (R. V.)

The Israelites stand on the same basis as the Cushites. While they had indeed been brought up from the land of Egypt by Jehovah, yet the movement of the Philistines from Caphtor and Aram from Kir was likewise directed. Here we have set forth a truth which marks the prophet as a man with a vision of truth and reality far beyond his contemporaries. He taught a universal Providence! This was a new truth to his day and generation. The Israelites believed that every nation had its god and Jehovah was their God, but they did not recognize Him as the God of the universe. Herein we have a moving away farther than ever from the popular trend of thought. Amos had sent his shafts of invective against the idol worship, then he passes from that to their very conception of Jehovah, a conception which was present in their thinking when once they turned their thought for a little from the golden calves to a purer thought of the Divine Being. Herein also they were deficient. Thus we "feel some of the titanic force of the prophet, in whom that break was achieved with an absoluteness which leaves nothing to be desired. But let us also emphasize that it was by no mere method of the intellect or observation of

history that Amos was led to assert the unity of the Divine Providence. The inspiration in this was a moral one: Jehovah was ruler and guide of all the families of mankind, because He was exalted in righteousness; and the field in which that righteousness was proved and made manifest was the life and the fate of Israel." -- Smith. Accordingly,

"And lo! the eyes of the Lord Jehovah  
Are upon the sinful nation;  
And I will destroy it utterly,  
From off the face of the ground." (R. V.)

Thus the note of doom so recurrent in the messages of the prophet is sounded once more, but this time there follows a mitigation of the sentence. Hitherto the dark picture has been unrelieved, but with his closing words Amos announces that the destruction shall not be full and complete. "I will not utterly destroy the house of Jacob, saith the Lord." The Israelites will be scattered abroad among all the nations of the earth. As corn is tossed to and fro in the sieve, so shall they be among all peoples. They shall lead a restless, tempestuous life, roving about, persecuted, tormented. But with it all the eye of the Lord their God will be upon them, and not one righteous person will fail of the purpose of God. All the sinners, however, will be cut down with the sword, those who had rested assured in self-confidence that no evil would befall them. Herein we have the suggestion of a righteous remnant which becomes a very distinct teaching in the writings of Isaiah. Although the people as a whole had forsaken God, yet, as always, there are some devout souls who keep their faith. Thus even in idolatrous Israel, laden with sin and iniquity, there were still some who trusted in God. These would ever have the protecting care of Providence.

With this thought of a righteous remnant, there is an expanding of the mind's vision under the divine hand of inspiration, and the prophet looks out into the future. "He now foretells, how that salvation, of those indeed His own, should be effected through the house of David, in whose line Christ was to come. He speaks of the house of David, not in any terms of royal greatness; he tells, not of its palaces, but of its ruins. Under the word 'tabernacle' he probably blends the ideas that it should be in poor condition, and yet that it should be the means whereby God should protect His people." -- Pusey. Not only is this booth or tabernacle of humble mien but it is fallen. Under such conditions will the power and might of God intervene and the rifts in its structure will be closed and ruins raised again and rebuilt as in days of old. When this restoration shall take place, no longer will they be harassed by their neighbors around about, but they shall occupy a position of pre-eminence and bring blessing to the surrounding countries and also to the heathen at large.

Within their own borders the land shall abound in great richness of production. "The ground will be so fertile that the plowman has hardly completed the work of plowing and sowing when the grain is ready for harvest, and the vintage

will be so plentiful that it will not be completed when the time for plowing comes around again. The vintage will be so bountiful that it will seem as if the hills themselves were being dissolved into streams of wine." -- Eiselen. Into this abundance the captives will be brought back and enjoy the abundance of the yield. They shall dwell within the land as a permanent possession and shall not again be removed; they shall restore all the waste places of the land and till its soil and reap its harvest. Thus does Amos under the familiar figures of his own day and age depict the spiritual blessings that shall come upon the children of God.

In connection with this final message of this prophet, we should review some of the most prominent teachings. We have noted his conception of the majesty and power of God manifested in the works of creation. Then we have found as a very emphatic truth reiterated that the Lord is a God of justice, that He will punish Israel for her sin as well as other nations. The "divine demand" calls, "Let justice run through society, unimpeded by avarice or selfishness or cruelty, let it roll on without let or hindrance like the waves of the sea; let it roll on unintermittently, all the year round, whatever be the political weather; let it roll on 'like a perennial stream,' which even in the fiercest heat of summer never dries up." -- McFayden.

Further in the words of prophecy given by Amos we have seen a penetration into the futility of the current modes of worship, that they availed naught for service while the people were lost in selfish greed, and it might be said of the different marts:

"City of festering streets by Misery trod,  
Where half-fed, half-clad children swarm unshod,  
Whilst thou dost rear thy splendid fane to God."

True worship was found within the heart and had as outward expression compassion for man.

Besides these still other truths are uttered by this stern and dauntless prophet; he laid down the premise that privilege entailed responsibility and that failure to meet that responsibility would lead to punishment; "that nations, and by analogy, individuals, are bound to live up to that measure of light and knowledge which has been granted to them." -- Kirkpatrick.

Finally, in the lessons taught we have the thought of a universal Providence, of God's protecting care ever on the righteous, and that despite the ruin of the present time, there shall come the day when righteousness shall reign. As we thus sum up these truths, we feel that in the herdman of Tekoa we have an outstanding character who had heard the voice of God in the wilderness and received a clear vision of righteousness and truth.

In searching for sermon material in this last chapter, several texts present themselves. Vs. 24 might constitute a text. The theme could be, "There is no hiding

place from the presence of God." As divisions we could consider the fact that God is everywhere, that He looks with indignation upon sin, and finally that sin will surely meet its just reward. Again verse 9 may be used: "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." The theme might be couched briefly, Divine discipline, and divisions such as these, its purpose, the destruction of the sinful, the preservation of the righteous. Finally verse 11 as a whole or simply the first part of it may be used. "In that day will I raise up the tabernacle of David that is fallen." Here we could express our main thought as, hope from ruin. As divisions the following might serve, all true hope is divine in its source, under the divine hand hope can spring from the most unlikely conditions, moreover it can spring from ruin.

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#### **04 -- HINTS TO FISHERMEN -- By C. E. Cornell**

##### **Apt Quotations**

It is often easier to face a multitude than to face an individual, an individual can often do more than a multitude. There is both encouragement and warning in this truth. -- H. C. Trumbull.

"The best of people have their hours of despondency and doubt."

"Physical weariness and mental exhaustion are often the occasion of our dark views of life, of the church, and of the world."

"God answers some of our prayers best by not giving us the exact thing that we ask for."

"If a doubter on religious matters is honest, he must be the most unhappy of men, because of the immense importance to him of the matters in question."

"God is very tender and gentle in His dealings with the faults of His sincere children."

"If at any time you feel that you cannot bear the burdens of life, do as Elijah did, flee into the silence of solitude, and sit under, not the juniper tree, but under that tree whereon the incarnate Son of God was made a curse for you." -- Krummacher.

"God's mightiest workings are by silent, secret forces, both in the natural and in the spiritual world."

**"The power of the church is not in splendid buildings or great assemblies, or temporal fame and power, but in the character of Christians, the power of the Holy Spirit, the daily influence of the Word, the individual work for the salvation of men, the power of love."**

**"Religion is not dead nor dying. I want no other proof of this than the pains so many take to kill it." -- French Author.**

**"There are more good people in the world than some wise and holy men think." -- Henry.**

**"There is far more good in the church, far more done for Christ and the world than many give Christians credit for."**

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### **God's Tremendous Silent Forces**

**God does most of His work in nature by silent and hidden forces. Gravitation works silently, holding the ocean in place and keeping the stars in their courses. The noisy effects of gravitation are but the minutest part of its work. The sun's rays silently and unseen lift to the clouds "three billion tons of water every minute," and supply the water for all the rivers in the world. The noise of the cataracts represents but an infinitesimal part of the force. The lightning is but a small part of God's working by electricity. The earthquake is a small portion of God's chemical action. The tornado is a meager part only of what the air does in the world. These powerful silent forces are constantly in action. God is behind them.**

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### **No Christians There**

**A Boston policeman remarked a few years ago, that, during the summer he had arrested on Boston Common about 175 loafers and tramps, 75 intoxicated persons and some 25 persons guilty of assault. "How many Christians were there among them?" he was asked. "Not one," said he, "who had the least pretensions to be called a Christian." Real Christians are not found among lawbreakers. They are law abiding and have no fear of an officer of the law.**

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**"If only we strive to be pure and true,  
To each of us all there will come an hour  
When the tree of life shall burst into flower,  
And rain at our feet a glorious dower  
Of something grander than ever we knew."**

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### **Debasing The Ministry**

He debases the ministry who enters it, or induces others to enter it, for any other motive than the desire to serve God by saving men from sin. To preach merely to get a living, as a business, with selfish or worldly motives, debases the ministry of God. To use unworthy methods, to cater to popularity, to be intellectual without spirituality, to preach aught but the pure gospel, is debasing the ministry. -- Peloubet.

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### **Daily Living**

The Scriptures are very pronounced in instructing and urging upon the followers of Christ daily consistency. Not a spasm of religion today and none tomorrow; but daily and Christly consistency. Not a few are seemingly quite religious under some circumstances, but lack faithfulness under trial and persecution. God is not pleased with that kind of living, it is not the kind that tells for Christianity. But the steady plodder, the Christly life, the daily consistency, exalts the Son of God, and advertises His religion. Note the following "daily" admonitions:

Take up your cross daily (Luke 9:23).  
Search the Scriptures daily (Acts 17:11).  
I die daily (1 Cor. 15:31).  
Added to the church daily (Acts 2:47).  
Exhort daily (Heb. 3:13).  
He daily leadeth me (Psa. 68:19).  
I was daily His delight (Prov. 8:30).

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### **Bible Reading (1 Thess. 4th chapter)**

1. For God hath not called us unto uncleanness, but unto holiness (v. 7).
2. Ye are taught of God to love one another (v. 9).
3. We beseech you, brethren, that you increase more and more (v. 10).
4. Study to be quiet (v. 11).
5. Do your own business (v. 11).

**6. Work with your own hands (v. 11).**

**7. Walk honestly (v. 12).**

**8. That ye may have lack of nothing (v. 12).**

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### **Six "Walks" In Ephesians**

**1. Walked according to the course of this world (Eph. 1:2).**

**2. That ye walk worthy of the vocation wherewith ye are called (Eph. 4:1).**

**3. Henceforth walk not as other Gentiles walk, in the vanity of their mind (Eph. 4:17).**

**4. Walk in love (Eph. 5:2).**

**5. Walk circumspectly, not as fools, but as wise, redeeming the time (Eph. 5:15).**

**6. Your feet shod (Eph. 6:15).**

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### **Ten Commandments For Church Attendants**

**I. Thou shalt not come to service late,  
Nor for the Amen refuse to wait.**

**II. Thy noisy tongue thou shalt restrain  
When speaks the organ its refrain.**

**III. But when the hymns are sounded out,  
Thou shalt lift up thy voice and shout.**

**IV. The endmost seat thou shalt leave free,  
For more must share the pew with thee.**

**V. The offering-plate thou shalt not fear,  
But give thine uttermost with cheer.**

**VI. Thou shalt the bulletin peruse,  
And look there for the church's news.**

VII. Thou shalt the minister give heed,  
Nor blame him when thou'rt disagreed.

VIII. Unto thy neighbor thou shalt bend,  
And if a stranger, make a friend.

IX. Thou shalt in every way be kind,  
Compassionate, of tender mind.

X. And so, by all thy spirit's grace,  
Thou shalt show God within this place.  
-- John H. Holmes.

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

"Migawari"

When Dr. Joseph Hardy Neesima was president of the Doshisha University in Kyoto there came a time of great disturbance, teachers and students being at odds. One morning Neesima came to chapel with a cane in his hand. Paul Kanamori, the Japanese evangelist, tells the story of what happened.

"Gentlemen," he said, "I am sorry to see such a disturbance in the school. It is a disgrace to Doshisha. But, as such a disturbance has arisen, we must punish the person or persons responsible for it. So this morning I will punish the offender."

Of course everybody supposed he was going to punish the ringleaders of the rioting. But he continued to speak.

"But, gentlemen, I cannot lay this responsibility upon any of the students, nor upon any of the teachers. Upon whom, then, shall it fall? I will tell you. The person who is wholly responsible for this great disturbance in Doshisha is Joseph Neesima, its president. It is the duty of a president to govern his school and keep it in good order. Now this President Neesima has failed to preserve order in his school; he has failed in the discharge of his duty. This great disturbance has not only brought great misfortune on the students and has given great trouble to the teachers, but it has brought disgrace upon this institution. The whole responsibility must be laid upon the president. He must bear it and he must be punished."

As he finished speaking he began to strike his left hand with all his might, again and again. He struck so hard that finally the cane broke into three pieces. His hand began to bleed and the whole school was taken aback. One of the students



rushed to the president's side, and seizing his arm began to cry, "Oh, my teacher! My teacher!"

Teachers and students all burst into tears and wept aloud. It was a wonderful sight indeed. The president with his hand bleeding and the whole school weeping!

Why did he punish himself? He had had nothing whatever to do with the uprising, and the whole school knew it. There was no need for explanation. Everyone knew that he was performing "Migawari" -- substituting himself for his students. They transgressed the laws of the school. And transgressions must be punished. But Dr. Neesima was not simply a president, an administrator of the school. He was a father to his students, loving them as his own children. How could he punish his beloved children? He chose to be wounded for their transgressions; to take upon himself the chastisement for their sins.

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### Except Ye Be Converted

Do you know of anything blacker, stickier, or more distasteful than coal tar? people of Jesus' time probably knew something of asphalt or pitch. It is found in that country, but coal tar is particularly a product of modern civilization. Thousands of tons of it were thrown away until chemists learned to "convert" it, and now we have hundreds of useful products derived from this material. They contribute beauty and charm to our lives (dyes); prevent diseases (disinfectants); render our food more palatable (flavors); aid in ministrations to the sick (medicines); add to our stock of motor fuels; give a host of new odors (perfumes); keep away insects (naphtha); and in a thousand ways enter into the comforts and luxuries of our daily lives. And this for a waste product which men once threw away! It is all a symbol of the alchemy of Jesus which can change human derelicts into useful members of society. -- J. Moyer.

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### The Sinfulness Of Sin

In all the United States prisons, inmates convicted for violations of the Federal Narcotic Laws make up thirty-four per cent of the population., while those convicted of all sorts of breaches of the prohibition law only make up fourteen per cent of. the (prison) population. In a check-up in the Federal penitentiary at McNeil's Island held recently it was discovered that fifty-six were bootleggers and 896 were drug peddlers. The capture of the books of one dope ring in Chicago showed 18,00'0 drug addicts among the customers, involving yearly payments of \$39,000,000. It is estimated that 75,000 girls from all walks of life disappeared from the homes of the United States last year, and the majority of them went by way of the drug habit. These figures are all for the United States, but many other parts of

the world are no better. The League of Nations has reckoned that only 336 tons of opium are needed for all the possible medical needs of the world, but 8,600 tons are actually used every year.

And the story of what this consumption does in the inducement to crime, the breaking down of morals and decency, and the break-up of health, shows that this thing is a monster in something more than in size. The incalculable suffering in mind and body of those who have tied themselves to this living death is something one cannot think of without a shudder. And the stories that are told of the efforts at reclamation of addicts in institutions, with everything that science can do to help, gives one a terrible idea of the diabolical hold the drug habit can have on a man's very soul.

Mayor Walker, of New York, says, "The dope problem is the biggest one this city has to solve, and so far as I have been able to ascertain from reports from other big cities, the biggest one in those communities too." The whole devilish business of training boys and girls to be dope fiends is something to get excited about. -- The New Outlook.

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### When I See The Blood

In 1893 at the World's Fair in Chicago a great Parliament of Religions was held. The apostles of the East had presented their arguments and had spoken beautifully of their philosophies. Edward Everett Hale had expounded Unitarianism. The plea for the gospel of Jesus Christ was made by Joseph Cook. In the course of his great address he turned to the men on the platform, who had already spoken, and said, "Gentlemen, I beg to introduce you to a woman who has a great sorrow. She has blood stains on her hands, and, do what she will, she cannot wash them out. She has been driven to desperation in her distress, and in the hours of the long night she has cried out, 'Out, damned spot, out damned spot!' but it will not 'out,' for it is the blood of a murder. Is there anything in your philosophies or religions that will tell this woman how to get rid of her great sin?" From one to another of the representatives he seemed to turn as though he expected an answer to his question. Then he added, "You have said nothing that tells us how the stain of sin can be washed from a human life." Then lifting his eyes he said, "I will ask another: John, can you tell this woman how she can get rid of her awful sin?" He tarried for a moment as though waiting for an answer from the unseen. Then he said, "Listen! John is speaking: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'" That is the answer to the question.

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### Self

**John MacNeal uses the following illustration: When Mahmoud, the great Mohammedan conqueror of India, had taken one of the cities of Gujarat, he proceeded, as was his custom, to destroy the idols. There was one in the principal temple, fifteen feet high, an ugly thing which the priests begged him to spare. "Break the others," they entreated, "but leave us this one. See, it has no beauty." But he was deaf to their entreaties, and seizing a hammer, struck it a smashing blow, when, to his amazement, there rained down at his feet a shower of gems and pearls-treasures of fabulous value that the crafty priests had hidden within it. Self is an ugly idol, but it holds the hidden treasures of our life which ought to flow down at the feet of the conquering Savior. "If any man will come after me, let him deny himself."**

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### **God's Kind Of Forgiveness**

**Gypsy Smith, the noted English evangelist, told a story about one of his own children who had played truant, and in trying to be stern, Mr. Smith sent the child to bed without any supper. He passed the rest of the evening tip-toeing about, listening, and wondering what the effect of the punishment would be. Finally, not hearing any sound, he made his way to the bedchamber. As he leaned over the bed, the little fellow said, "Is that you, Father?" And sobbed out, "Father, will you forgive me?" "Yes, my son, yes -- yes, I will forgive you, for I love you." "Then, Father, take me down to supper." God not only forgives, but makes the forgiven child to share in His communion and fellowship. The prodigal finds "bread enough and to spare."**

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### **Waiting Upon God**

**To wait on, is another term for service. The man who serves us when we sit at table, and who is there just to supply our wants, we still distinguish by the name of waiter. When the prime minister waits upon the king, that is not an idle, sauntering business. It is part of a service to which he has been called, a service which demands his highest energies. And so when a man is said to wait on God that is not a negation of activity, for the thought of service; runs right through the term. We wait on God whenever we help a brother, and do it lovingly for Jesus' sake. We wait on God when we teach our little class, or climb the stair to cheer some lonely soul. The servant in the kitchen waits on God when for His sake she does her duty faithfully. The mistress in the drawing room waits on God when for His sake She is a lady to her servants. We are all apt to forget that, and to narrow down these fine old Bible words. We are prone to limit the great thought of waiting to the single region of devotion. But the root idea of it is not devotion. The root idea is simple, quiet obedience. "And what doth the Lord thy God require of thee but to obey?" -- G. H. Morrison.**

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## **Parental Neglect**

**Last week I was visiting the home of a famous manufacturer and he took me out to his farm. He showed me his cattle. Above the head of each heifer and each cow was the pedigree. The most careful record was kept on every animal. A blue-print he had in his library at home of every one of those animals, and yet when we began to talk about the labor problems in his own plant I asked him how many of those people did he "know about and he told me -- I quote his words -- "Why, they are all alike to me, Mr. Babson. I don't know one from the other." Later in the evening -- it was during the Christmas vacation, a few weeks ago, a young fellow came in, drove up to the house in a fancy automobile and came in and asked for his only daughter to take her to a party. I didn't like the looks of the fellow very well, and after they had gone out I said to him, "Who is that chap?" The father said, "I don't know, some friend of Mary's." He had every one of his cows blue-printed, but he didn't know the name of the man who didn't deliver her until two o'clock the next morning, and that man is one of the largest manufacturers in his city. -- Roger Babson.**

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## **06 -- PART III. HINTS TO MINISTERS -- By James Caughey**

**Compiled By Dr. H. Orton Wiley**

### **II. A Dangerous State**

**It is a dangerous state of mind when a minister begins to suffer himself to change plans, etc., which have been hitherto successful in the conversion of sinners. Not a few cases, during the last twenty years, have presented such glaring and fearful contrasts. A minister may still be popular, though he has backslidden from soul-saving. Secularities are hazardous. They may, indeed, be nothing more than church usages, which custom has thrown within the range of the duties of the preacher. He may become secular, "an active business man," without going out of the ministry; but it is often at the expense of his spirituality and usefulness. He may, it is true, be doing all these things "for the good of the church," and her institutions; still he may become secular in his spirit and be more concerned for pounds, shillings and pence than for the number of sinners likely to be awakened and converted under his ministry. When "the collection" has been made and counted he is satisfied (if it has been a good one), and will go home and let poor sinners do the same, without staying to see whether the "good sermon," or powerful and stirring truths he has uttered have taken effect upon the ranks of wickedness; whether there is not some poor, wounded penitent who may want healing, and for whose conversion faithful prayer should be offered.**

The church is frequently to blame; although the minister, from past associations and business habits, acquired before he entered the ministry, may have a bias for "arranging and transacting temporalities." The apostles themselves were in danger of being ensnared by these very things. They took the alarm, however, called the "multitude of the disciples" together, and said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:1-5). It seems "the saying pleased the whole multitude," and proper men were immediately appointed over the "temporalities of the church." The results were just what might have been expected; we are told in the seventh verse of the same chapter, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly."

But, you will say, "What is to be done when, in many places, there are none to undertake the management of such matters; at least with the proper spirit? They must, therefore, be left undone unless the preacher throws his energies into them." Well then, I suppose the minister must take hold of them: and when a necessity is thus laid upon him God will give him grace according to his day; and I am happy to say there are ministers of God within the circle of my acquaintance who, though almost pressed to the earth by such cares, yet frequently rise above them, and preach the gospel with the Holy Ghost sent down from heaven; and who enter into the revival as if they had not a single anxiety connected with the "secularities of the church."

I have known ministers who have substituted "eloquent preaching and well-studied sermons" for prayermeetings after preaching, frequent exhortations, personal conversations with sinners, vigorous efforts for the conversion of penitents, and the co-operation of local preachers and leaders in such meetings; nor have I ever yet observed splendor of talent and blazonry of pulpit imagery make up for the absence of these powerful auxiliaries to a gospel ministry. Whereas, I have noticed men whose talents and learning were far inferior crowned with the most abundant success by the employment of the helps to which I have just alluded.

It is, however, to be feared that some repose overmuch confidence in prayermeetings, etc., and too little in the preached word; as if more could get converted in these means than during the deliverance of the gospel message. This is to be regretted; for surely it would seem a most fit and proper time for God to save sinners during the proclamation of the glad tidings of salvation. But let it be remembered that others run to the very opposite extreme; and if they do not scout the idea of a prayermeeting, are seldom, if ever, seen in one. So far from staying to manage such a service, they disappear from the congregation as soon as their work is finished in the pulpit. Now I think those preachers are most successful who unite both means together; who do not put asunder what God hath joined -- faithful,

pointed, searching preaching, preceded and followed by the effectual fervent prayers of many righteous men. We are to wield the tremendous truths of God upon the consciences of sinners and to offer them salvation just then, through faith in the blood of the Lamb.

### III. Evangelical Preaching

See to it that your own soul is a flame of love to God and man. Cry earnestly unto God for a baptism of fire and of the Holy Ghost. Without this you may preach "hell and damnation" as you please, but you will have little success among sinners. It is not by the terrors of the law of God, but by offers of mercy through the atonement, we are to win men. Not that you are to neglect the law; it has its use, but beyond a certain point it cannot go. "As the flame in the bush," says a writer, "made the thorns visible without consuming them, so the fiery law discovers men's sins, but does not abolish them." "The whole," remember, "need not a physician, but they that are sick." Let sinners be wounded first, before you attempt to heal. Inattention to this is the great cause of inefficient preaching. Some men are all honey, all kindness and mercy; they expatiate most eloquently and ingeniously upon the nature and extent of the atonement, and the willingness of God to save sinners; yet you hear of very few souls converted under their ministry. The gospel, as they preach it, needs a John the Baptist going before to prepare the way, crying, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance." When such a messenger has aroused the careless to a concern for their souls, or broken them down into repentance and inflicted deep wounds in their bleeding consciences, then these "kind and winning preachers" may have good success in the free and full declaration of the redeeming plan. He is, however, the ablest minister of the New Testament, who has that combination of talent within himself necessary for "breaking down and building up;" such as was manifest in our Savior's preaching -- "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" "Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." "Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." "Come unto me, all ye that labor 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. For my yoke is easy, and my burden is light."

Preach, therefore, plainly and pointedly; call things by their scriptural names. Be not afraid' of the faces of the wicked; make heavy thrusts at the conscience -- wield the terrors of hell, and lay around the sword of the law, and hew on all sides with a giant arm; but preach Christ crucified -- lift Him up upon the cross, bleeding, groaning, dying for sinners.

Preach thus, and sinners will not flee from you; but they will be drawn toward and around you, as by an influence from heaven; and Jesus shall see of the travail of His soul, and be satisfied. What saith your Lord? "And I, if I be lifted up from the earth, will draw all men unto me."

But repeat the blow, again and again, night after night, week after week, till the wicked stagger and fall because they can hold out no longer. "Sinners get the pores of their souls opened by an awakening sermon," said a good man, "but going into the cold atmosphere of the world they get a cold, which shuts all up again, and this frequently proves fatal." If you wish to avoid this, don't give them time to cool; not a whole week, not two days, if you can help it. Come upon them again as soon as possible; follow the blow. They cannot stand up under such a gospel hammer when wielded systematically, uninterruptedly, and vigorously. Let your heart all the time be right with God. Have one single steady aim, to glorify God and save sinners. "When we want an arrow to go right home," says old Humphrey, "there is nothing like taking a single aim." This is what a good friend of mine calls "using a rifle-barrel instead of a scattering blunderbuss." Lay siege to the sinner, to every sinner, in this series of sermons. Thunder at the door of his heart; but offer him mercy, through the blood of the Lamb.

"When Popilius," says a writer, "by order of the Roman senate, required Antiochus to withdraw his army from the king of Egypt, and he desired time to deliberate, the haughty Roman drew a circle about him with his wand, and said, In hoc stans delibera, "Give a present answer before you move." This is the kind of preaching we need today.

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## 07 -- VARIOUS SUBJECTS -- By W. G. Schurman

### The Younger Generation

I suppose it is customary for a man when he gets old to deplore the rapid life of the younger set, and I think there always has been a tendency for old folks to view the oncoming generation with more or less mingled horror and suspicion. Then I think there is a tendency on the part of many to feel that the world is gradually getting worse and worse. That may also be the result of old age, and though I know I will hear the cry raised, "Schurman is getting old," yet I will not shrink from speaking out my convictions where a principle is involved. I was talking to one of the young people in the church recently as to the course he should pursue relative to his school life, and how he ought to talk to his teacher and tell him he could not conform to such things because he was a Christian. I said, "I believe the teacher will respect you and listen very carefully to your reason for not desiring to indulge in that exercise." He said, "Why Brother Schurman, you do not know what you are talking about. I have heard the teacher swear at the pupils, and call them a \_\_\_\_\_ sap for showing no more signs of intelligence."

That got me to thinking. In the town in which I was born, no one was permitted to teach school who did not make a profession of religion, or at least whose standards were of the highest. A school teacher's job would not be worth thirty cents if he was heard to swear or use any vulgarity, either in the presence of his pupils or among his friends. I remember when I was superintendent of a Sunday school in New Hampshire, they used to have a school teacher teach one of our classes who made no profession of religion, but had the highest standard of Christian ethics that a man could possibly have without a Christian experience. I think the only thing he ever did that a Nazarene was not supposed to do was to go to what he called a high-class show two or three times a year.

I have known in my day lawyers and judges who sat on the bench who made no profession of religion but who attended church and whose ideals were of the highest, but today there are school teachers who teach my child, and perhaps yours, who smoke cigarettes, commonly use swear words, attend vulgar shows and desecrate God's day. No one would care to dispute when I say there are lawyers whose chief aim seems to be to defeat justice for filthy lucre's sake, and judges who can be bought for a trifling sum to see that justice does not get a chance. I say I don't suppose anyone would care to deny these statements. I know they are strong but they are true. Then the preacher who is supposed to teach morality is sometimes immoral himself. For the last two or three months the daily press has made particular mention of two prominent preachers who have gotten into the front page because of scandal. No less a personage than Sherwood Eddy recently made a statement at a preacher's meeting in Chicago that the preacher's theme is sin and its cure.

I am sincere when I say that I believe the average man is living in an age when the moral standard has been so lowered that people are no more ashamed when they do wrong, and that certainly is not a healthy condition. When a man or woman is ashamed of his sins there is some hope for him, but when he is shameless he has certainly stepped down in the moral scale, and money today seems to be able to purchase entrance into any grade of society. I do not know that it is so, but it is openly reported here in Chicago that Al Capone's picture appeared on the screen in a local theater, and the crowd cheered and hoorayed as they do for the President of the United States or some other prominent person.

I have a friend who follows the habit of picking up hitch-hikers and giving them a ride. One night, coming past Lincoln Fields, he stopped to give a respectable looking young man a lift into the city of Chicago. The young man unbosomed himself to my friend, telling him that he was an auto thief, and belonged to a big ring that bought automobiles in Illinois and sold them in California, or some other western state. The automobiles stolen in California would be sold in Illinois or some other eastern state. He said it was a regular profession. The syndicate, or ring, gave him \$25.00 for every car he delivered into their hands, whether it was a Ford or a Packard. The man, while not a graduate of college, had attended for two or



three years one of our local schools in Chicago, and when my friend talked to him about religion being able to save from sin and make honest men of dishonest men, he seemed to be surprised. He had religion himself, claimed to have gone to mass nearly every Sunday morning, and yet here he was making his living by preying on society. He made his boast that he moved in the best of society, had many girl friends of the best families, and yet he had served time in two penitentiaries, and was a professional auto thief.

This leads me to say what I started to say, that in my boyhood days there seemed to be a religious background in the moral fiber of the younger people to which a minister could appeal in his sermon, but the teaching of the schools has taken away the children's faith in the Word of God, and leaves the preacher in the position where he has to teach the average boy or girl pretty near what the missionary has to teach the pagan. In other words: there is no sin consciousness, seemingly, in the hearts of many of the young people of today, and this very condition makes me feel that the minister has the greatest opportunity today in the world of winning souls to Jesus Christ. He has a special promise in Scripture. Here it is: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Charles G. Finney said this means when sin is running rampant that is the preacher's time to look to God and the Word to change the condition of society, and we should preach the Word with no uncertain sound. If men are really lost and need but to die to be damned, then we must first feel their lost condition; preach to men that they are in a lost condition; warn them of the damnable nature of sin, and then present the remedy.

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### Is The Church Of The Nazarene Drifting?

I was recently considerably startled in reading an article in a Sunday school periodical in which the writer attempted to hold up the virtues of social gatherings among the young people. Now, don't misunderstand me here. No one is more desirous of encouraging the young people to seek proper social recreation. I was taken "to do" some time ago for making the public statement that some people's god seemed to be their belly. I was told that the language was unbecoming a minister standing in the pulpit, but I answered by saying that I was merely quoting Scripture, and not ashamed nor did I feel like making an apology for quoting the Word of God. As a matter of fact, too many are rapidly getting to the place where their god is their belly, and you can coax them to a religious or semi-religious gathering by offering them something to eat far more quickly than you can get them to congregate to worship the Lord.

In the early days of the holiness movement we were told that the baptism with the Holy Ghost cured the recipient from indulging in and pampering carnal appetites. I am still inclined to believe that. I am as sincere as I know how to be when I say that when the church gets to the place where it has to coax Christian

people to their line of duty by feeding their stomach rather than appealing to a lost world, that church is a fallen church, I care not by what name it goes.

This article to which I refer gave the impression that the proper carrying on of the social life by the church would put the poolroom out of business. That is the biggest piece of bunk that was ever advocated. It was because the old line churches had gone to seed on church suppers, fairs, festivals and so-called social doings that Dr. Bresee said, "God raised up the Church of the Nazarene to Christianize Christianity."

I think the social life needs attention and direction but I do not think it needs too much encouragement or anyone to plead for its life very much. We will naturally run that way anyway. Nowhere in the Scripture does the Lord tell us to love ourselves. He knew we would. There is no law against it nor does the Lord thunder at it. He simply says, "Thou shalt love thy neighbour as thyself," and if a man can love his neighbor as himself, he will be cured from selfishness. If he does not, he is ruined, and if he does not look after his spiritual life as much as he does his social life, he will be ruined.

Our young folks do not need much encouragement to go in for social affairs. It may need to be directed by someone, but I am sure it does not need to be unduly encouraged. What we do need is someone that can impress upon our young people the necessity of as deep a devotion and consecration to the cause of the Lord Jesus Christ and to the countless millions of pagans as they are prone to bestow upon their own pleasures. Think this over now, brother, and see if I am not right.

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### The Gospel Train

I recently heard a man giving his testimony who said that the gospel train did not need any brakeman, but rather one hundred firemen to pile on coal and raise steam to climb the grade. I think we frequently say a lot of things that sound bright, but will not stand the test under careful investigation, in the first place, a train needs a brakeman just as much as it needs a fireman. Of course it would be bad business for the brakeman to work on the brakes when the train is climbing the grade, but it would be equally as disastrous for the fireman to pile on coal to make steam on the down grade. We need neither fanaticism nor formalism, and as sure as you live, we are in danger of both unless the fireman and the brakeman can work in their proper place. Someone has said that a fanatic is one who expects the end without the means. I feel the religion of Jesus Christ is the most practical and sensible thing in the world, and ought to appeal to the mind of man as well as the heart.

It has been my fortune or misfortune to have been pastor always where someone has come along with some revamped doctrine to get the attention of the

people -- one who will make statements that cannot be verified by either facts or reason. When the train is running away, the brakeman can be a real blessing, and when people are being carried away by books and preaching that will rob man of the experience he has enjoyed for years, and the people are deceived into thinking that they are getting something better than they ever had, it is time for the brakeman to apply the brakes, and I propose to be that man when there is necessity for such.

Mr. Finney used to say that when he went to a church where people were standing around waiting for the Spirit of God to save them without any effort on their part to follow the demands of Holy Writ, he would keep thundering on such texts as "Make unto thyself a new heart," "Seek the Lord while he may be found," "Return unto me and I will return unto you," but when he found a people who were cursed with the teaching that they could come to the Lord when they desired, and reject as they pleased, he would open his Gatling guns on them from Scripture that would present God as a Sovereign, and that unless God helped them and moved them and pleaded with them, they could not even repent. I think I know some Churches of the Nazarene that need some brakemen. I am sure I know more that need firemen. I am also equally sure that a properly equipped train has both fireman and brakeman, and may God help us to see the proper place for them.

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### The Question Of Feeling

I heard a man the other night in prayermeeting make the statement that we should constantly feel the power of God in our lives. I think the feeling business has been overdone in our religious meetings and our services where testimony is given. It is very misleading, and if not properly understood is destructive to the faith of some people. I certainly believe in heartfelt religion but we are not saved because we feel saved. We are saved through faith in Jesus Christ. May I illustrate that with a crude illustration. Here is a mother in the backyard of a home where a huge dog is chained. The mother holds in her arms a child, and while there is a little temptation to fear on the part of the child, she feels safe while in the mother's arms. The moment the mother puts the child on the ground and steps away from her, even though the dog is tied securely and cannot reach the child by the distance of ten feet, that feeling of safety is gone, and the child begins to whine in fear until the mother again picks it up in her arms, when the child feels secure. But the child was just as safe in the backyard ten feet away from the chained dog as it was in its mother's arms. It is not any more safe in its mother's arms -- it only feels safer, and I am fearful that we are too prone to go by feeling.

We need to teach people that they are saved not because they feel saved, but because their faith is in Jesus Christ, and they are walking in obedience to Him. Satan will try to scare them but the sacred writer said, "They overcame by the blood of the Lamb and by the word of their testimony."

I recently read a little article that interested me very much on the question of suffering. It said there was an argument among physicians as to which stood the greatest suffering, the person who had physical pain or the one mentally afraid. There was a division of opinion. One man made the statement that to suffer in the mind was a hundred times worse than to suffer in the body. They asked him to prove it, and he took this unique method of doing it. He took two young lambs. He broke the leg of one, put it in a cage, put food in front of it, and left it there all night. He took another lamb and tied it in a cage with a tiger, the latter also being tied, and in such a way that it could not possibly reach the lamb, and left it there all night. In the morning it was found that the lamb with the broken leg had eaten the food set before it, although it must have suffered excruciating pain from its broken limb, but in going to the other cage they found the lamb dead from sheer fright.

Satan's job is to make the children of God afraid, and if he can get us to looking at our feelings, he will be bound to win a victory over us. If I know I am obeying the Lord implicitly, I need have no fear. The sacred writer said, "I will not fear though an host should encamp against me, and though the mountains be cast into the depth of the sea." In other words, if he was walking in obedience, he knew that things would work out for his good. God is running the universe, and he would not worry. The longer I live the more satisfied I am that the whole secret of Christian living is summed up in three words, "Trust and obey," or may I reverse the order and say, "Obey and trust"? The poet has said:

"Trust and obey, for there's no other way  
To be happy in Jesus, but to trust and obey."

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### Memorizing Scripture

In a recent evangelistic campaign, we were struck with the tremendous amount of scripture that the evangelist injected into his messages. He would back up every statement by a quotation from scripture and drew his illustrations from the Word of God. By experience we have learned that no illustration is more telling on a congregation than one drawn from Holy Writ, and when we do quote scripture in connection with our sermons, we have the assurance from the Lord that He will bless His own truth. We remember hearing a prominent evangelist in New England, years ago: say that it was very important that we quote the Scriptures correctly, for God has not promised to bless our word but to Bless His Word. Therefore, we are to deliver the message exactly as the Lord states it. I think it was Ezekiel, of whom the Lord said, "Hear the word from my mouth and give them warning from me." It was this failure to understand the Lord correctly that caused all of Eve's trouble. God said, "In the day that thou eatest thereof, thou shalt surely die." Eve told Satan that she feared to eat the fruit lest she die. She made a possibility of what God declared to be a fact.

I presume there are many young preachers who will read this article. By all means memorize scripture while you are young. It will be one of the greatest assets in your ministry as you get on in years that you could possibly have. F. M. Messenger's thought in distributing scripture text calendars was not only to get folks to read a verse of scripture, but to memorize a verse. every day. That would not be a very great task, and yet we would have 365 verses in the run of a year that would never leave us if we memorized them in our youth. If you have been in the habit of drawing from the writings of men in your preaching, just try it once from the Word of God, and note the effect on your congregation.

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