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THE TEMPTER OF THE PREACHER

By THE EDITOR

IN discussing the possibility of preaching on such a theme as eternal punishment for the impenitent without giving offense, Dr. L. T. Townsend suggests that many shrink not so much from the doctrine as from the manner of presentation. The tones of the preacher's voice, the gestures of his hands and the expression of his face may make the same doctrine, stated in the same terms, palatable or obnoxious.

"If the tear moistens the cheek, if sympathy chokes the voice, and if love wells up from the heart, the preacher may utter the solemn truths of future and endless punishment, and his auditors will return to their places the coming Sabbath."

Dr. Townsend goes on to say, "The true theory doubtless is, that this doctrine should never be discussed by a dyspeptic; never when one is out of sorts with humanity; never as though one wished it true, and never as though one would like to have his personal enemies engulfed. It should be discussed only with the tenderest feelings and always in full view of the atonement of Christ. That was a forceful expression from one of the most eloquent preachers of the Methodist connection in New England: 'One should preach the doctrine of future punishment only when he would have his falling tears heard hissing upon the gates of a burning hell.'"

And this specific remark upon the necessity of proper temper for preaching on a subject, reminds us that there is much in the matter of the preacher's temper, no matter what the theme.

I have known a preacher who, after obtaining the pentecostal experience himself, attempted to preach holiness in the churches of the denomination of which he was a member. His method was, after going to a new charge, to carefully avoid the subject for about six months, on the supposition that the theme would be offensive and that the people "were not ready for it." But one day he would come out with an argumentative discourse from the Bible and the standards of his denomination, and would make it so strong that listeners were practically compelled to "get in or out." And at the close of the sermon he would accuse all who did not agree with him of being disloyal to their denominational history and unworthy of membership in the church. The result was that he was rejected practically every time just after this particular sermon, and was fortunate to be able to continue until the end of the year. He was always sure

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that he was rejected because of the message which he brought, but I was never sure that he would have been so quickly and so completely rejected if he had followed a different plan and maintained a holy temper while preaching holiness. And I do not mean that he showed bad temper, for I believe he was a holy man. But I mean he invited defeat for his program by driving his listeners into the corner with no sort of warning that he was going to do so.

There are some subjects that are not pleasant either to the preacher or to the listeners, and yet these subjects must be preached. Some subjects are delicate and even a slight gesture or tone of voice on the part of the preacher or a slight failure to observe exact decorum while presenting them will make the subject itself vulgar.

Then there are subjects upon which the people need enlightenment—subjects of a somewhat argumentative nature. And there may be some parts of such subjects where the preacher himself is none too well informed. But if he assumes a dogmatic attitude throughout he may turn his listeners against the part of his theme that is vital as well as to give them a lowered opinion of his own honesty and good sense. The human mind is so constructed that it wants to do some of the thinking itself, and if the preacher can show some consideration in matters upon which he is not so certain and which are not so vital, he stands a better chance of carrying the people with him in the vital issues.

I have myself had a theme well thought out (for I seldom make written outlines for my own use), and have gone to the meeting fully expecting to preach on it. But after arriving at the service, I discovered that my own spirit was not sufficiently sobered to be consistent with the solemnity of the theme, or else I was not tender enough for such an appeal to the emotions as I had contemplated, or else I was not intellectually "mature" enough to undertake the teaching task that my theme required, and just out of consideration for my temper and for the sake of consistency, I changed themes at the last moment.

EDITORIAL NOTES

There is nothing more important to good preaching than the maturing process. It is a pity for a preacher to be so crowded that he is forced to do his thinking in public or to give out notions which have not yet become convictions with him. Shallow speculation is the foe of sound faith and emphatic delivery.

It is not too early now to be working on the Thanksgiving and Christmas sermon. In fact Easter and the Fourth of July are just over the hill, and if you begin now to think and plan, you will not only be ready, but anxious when the time comes.

I believe it was Jowett who said that the preacher should be so full of his theme and so certain of its importance that when he awakened on Sabbath morning he could say, "Thank God that this is the Sabbath. Today the people will gather and I will have the privilege of preaching to them this truth which burns on my heart."

Especially in a revival meeting, it is often an advantage to preach two or more sermons from the same text. This permits of more concentration and at the same time helps to hold continued interest. But of course it requires preparation and careful marshaling of material.

Mistakes will happen. Some of them are not of sufficient importance to require apology. But the one we made in Basil Miller's copy in the October issue of the Preacher's Magazine is too glaring to permit silence. In his comment on his own book, "Gold Under the Grass," Brother Miller said, "If I am not mistaken this is the *first* book by a Nazarene writer to be accepted on a royalty basis by any of the large religious publishers." But we made him say it is the *best* book to be so accepted. Now if this had been said regarding some other's book we are sure Brother Miller would not object if we let it pass. As it is we apologize to Brother Miller and hope this correction will receive as wide publicity as did our error.

DEVOTIONAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

18. Dr. Reuben A. Torrey

I DID not find a syllable in any reference books in the city library that came to my hand about Brother Torrey's parents. The brief record was: "R. A. Torrey, born in Hoboken, New Jersey, January 28, 1856." It is probably safe to assume that he was born like other folks. Nothing is said of his ancestry, or their occupation on either side of the house. I learn from the briefest incidental mention of his mother that she was a church member, and that his father was once wealthy, but his business or estate was struck by the financial crash of 1873, and by 1877 when he died it had mostly dwindled away, and in a few months more not a penny was left. Torrey said in a sermon, "I thank God that that money did pass away. It was the best thing that ever happened to me." I have since learned that his father was a banker in Brooklyn, New York.

Now to return to an account of his boyhood in another sermon, preached in London. "How Satan deceived me for many years about 'having a good time,' when I was a mere lad! I went one day up to the third story of our home, where we had a great storeroom in which were stored away the old books out of the library. As a boy I used to sit on the floor of that room and get the books about me and look through them. One day I came across the covenant of the church of my mother, and I said to myself, 'I wonder if I cannot be a Christian? I can say "Yes" to that, and to that, and say "Yes" to that.' After a time I came to a place where the book said something to this effect: 'If I become a Christian I was to be willing to do anything God said, and go anywhere He said.'

"I shut up the book and said, 'No, just as likely as not I'll have to be a preacher if I say "Yes" to that, and then life will not be worth living.' And I threw that book away, and deliberately refused to take Jesus Christ, and de-

liberately refused to think about it any more. Then I said to myself, 'I am going in for all the pleasure I can get'; and I had a good opportunity to get it. My father was then well off. As a boy of fifteen I was sent off to the university and matriculated for a degree, and my father sent me all the money I wanted. Now if you put a boy into a university who learns easily, and has no trouble to keep up with his class, a boy with a rich father, who does not ask how he spends his money—if anybody can have a good time, he can. And I went in for a good time. How well I remember a day and night in that sinful life. I had started out one afternoon to have an afternoon and night of pleasure. With a little company of chosen companions I was in a hall that had been fitted up at great cost for pleasure. For a few moments I had left my gay companions, and I stood in the distance, leaning against a pillar and looking at them yonder. And, oh! there was such a cry, such an aching void, such a mysterious despair in my heart, that I leaned up against the pillar in that magnificent hall, and I groaned in the agony of my spirit. I was starving. But I shook it off, and went right back to spend the afternoon and night as I had started out to spend it. What a fool I was!

"But I went on deeper and deeper, and deeper into dissipation and sin to find joy to satisfy my unsatisfied heart. I did not find it, and one awful night, a mere boy still, with all hope gone, with life desolate and bare, life so barren that there was just one step between me and hell—in fact that very night I started to take that awful step, to take my life by my own hand. I sprang out of bed and drew open a drawer to take out the instrument that would end my life. For some reason or other I could not find it. God did not let me find it, and I dropped on my knees and cried, 'O God, if you will take this awful burden from my heart, I will preach the gospel!' And God not only removed the burden, but also gave me a joy I had never dreamed of in this world. All the years since it

has gone on increasing, with the exception of a short time when I fell under the blighting power of skepticism and agnosticism. All the rest of the time all these years the joy has grown brighter every year. Young men and women, if you want the deepest, sweetest, purest, most overflowing joy there is to be found on earth, come to Jesus Christ."

This is the story of Torrey's wayward youth and conversion as told by himself to vast audiences in London and Edinburgh. The notice of his education in the cyclopædia is brief and a bit uncertain. He seems to have graduated from Yale University a little before he was twenty, and from the seminary before he was twenty-three, and to have studied later in Leipzig and Erlangen, Germany, but does not tell when.

He entered the Congregational ministry toward the close of 1878, and was installed as pastor of a small church at Garrettsville, Ohio, twelve miles from my first pastorate, and he asked me to preach his ordination sermon. He remained there until 1882. He seems then to have been employed as city missionary of Minneapolis from 1883 to 1886, and pastor of the People's church, Minneapolis, from 1887 to 1889. Then he became connected with the Moody Bible Institute from 1889 to 1908. That gave him his throne of influence. The name of Moody and association with him gave Mr. Torrey prestige. He tells us that while pastor in Minneapolis he sought and obtained the baptism with the Holy Spirit, which greatly augmented his power and usefulness. This fact undoubtedly led Brother Moody to select Torrey to be his assistant, and then successor in that remarkable work. It was a great privilege, as well as opportunity to be pastor of that Chicago Avenue church, with its auditorium seating over two thousand, and a great Sabbath school, and a Bible school of four hundred students all preparing to be Christian workers, preachers and missionaries, and required to do personal work and report on the same—all boosting for that church in that wonderful city. Torrey saw it, felt his opportunity, and rose to the occasion.

God greatly uses those who want to be used in God's way, and will pay the price of usefulness. But it is the one thing the price of which cannot be jewed down. It always costs one hundred per cent!

Probably Torrey's life culminated, as to usefulness, in the Torrey-Alexander revival campaign

around the world. It came suddenly and entirely in answer to prevailing prayer. The story of it is like a religious romance, but probably has never been surpassed in actual history in any age of the world. In the year 1898, at the conclusion of the week of prayer, a burden of prayer came on Dr. Torrey and a little group of his church that the world might once more experience a great revival of religion. They began a weekly Saturday night prayermeeting from nine to ten. Attendance grew to three hundred. The meeting continued many months with no visible sign of answer. One night the burden was felt so strongly that Dr. Torrey and four or five others remained after the first meeting and prayed till 2 a. m. Sunday morning. For three years these prayermeetings continued, although there was scarcely a cloud in the spiritual sky as large as a man's hand. The continuance of these meetings was a triumph of sheer faith in God perhaps never surpassed in human annals. It was carrying out Dr. Torrey's motto, "Pray through." It brought victory.

On one Sunday morning Dr. Torrey prayed a prayer he had not intended to make when he entered the room. The prayer was that God would send him around the world to preach the gospel. "When I had ceased praying," he said, "I knew I was going around the world. How I did not know. With a growing church and a Bible school on my hands how could I go?"

The answer came with startling suddenness. Within a week two strangers stepped up to Dr. Torrey at the conclusion of his regular midweek prayermeeting, and introduced themselves—Rev. Dr. Warren and Mr. G. P. Barber. They were a committee sent by the United churches of Melbourne, Australia, inviting him to conduct a simultaneous revival in that city. In answer to their three years of steady and persistent prayer, but entirely without their knowledge, God had stirred up the churches of that leading city in Australia to desire and pray for a revival, and to send a secret committee to the United States to look over the field and find the leader. It is needless to say that God directed them to Dr. Torrey, and he was wise enough not to reject so direct an answer to prayer.

Mr. Alexander had been a student in the Bible Institute under the professors who taught evangelistic solo singing and chorus leading. He had been traveling in revival work with an evangel-

ist who, just then, was on a visit to Palestine, leaving his singer unemployed. Dr. Torrey phoned to him six hundred miles, inviting him to be his singer, and to come at once for an evangelistic tour around the world, which he agreed to do. Before he arrived in Chicago Dr. Torrey had started for Japan. The work lasted over three and a half years, and he preached in Japan, China, India, Australia, Tasmania, New Zealand, England, Scotland and Ireland. The records tell us that during these revivals "nearly one hundred thousand professed conversion." It was unprecedented in this respect that it extended around the world.

The sermons he preached in these various meetings were taken down shorthand and then carefully corrected by Dr. Torrey, and afterward published for the benefit of all. In some of the largest cities he was accustomed to deliver "Noon-day Talks to Business Men on Faith and Unbelief," or "The Bible and Its Christ," or "Why I Believe the Bible."

In Melbourne the Town Hall was packed with 25000 men of all classes at the noon hour each day to listen to these addresses. In Sidney I am told that in the crowd that thronged Centenary Hall there were many prominent business men and members of both houses of the legislature, who gave up their midday meal each day to attend. In Great Britain and Ireland men very prominent in commercial and professional life, a large number of university men, both professors and students, spoke to Dr. Torrey of the help that had come to them from these addresses not a few having been shaken in their faith by the critical discussions of the present day. Many agnostics, skeptics, Unitarians and destructive critics have testified publicly to having been led by these lectures to give up their former erroneous positions. "I have been especially encouraged by the number of my brethren in the ministry who have testified in public and private of the help received." There can be no reasonable doubt that a vast deal of good was done, and scores of thousands of souls were saved, and the flood-tides of unbelief that threatened to submerge Christendom were greatly retarded by the Torrey-Alexander meetings.

But when these brethren reached their homeland, their success was not so manifest. The tides of enthusiasm began to ebb like a spent force. Our partiality for revival work, and our

admiration for these dear brethren of faith and prayer must not make us oblivious to the lessons that *may be and ought to be learned* from all human effort.

1. It is noticed in the writings of that time (1905-1907) that another evangelist whom I will not name held a series of meetings in Los Angeles, Portland and Seattle, and was to have had a meeting later at San Francisco. But the first three meetings were superficial, both in matter and measures, and comparatively fruitless. The San Francisco meeting was cancelled. It aroused a critical spirit in this country about big meetings in general.

2. It was reported from England and Great Britain that the Torrey-Alexander meetings were in some respects divisive in spirit, and excited the opposition of reverent and sane Christian scholarship by antiquated theology not abreast of the best thought of our time. A prominent theologian, still living and prominent, published an article in which occurred this: "When traditions are insisted on as dogmas necessary to salvation, I refuse to be allied with such perversions of divine truth."

3. One of our most influential religious papers published a criticism of the meetings abroad thus: "There was indeed great emotional interest; but what has been their permanent ethical effect? Finney's revivals were followed invariably by higher standards of honesty in business, purity in public affairs, and temperance in personal habits, and the formation of great institutions. Some of the Torrey meetings violated good taste. The theology preached was antagonistic to reason. Any preaching which puts any value on emotional excitement, except as it leads to higher and holier living, is a mistake. Literalism, conventionalism and emotionalism are not the marks of the Christian religion. The modern methods, brass-band work, big-choir work, big statistics, and everything on the score of bigness which were features abroad will not work here. It is not our eighteenth century theology proclaimed with fanfare that is wanted today."

Now, very likely, some of this criticism was unfair and undeserved and was simply the expression of the animus of the critic. But, after admitting all that, there is enough left for serious reflection. (1) All shallow revivalism brings discredit upon all revival effort. How careful we all ought to be not to lower God's standard of piety,

and daub with untempered mortar! (2) While we defend orthodoxy, as Dr. Torrey did, let us beware of standing so straight that we lean over backward! Let us beware of using old-time phrases and terms which the clearest, purest Christian thought of the day is compelled to reject. Charles G. Finney once said, "Dr. Jonathan Edwards I love; his errors I deplore!" So should we all say. President Jonathan Edwards was a blessed, good man. Some of his theology was simply atrocious. A theological doctrine is not necessarily true because *it is old*; neither is it true *because it is new*. It is easy to err by being ultra-conservative, as sometimes Dr. Torrey was. (3) It is easy to have too much emotionalism in our revival work. The great Finney always tried to avoid excessive outbursts of emotion, as being a positive hindrance to the best action of the *reason* and the *noblest choice of the will*. This is one of the standing perils of our modern holiness revivals—excessive demonstration and noisy emotionalism that is not followed afterward by *lofty morality and holy living*! I entreat Nazarenes to beware!

These criticisms of the Torrey-Alexander meetings tended undoubtedly to bring them to an end in this country. Dr. Torrey accepted a call to the deanship of the Los Angeles Bible Institute, and the pastorate of the Church of the Open Door connected with it, where he ministered to an audience of 4,000 people. This he kept up till near the close of his life. Dr. John H. Hunter has just now written me that Dr. Torrey severed his connection with the Church of the Open Door in June, 1924, and that the church has no vital connection with the Institute.

It seems quite out of place for an insignificant man to criticize so great a preacher. But to err is human, and God's truth is more important than any great man's reputation. Dr. Torrey, following Moody, denied that the baptism with the Holy Spirit sanctified Christians and removed their carnality. In his book "How to Bring Men to Christ," page 106, he says, "*The baptism of the Spirit has no direct reference to cleansing from sin*. This is an important point to bear in mind for many reasons. There is a line of teaching on this subject that leads men to expect that *if they receive the baptism of (with) the Holy Spirit, the old carnal nature will be eradicated. There is not a line of Scripture to support this position.*" He taught simply the Holy

Ghost for *power* or *service*, and denied the sanctification or cleansing of the heart.

1. We confront Brother Torrey's rash statement by scripture. "He shall baptize you with the Holy Spirit and fire" (Matt. 3: 11). "Giving them the Holy Spirit . . . cleansing their hearts" (Acts 15: 8, 9). "And being made free *from the sin* [*principle*, Greek], ye became servants of righteousness" (Rom. 6: 18). (Twenty of the world's greatest commentators tell us that "sin" in the singular, with the article "the" before it means *depravity—inbred sin*). "But now *being made free from the sin principle* [Greek] ye have your fruit unto sanctification" (Rom. 6: 22, R. V.). That is what sanctification is. "For the law of the Spirit of life in Christ Jesus *made me free from the sin principle*" (Rom. 8: 2). "Knowing this that our old man was crucified with him, that the body of sin might be done away"—destroyed (Rom. 6: 6). I have consulted six Greek lexicons as to the meaning of this Greek verb, and the meanings are "abolish," "destroy," "free from," "annihilate," "to do away," "to put an end to." "In whom ye were also circumcised with a circumcision not made with hands in the putting off of the body of the flesh [*sarx*] in the circumcision of Christ" (Col. 2: 9-11). Bishop Ellicott says "*the body of the flesh*" in this passage is synonymous with "the body of sin" in Rom. 6: 6. Dr. Daniel Steele, the noble exegete of Boston University, says on this passage, "We call the attention of every Greek scholar to the strength of the original noun 'putting off.' The word was invented by Paul to show the thoroughness of the *cleansing from the propensity to evil*. The apostle prefixed one preposition (*apo*) denoting separateness to another (*ek*) denoting outness (and joined to the stem of a verb denoting *to strip* or *undeclothe*) and thus constructed the strongest conceivable term *for the entire removal of depravity.*"

The German commentator, Meyer, pronounced the greatest exegete of the last century, says on Col. 2: 9-11: "Spiritual circumcision, divinely performed, consisted in a *complete parting and doing away with the body of sin*, in so far as God, by means of this ethical circumcision *has taken off and removed the sinful body from man like a garment drawn off and laid aside.*" And yet, in the face of God's own interpretation of this rite, and His plain declaration that God removes *the body of sin* (*sarx*), "the old man" of

depravity from us in sanctification, and the testimony of the best Greek exegetes of the world as to the unmistakable meaning and the teaching of the passage, Rev. Reuben A. Torrey makes the astounding declaration that, "There is not a line of Scripture to support this position!" that God cleanses the heart by His Spirit! We will quote once more Acts 15: 8-9, "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit . . . *cleansing their hearts by faith.*" Now that is quite a line of Scripture, and we can quote a hundred of them that absolutely contradict Rev. Reuben A. Torrey, if language has any meaning.

2. We have confronted Rev. Reuben A. Torrey with seven passages of scripture, all unmistakably teaching the cleansing of the heart from depravity by the Holy Spirit. We will now confront Rev. Reuben A. Torrey with a passage of a sermon preached in London by Dr. Torrey, the famous traveling evangelist. His text was the one I started with, Matt. 3: 11: "He shall baptize with the Holy Spirit and fire."

"(2.) The second thing that fire does is *fire refines*, or purifies. In Malachi 3: 1-3 we are told of the purifying power of fire. There is nothing that purifies like fire. Water will not cleanse as fire does. Suppose I have a piece of gold, and there is some filth on the outside of it; how can I get it off? I can wash it with water. But suppose the filth (alloy) is inside of it—how will I get it out? There is only one way; throw it into the fire. And men and women, if the filth is on the outside it can be washed away with the water of the Word; but the trouble is that the filth is on the inside, and what we need is the fire of the Holy Spirit penetrating into the innermost depths of our being, burning, burning, burning, cleansing. What a refining came to the apostles on the day of Pentecost! How full of self-seeking they had been up to the very Last Supper! At the Last Supper they had a dispute as to who should be the first in the kingdom of heaven. But after Pentecost they no longer thought of self, but of Christ. How weak and cowardly they had been right up to the crucifixion! They all forsook Him and fled, and Peter denied Him at the accusation of a servant girl, with oaths and curses. But after the day of Pentecost that same Peter faced the same council that condemned Him to death and said, 'If we be this day examined of

the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole.' Ah, friends, cleansing is slow by ordinary methods, but a baptism with fire does marvels in a moment.

"(3). In the third place, the Bible teaches us that *fire consumes*. In Ezekiel 24: 11-13 we are told of the consuming power of fire. And the baptism with fire consumes, *in fact it cleanses by consuming*. It burns up all dross, all vanity, all self-righteousness, all personal ambition, all ungovernable temper.

"We had once at the Bible Institute in Chicago a young woman who was much that a Christian should not be. When we heard she was coming all of us in authority thought she never ought to have come to the Bible Institute. I thought so when I heard she was coming, for I had known her in the school from which she came, and I knew she was one of the most unmanageable pupils they ever had in the school. She was stubborn, wilful, proud, quick-tempered, boisterous, loud and pretty much everything a girl ought not to be. When I heard she was coming, I thought, 'What in the world does she want at the Bible Institute?' But her uncle was one of the best friends the institute ever had, and so, out of consideration for her uncle, we admitted her. Now, we require of every student in that Bible Institute that some definite work to save the lost should go hand in hand with Bible study, for Bible study, unless it is accompanied with actual work for the salvation of souls, will dry up a man's soul quicker than almost anything else. We required that woman to go into the tenements, the homes of the poor and the outcast. One afternoon this girl had been visiting in Milton Avenue and Townsend Street, two of the poorest streets in Chicago. After a time she became very tired with climbing up and down the stairs, and going in and out of the filthy homes, and instead of returning to the institute, she walked on in a very rebellious frame of mind to the Lake Shore Drive, the finest avenue in Chicago, along the shore of the lake. As she passed by those magnificent mansions there, she looked up at them with an eye that danced with pleasure, and said, 'This is what I like. I have

had enough of Milton Avenue; I have had enough of climbing stairs and going into tenelements. This is what I like, and this is what I am going to have.' She came back to the institute and went straight to her room, still in a very bitter and rebellious frame of mind. The tea-bell rang before the battle was over, and she went to the table and took her place and sat down, and there at the tea-table the fire of God fell right where that girl was sitting. She sprang from her seat and rushed over to a friend at another table, and threw her arms around her, and exclaimed, 'I am a volunteer for Africa!' The fire of God in a moment burned, and burned, and burned, until that young woman was so changed, her actions, her views of life, her tastes, her ambitions, her very face was so changed in a moment that when her old friends saw her and heard her they could hardly believe their own eyes and ears. Afterward she went back to that same school down in Massachusetts where she had been such a hindrance, and with burning words poured out her heart to the girls there, and with mighty power led them to 'the Lamb of God that *taketh away the sin of the world.*'

"Is not that what we need tonight, a fire that will burn up this pride of ours, this selfishness of ours, this worldliness of ours, burn up all these things that hinder the world from coming to Christ, because we make men think that Christianity is unreal?"

"(4). *Fire warms and melts.* I found a tract among my papers. Where it came from I did not know. It had printed in large letters over the top, 'Wanted, a Baptism with Fire.' I said, 'That is precisely what I need. If there is anybody on this earth that needs fire, it is I.' I was born, and had grown up, cold as an iceberg. So I read the leaflet, and sought and obtained the 'baptism with fire.' The great need of the day is men and women on fire. Brethren, that is what we need in the pulpit, ministers on fire. What cold men most of us preachers are! Orthodox enough, it may be, and we present the most solemn truth with great force of reason and beauty of rhetoric, and most convincing eloquence. Men admire our preaching, but do not repent. Why not? Because we are not on fire. But put a minister on fire in the pulpit, like John Wesley, and Whitefield and Charles G. Finney, and *people melt.*"

Now the question arises, How can that passage

in the book of Mr. Torrey's, which flatly denied that the baptism with the Holy Spirit cleansed the heart of carnality be reconciled either with the scriptures quoted or with this eloquent sermon on the "Baptism with the Holy Spirit and Fire"? They cannot be reconciled. How do I explain such a remarkable discrepancy? I don't explain it. I can't. I just leave it with God among the unexplained mysteries of the fallible workings of the human mind.

Did it not hurt Brother Torrey's influence and usefulness? It certainly did. I was once Brother Torrey's guest in the Bible Institute in Chicago. My book, "Holiness and Power," had recently been published, which has been translated so many times in foreign languages, and seems to be a text book used around the world. A young Japanese preacher had become dissatisfied with his ministry in Japan, and wanted "a new method"! He was recommended to go to the Moody School in Chicago. He came to this country and studied under Brother Torrey—six months, and was as hungry as ever. One day Juji Nakada came to my room and asked me to pray with him. I suspected what he wanted, for I had learned from the pupils of Brother Torrey's mistaken teaching. I prayed with him, and got the book, "Holiness and Power," into his hands. By the reading of the book in a few days he was sanctified by the baptism with the Spirit; and he went back at once to Japan and became her greatest soul-winning preacher, often seeing two hundred at the altar in a single service. He has been for years the superintendent of the holiness churches of that country. Twice Brother Nakada has told the above story in the chapel of Pasadena College.

When Dr. Torrey was holding meetings in Japan Brother Sasao, one of the best interpreters in Japan, was his interpreter. One day in an address Dr. Torrey denied the cleansing of the heart by the baptism with the Spirit, and taught his old Keswick doctrine of *suppression*. How Sasao interpreted that passage I do not know. But at the close he sought a private interview with Dr. Torrey. He told his experience and what the Holy Spirit had done for him. He said to Dr. Torrey, "The doctrine of suppression may answer for the people of America, but it will not answer for the Japanese. And if you ever have another such passage in a sermon, denying the cleansing of the heart from its carnality, I will

never interpret for you again!" Brother Sasao told me of this incident when we were together in England. What a rebuke, from one born a heathen!

Since I began to write this article Rev. Dr. John H. Hunter sent me a five-page article of his in "The King's Business" on Dr. Torrey, which was published in that magazine January, 1929, furnishing me many facts, especially about his later life. He said:

"It will be readily seen that Dr. Torrey thus blazed the trail for the Bible institutes that are now so numerous all over the world, and which, with minor deviations, follow the original. One of Dr. Torrey's innovations was the adoption of a definite statement of Christian doctrine held by the institute in Los Angeles, which is signed every January by every member of the board of directors, the faculty and heads of departments, and from which there can be no deviation."

This article further states that in the revival campaign around the world 20,000 souls professed to find Christ in the orient in six months, and 95,000 in Great Britain and Ireland in the following three years—making in all 115,000.

I find the following books written by him:

"The Voice of God in the Present Hour" ..	\$1.25
"The Person and Work of the Holy Spirit" ..	1.00
"Difficulties and Alleged Errors and Contradictions in Bible" ..	.60
"Practical and Perplexing Questions Answered" ..	.60
"Anecdotes and Illustrations" ..	1.00

For Revival Work

"How to Bring Men to Christ" ..	.75
"How to Work for Christ" ..	2.50
"How to Promote and Conduct a Successful Revival" ..	1.00

Revival Talks and Addresses

"The Bible and Its Christ" ..	.75
"Revival Addresses" ..	Cloth 1.00; paper .50
"Real Salvation and Whole-Hearted Service" ..	.50

For Bible Study

"What the Bible Teaches" ..	2.50
"How to Study the Bible for Greatest Profit" ..	.75

For the Christian Life

"How to Succeed in the Christian Life" ..	Paper, .25
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"How to Pray" ..	Cloth, .60
"How to Obtain Fullness of Power in Christian Life" ..	.60
"The Baptism with the Holy Spirit" ..	.60
"A Vest Pocket Edition for Christian Workers" ..	Leatherette, .25

All these can be obtained from the Nazarene Publishing House.

What a noble work to leave behind after one has gone to rest from his labors!

In 1924 Dr. Torrey resigned his positions in the institute and church to be free to write some more books. He moved to Asheville, North Carolina, so centrally located as to be within easy reach of his children.

As a teacher, Dr. Torrey impressed one with a sense of his mastery of his material. He seemed to know his Bible from cover to cover. He could always give chapter and verse for every statement he made.

As a preacher he has been described as follows:

"Dr. Torrey is a man of plain speech. His language is stripped; every word is used in its plainest, best understood meaning—a spade is called a spade. Sin is no mere imperfection in human nature—it is high treason against the Almighty! Dr. Torrey is a man of conviction. The Bible is to him the very Word of God—no less. He is a man of clear intellect. There is no vagueness about his creed. Dr. Torrey is a man of compassion. Though his addresses have power to brand and burn, the orbs that light his face are no cold, pitiless, passionless eyes. As the tender words of Christ and His apostles come from his lips, those luminous eyes fill, and a look of eager yearning comes into his face, as if he comes on a message of help."

During his mission in Liverpool, Dr. John Watson (Ian MacLaren) wrote to a newspaper:

"First of all, one must be impressed by the speaker's personality. His bearing is that of a gentleman of Christ. What struck me most was his intellectual sanity. From the beginning to end of his address he was persuasive and reasonable.

"But the most winning feature in his address was its graciousness. It was evangelical in the proper and final sense; it gave one an attractive and comforting idea of God.

"May I add, that I have not the honor of knowing Dr. Torrey, and that his theological standpoint may not be exactly mine; but I left that meeting convinced that the preacher was a single-hearted lover of the Lord Jesus. If these lines should come to Dr. Torrey's notice, it may encourage him to know that a fellow-servant of the Master went back to his work with a warmer heart and a stronger faith."

Before closing I would like to emphasize the place that prayer had in Dr. Torrey's life. He always disclaimed any credit for himself in the results achieved. In his opening address in every mission he read the sixty-second Psalm, and called special attention to the fifth verse: "My soul, wait thou only upon God, for my expectation is from him." He assured his hearers that if their expectation of a great revival was fixed upon him or his preaching, or on Mr. Alexander and the choir and their singing, or upon their organization, they would be disappointed. But if they were depending upon God, then the blessing would surely come. Dr. Torrey spent hours in prayer every day. One of the last entries in his diary reads: "Now I have more time to pray." Shall not we who remain more closely imitate this man of faith and prayer?

And there is another lesson for all preachers. One may read a whole volume of his sermons and not find one sentence that would suggest a smile. His aim was too serious to play the buffoon in the pulpit.

An English tribute to Dr. Torrey:

"Adieu, Great Heart! The God who gave thee grants

That we may still enjoy the messages

Thou hast left to us on the printed page;

Thy 'How to pray'; 'How to win men for Christ';

'The Holy Spirit'; and 'His Baptism';

And many other works will still inspire

The Church's faith and zeal, though thou art gone.

Thou hast well fought, and in thy Master's strength

Grandly didst conquer in the holy fray.

Thy works and words were lesser than thyself!

Thy bitter hate to sin, thy stern rebukes;

Thy love for Christ and souls, and thy combined

Courage and tenderness, will long abide,

A mem'ry to urge on the hosts of God.

May we the same straight path of faith pursue.

And meet around the Throne. Brave soul, adieu."

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

Censorious Judgment and Moral Discrimination

(Matt. 7: 1-6)

After the delineation of the worldliness of anxious care, Jesus considers in the closing chapter of the Sermon on the Mount certain outstanding features which either mar or help the life of the "pure in heart," the Christian. The connection at times is not close, but all are related in that they are essentials to be observed in true Christian living. Every precept brings home a pertinent lesson, which if practiced in the life of the believer will save from some of the pitfalls of error in Christian conduct and make the life richer in grace.

First among the precepts to be set forth is the command to "Judge not." At once the question arises in one's mind as to what may be the purport of this injunction. The word in the original has the various significations that the English verb has, so that alone by itself does not especially define the term. But many of the meanings are excluded by the context. Such renderings of the word as, "to be of an opinion, deem, think, to pronounce an opinion concerning right or wrong," or kindred meanings would not be applicable in the context such as we have here. On the other hand the signification, "to pronounce judgment; to subject to censure; of those who judge severely (unfairly), finding fault with this or that in others," does suit the context in this place, and therefore we conclude this is the in-

tent of the injunction, that the habit of severe criticism in a harsh, censorious spirit is condemned. When we note the parallel passage in the Gospel of Luke we find a corroboration of this meaning. "And judge not, and ye shall not be judged; and condemn not, and ye shall not be condemned: release and ye shall be released" (Luke 6: 37, R. V.). Moreover we find this use in Romans, wherefore the apostle says, "Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things" (Romans 2: 1). Here the signification is very plain when we know the bitter spirit with which the Jew judged the Gentile. Thus the import of Jesus' command becomes clear.

As was the wont of the Master, He adds the reasons why we should not give ourselves to bitter criticism of others. "That ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you." Viewing the matter from an egoistic standpoint alone, it is wiser to refrain from severe condemnation of others, for there is ever present in the world a law of reaction. When we in prejudice and unfairness pass judgment upon others we need to beware lest it return again to us, as says Jenkins, "Injustice is a rebounding force. Every Haman, sooner or later, hangs upon his own scaffold. Never prize fighter won world belt by beastly blow but later came to the knockout himself. Never monarch usurped throne but he or his descendants later lost the crown to one stronger than he. Every devastating Napoleon meets his Waterloo. Acquisition through violation of rights not only destroys that which is holy, but turns about and destroys him who desecrates. 'They turn again and rend you.'" If we ruthlessly ride on in overweening confidence, thrusting aside with unkind words those who differ from us and condemning all who do not accept our point of view, there will come a day when back to us will come the severe judgments we have passed, and we will find ourselves under like condemnation. Far better for us to remember, "Blessed are the merciful, for they shall obtain mercy." Far better for us, even though often we cannot understand the act, to consider whether or no the motive may be right, or whether some misfortune in life may not have perverted thinking and powers of discrimination

and understanding in an individual, than to pronounce judgment without mercy.

"The quality of mercy is not strained, it dropeth as the gentle dew from heaven:

It is twice blessed, it blesses him who gives and him who takes."

Not only should the consideration that ultimately it is always wiser for ourselves to refrain from unkind and malevolent criticism, but again we should bear in mind that we also are compassed with infirmities. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye. Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?" The word for "beholdest" in the original means more particularly to see the exterior while the word for "considerest" has the signification, to think intently about. Why is it then that we view the fault of our brother just as it stands out before us without any examination of its underlying causes, but fail to give any serious attention to the much larger fault in our own lives? Why is it that we turn to our brother and ask him to let us remove with ruthless hand this little fault that he has, and at the same time there stands out in our lives this glaring weakness? "Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." The faults within our own being have obscured our spiritual vision so that try as we may, we can not judicially estimate the faults of others.

Laying in the background of the injunction given along with the appended reasons was no doubt the haughty, self-righteous Pharisaic spirit. The word hypocrite would indicate this. This word is not frequently used by Jesus and when it is it is applied to these false teachers of religion. The Pharisee regarded the common multitude accursed, he was not as the penitent publican, nor was he like unto the sinful woman, so he estimated himself. But the unmerciful spirit, the self-righteous conceit, and the bitter hatred and contempt of all who received not their teaching proved more calamitous to their own spiritual life and to the nation than the sin of the publican and of a Mary Magdalene. Accordingly when we in self-righteous estimation of ourselves seek to arraign before the court of our judgment

the errors and sins of others without forbearance or mercy, may it not be rightly said, "Ye know not of what spirit ye are"? When from our hearts all this hauteur and pride has been removed, we will see ourselves as compassed with infirmity, as having once been sinners, and in humbleness of spirit, will we help an erring brother. "Many an irritating fault, many an unlovely oddity, has come of a hard sorrow, which has crushed and maimed the nature just when it was expanding into plenteous beauty; and the trivial erring life which we visit with our harsh blame may be but as the unsteady motion of a man whose best limb is withered." Quoting this passage Smith continues, "Alas that we should ever forget this! It is pitiful to strike in the dark and learn afterward that we were striking a wounded creature."

While we should ever seek to avoid the censorious spirit, yet in so doing we are not to be without moral discrimination. Jesus exercised this; He discerned the thoughts of men and accordingly did not trust Himself unto them. As says Bruce, "Moral criticism is inevitable. Jesus himself practiced it. He judged the Pharisees, but in the interest of humanity, guided by the law of love. He judged the proud, pretentious and cruel, in behalf of the weak and despised. All depends on what we judge and why. The Pharisaic motive was egotism; the right motive is defense of the downtrodden or, in certain cases, self-defense." Thus it is that the exhortation, "Give not that which is holy unto the dogs, neither cast your pearls before swine, lest haply they trample them under their feet, and turn and rend you," follows as a complement to the preceding admonition. There are two extremes in our attitude toward men, one that with critical eye we censure every fault and shortcoming, and the other that we trust with a full heart all that we meet without exercising a discerning spirit. Both of these attitudes have their snares and pitfalls.

Before, however, discussing further this command, we should note the meaning intended by the words, "holy" and "pearls." There are instances where it might refer to the gospel itself. In the teaching of Jesus, we remember that He changed from the direct statement of truth to the use of parables, and when questioned by His disciples for the reason, he replied, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." Bitter

opposition had increased to such a measure that to continue the direct, pungent teachings, such as the Master had been announcing from time to time, would have caused His enemies to have turned and rent Him. There are men so carnal that the word of truth cannot be spoken to them. If they come to the congregation, they come only to pervert and to deride. To enter into any personal conversation with them or discuss with them the great privileges of the gospel would be indeed a casting of "pearls before swine." Thus interprets Wesley. He admonishes, "Be very unwilling to pass this judgment on any man; but if the fact be plain and undeniable, if it is clear beyond all dispute, if the swine do not endeavor to disguise themselves, but rather glory in their shame, making no pretense to purity, either of heart or life, but working all uncleanness with greediness; then cast not ye your pearls before them. Talk not to them of the mysteries of the kingdom; of the things which eye hath not seen, nor ear heard; which, of consequence, as they have not other inlets of knowledge, no spiritual senses, it cannot enter into their hearts to conceive. Tell not them of the exceeding great promises, which God hath given us in the Son of His love. What conception can they have of being made partakers of the divine nature, who not even desire to escape the corruption that is in the world through lust? Just as much of knowledge as swine have of pearls, and as much relish as they have for them, so much relish have they for the deep things of God, so much knowledge of the mysteries of the gospel, who are immersed in the mire of this world, in worldly pleasures, desires and cares. Oh, cast not those pearls before these, "lest they trample them under their feet," lest they utterly despise what they cannot understand, and speak evil of the things which they know not!" Olshausen interprets in like manner by stating, "He who forbids our judging (which decides man's culpability), commands us to form an opinion (which marks only the state). This latter is absolutely necessary for the child of God, in order to distinguish the false from the true. Dogs and swine denote the common natural condition, which shews itself in shamelessness, carnality and lust; these things the Christian must know as such, and not bring what is holy into contact with them; for their internal condition does not admit of their receiving it, and

it reacts destructively on himself. Holy pearls denote the holy doctrine of the kingdom of God."

In the interpretation given by these two writers we have practically the same line of thought, but we feel that the general rule may apply to other instances than those given by Wesley and Olshausen. Experiences such as they recount may occur in our lives, but generally they do not constitute the usual routine of life. On the other hand there are instances which are the more frequent in our mingling one with the other. The innermost secrets of our hearts cannot be expressed to everyone; the friends that understand us are few. To tell all of our hopes and desires to every passerby is not wise; there is a discretion that is becoming every child of God, a reserve that gives poise and dignity. Someone has said, "Do not explain, your friends do not require it, and your enemies will not understand it." To be constantly talking out all the movings of the heart, its trials and tests, indicates a weakness of will in self-control. Even the secret whisperings from the Lord should not always be proclaimed in the public congregation; there are some things that are given us from above to hold as sacred treasure within our heart, known only to ourselves and the Lord. To

eagerly tell forth every assurance that our Lord has given us is not always wise. "Hast thou faith, have it to thyself before God" (Rom. 14: 22). There may be conditions affecting such an assurance that must be fulfilled by us; there may be delays which will ensue, and others listening may stumble in trust in confidence when they do not see the quick fulfillment of that assurance. In such cases as we have mentioned the ones to whom we are not to impart the hidden mysteries of our heart may not merit the classification of dogs and swine, but the general principle of reticence is applicable and needs to be observed.

In developing this section from a sermonic standpoint, two texts stand out particularly, the first, "Judge not." This might be analyzed by the interrogative method beginning with the question, What do we mean by judging? following with the question, What are the reasons why we should not judge? The theme on which these questions may be based could be, "The censorious spirit condemned." The second text is, "Give not that which is holy unto the dogs." The theme for this, "The necessity for moral discrimination." To develop, we could define what we mean by moral discrimination, why it is necessary and when it should be exercised.

HINTS TO FISHERMEN

By C. E. CORNELL

"Pinch" Hitting

Loud hallelujahs and pounding the pulpit will not make up for an empty mind.

Fill up on your subject and then turn on the spigot and let 'er caper.

Revivals do not blow in on every breeze. They are the result of certain laws and conditions as the production of the electric light.

The preacher must pray a "good deal" or else be juiceless in the pulpit.

Wearing out your shoelather in calling is no substitution for study and prayer.

The *secular* demands of the modern church are enough to make the preacher backslide. It takes grit, grace and gumption to hold on.

The preacher who never "strikes fire" will not kindle a blaze in the pew.

A *praying* church is usually a *paying* church.

When a preacher talks or acts discouraged, the complaint soon spreads in the pew.

It was Job's faith that made him rich, not his sheep and cattle. "According to your faith be it unto you."

A Message from the Common People

TEXT, Mark 12:37.

Introduction.—A mistaken reading of Scripture is often responsible for grievous errors. To take a text without regard to the context is often a pretext for something that might have been said if the text had not been there.

Why?—Why did the common people listen to Jesus with gladness? Was it because He preached a gospel acceptable to the common people? Is

there something wrong in our presentation of the gospel now, in these days of half-empty churches? Let us look into this matter.

When?—When did the common people hear Jesus gladly? That day when he upset the Pharisees and discomfited the scribes. The scribes and Pharisees were their sworn foes. So the common people listened with delight, and applauded the words of Jesus with hilarity and glee. It was so delightful to see their foes dealt with in this fashion.

Where?—Not in Nazareth, where He was brought up. There they tried to kill Him. Not in Capernaum, where He exercised such a gracious ministry. He cried: "Woe," on Capernaum, Bethsaida, Chorazin, cities filled with common people, because of their unrepentant attitude. Not in Jerusalem. There they cried: "Not this man, but Barabbas," and Barabbas was a robber. It is true they crowned Jesus in Jerusalem, but remember it was a crown of thorns, fit emblem for One of whom they cried: "Crucify him! Crucify him!"

How?—How was it that the rich young ruler went away sorrowful? How was it that when many turned away from following Him He turned to the disciples and said, "Will ye also go away?" How was it that Judas betrayed Him? That Peter denied Him? That others forsook Him and fled?

Has the temper of the common people changed by the passing of the years? Let us make a comparison.

Then—A comparative few to whom the kindness of Jesus was so overwhelming continued to listen, even when He pressed on the conscience high ideals and arduous duties, but with the New Testament open before us we see that it is a monstrous perversion of the facts we find there to maintain that the common people of Palestine accepted gladly the teaching of Jesus the Son of God.

It is true that He had His period of passing popularity, but at last He cried, "O Jerusalem! Jerusalem! How often would I . . . but ye *would not*."

Now—Let us face the facts, and avoid illusions as much as we can. Human nature still shrinks from the cross. Jesus is still heard gladly when His teaching fits the program in hand, and bolsters up the pet theory. All parties claim Him then. But when it comes to accepting Him as Savior, Sovereign, Master, Lord

. . . the crowd disperses. A Teacher of high ideals and uncomfortable commandments, who says, "If any man will come after me, let him deny himself, and take up his cross daily." That teaching is not *very* popular, even now.—REV. J. E. WILLIAMSON, in *The Expositor*.

The Book of the Law

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (Josh. 1: 8).

"The little worries which we meet each day May lie as stumbling-blocks across our way, Or we may make them stepping-stones to be Of grace, O Lord, to Thee."—A. E. HAMILTON.

He Knows Best

Perhaps He sees that the best waters for you to walk beside will be raging waves of trouble and sorrow. If this should be the case, He will make them still waters for you, and you must go and lie down beside them, and let them have all their blessed influences upon you.—HANNAH W. SMITH.

Rest

There is a rest that remaineth for the children of God. Rest of soul, rest from worry, rest from the distracting and jangling disturbances of life. A deep, sweet, holy, restful calm; deep down underneath the stormy surface. There is where the beauty of life is; where the soul revels in comfort and rest. This *rest of soul* is one of the products of entire sanctification; without holiness there is no such rest. Without the cleansing of the carnal heart there can be no perfect rest. Sin of any kind is a disturbance. Get rid of all sin, and enjoy a continuous Sabbath of rest, let the waves come as they may.

He Is There

In "pastures green"? Not always; some times He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be. So, whether on the hilltops high and fair I dwell, or in the sunless valleys, where The shadows lie, what matter? He is there.

—HENRY H. BARRY.

Something Lost

Wealth lost--something lost!
Must bestir thyself to get more.
Honor lost--much lost!
Must win fame, that the world may forget.
Courage lost--all lost!
Better thou had'st never been born.--GOETHE.

Do Not Worry

Worry kills, work never. Worry saps the juice out of life and superinduces a half hundred other physical and mental diseases that take all the joy out of life. Someone has written:

"The world is wide
In time and tide,
And God is guide;
Then do not hurry.
That man is blest
Who does his best
And leaves the rest;
Then do not worry."

"It ain't no use to sit and whine
When the fish ain't on your line
Bait your hook and keep on tryin'
Keep a-goin'."

The Midweek Prayermeeting

Keep it out of a rut. Plan the best Bible reading or talk that you can give. Give this meeting, called the spiritual thermometer of the church, your careful and prayerful attention. Make it so attractive that the entire church will come out. This a wide-awake pastor can do. Almost any "old thing" will *not* do. Keep it fresh by keeping yourself fresh.

Heard God's Voice in the Waters

And his voice as the voice of many waters
(Rev. 1: 15).

Dr. J. H. Jowett once said, "I challenge you to read one of the letters of the apostle Paul without finding a praise. He would stop an argument any time to sing a doxology. He is always breaking out in praise. When I was writing that sentence in my notes I remembered that that very thought came to me once in the Island of Arran, that exquisite island off the Scottish coast, full of falling rills and torrents. I remember being very much struck with the fact that you could never get out of the hearing of the sound of falling waters. If you went through a meadow there was some musical rivulet; in the dark valley was the music of some falling stream; if

you climbed the slope there were the wide waters with their music, and on the hills the melody of some rippling rill—you could not get away from it. I thought of that verse in the Apocalypse that says the voice of God is like 'the sound of many waters'."

Conversion Makes Men Genuinely Honest

Gipsy Smith tells about one of his meetings in South Africa, and says, "When I was in South Africa, a fine, handsome Dutchman, over six feet high, came into my service and God laid His hand upon him and convicted him of sin, and the next morning he went to the beautiful home of another Dutchman and said to him, "Do you know that gold watch?" "Why, yes," answered the other, "those are my initials; that is my watch. I lost it eight years ago. How did you get it, and how long have you had it?" "I stole it," was the reply. "What made you bring it back now?" "I was converted last night," was the answer, "and I have brought it back first thing this morning. If you had been up I should have brought it last night."

One Night of Revelry and Its Results

A middle aged married woman, clerk in a store, rather attractive and courteous, the mother of three beautiful girls and wife of a hard-working husband, smoked cigarettes and drank bootleg whiskey. The habit grew on her until she was known to be drunk. Recently she went on a jamboree with two men and another woman. The auto driver raced over the boulevard at fifty or sixty miles an hour, tried to take a turn in the road, dashed over the side of the road; the auto turned over four or five times, all were seriously hurt. The young married woman especially. Her skull was fractured and a blood clot on the brain. She was unconscious for weeks and finally had to be sent to the insane hospital in a mentally hopeless condition. All the result of one night of spicing. This mother may never return to normal, the three children must be put in a home for friendless children, the home is broken up and a husband left without a wife. Oh, the awfulness of sin!

Christian Crowns

The Incorruptible Crown (1 Cor. 9: 24-27).
A Crown of Rejoicing (1 Thess. 2: 19, 20).
A Crown of Righteousness (2 Tim. 4: 7, 8).
The Crown of Life (Jas. 1: 12).
A Crown of Glory (1 Pet. 5: 1-4).

HOMILETICAL

THE POWER OF THE HOLY GHOST

By W. B. WALKER

(Acts 1:8)

I. THE NATURE OF THIS POWER

1. Was it, as they anticipated, political power?
2. Was, this power in question intellectual power?
3. Was it the power of working miracles?
4. Nor did this power consist in the ministerial commission.
5. But wherein did this power consist?
 - a. It is the power of spiritual earnestness.
 - b. It is the power of holy zeal.
 - c. It is the power of witnessing for Christ.
 - d. It was the power of heart purity.

II. THE SOURCE OF THIS POWER

- "When the Holy Ghost is come upon you."
1. There is but one inlet to this power.
 2. Why do I believe in the power of the Holy Ghost?
 3. How did the disciples receive this power?
 - a. They waited for it.
 - b. The disciples prayed for it.
 4. The power that was given to the early church was constant and corporate.

III. THE USE OF THIS POWER

"Ye shall be witnesses unto me."

1. We shall be His witnesses in uncompromising Christian service.
2. We shall be His witnesses in our vocation in life.
3. We will witness for Him in our home, where some of the most trying things of life come.
4. Then, we shall witness for Him in the trying hour of death.

WORKMEN WANTED

By J. W. BOST

TEXT: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38).

Introductory; Jesus and the multitude.

I. THE LABORERS.

1. They must be sent of God.
2. They must be furnished by Christ.
3. They must be thrust out with prayer.

II. THE LABOR

1. To think for Christ.
2. To speak for Christ.
3. To give for Christ.
4. To suffer for Christ.

SERMON BRIEFS

of the late Rev. J. T. Maybury.

Prepared by B. H. M.

TEXT: 2 Thess. 2: 13.

I. GOD'S TRUTH THE INSTRUMENT IN OUR SALVATION. (Rom. 10: 13-17; John 8: 33; 17: 17, 19; Eph. 1: 13).

Buy the truth. Support a holiness preacher. Be not of those who will not endure sound doctrine and support a man-pleasing ministry.

II. GOD'S SPIRIT THE AGENT IN OUR SALVATION

A. Convicted, converted, assured, sanctified by Holy Spirit (Rom. 15: 16).

B. Three kinds of sanctification.

1. Ceremonial

2. Personal

3. Pentecostal

(Matt. 3: 11; Acts 2: 8, 10, 19) etc.

III. OUR FAITH THE CONDITIONS OF SALVATION

A. Regeneration (John 3: 18, 36; Acts 13: 39; 16: 31).

B. Sanctification (Heb. 4: 2; Acts 15: 9; 26: 18).

C. Faith is believing the truth.

IV. HOLINESS IS THE EVIDENCE OF SALVATION

A. Through sanctification of the Spirit, etc.

V. CHOSEN FROM THE BEGINNING

A. God's eternal purpose and plan.

1. That we should be holy, etc.

B. If saved, we are elected, and vice versa.

TEXT: 2 Tim. 1: 9.

INTRODUCTION. An analysis of this text reveals what God did—saved and called.

When He did it—before the world began.

By whom He did it—Christ.

For whom He did it—bankrupt, insolvent, worthless humanity.

We furnished the emptiness for Him to fill; need for Him to supply; nothingness for Him to make something out of.

I. WHO ARE CALLED WITH HOLY CALLING

A. The world is not called to entire sanctification.

1. See ministry of John the Baptist (Luke 3: 3-17).
2. Of Jesus (Mark 1: 14, 15).
3. Of apostles (Mark 6: 12; Acts 13: 38; 14: 15; 17: 30).
4. Commission (Luke 24: 27).
5. Epistles written to churches call to holiness (1 Thess. 4: 7; Heb. 3: 1; 1 Peter 1: 15).

II. MANY DO NOT UNDERSTAND HOLY CALLING

A. Note what the following callings mean:

1. Business.
2. Professional.
3. Scientific.
4. Military.
5. Agricultural.

B. But holy calling means:

1. To be sanctified and live a holy life.
2. Read, pray, testify, sing, preach and work for holiness.

III. NOT CALLED TO WORK HOLINESS, BUT TO RECEIVE IT (Rom. 5: 17).

A. Brought to our mouth and heart (Rom. 10).

B. God will have all the glory for our holiness.

C. Holiness of Pharisees was of self, ours of Christ, e. g., Simon, the pillar saint, or stylites (from Greek, stylus—a pillar). He spent nine years in a narrow cell, and never moved out. Then prepared one pillar after another, then stood on one sixty feet high. His neck was loaded with iron chain, his lips moved in constant prayer. He bowed till his head touched his feet. Fasted, ate one meal a week, and in Lent went forty days without food. Pilgrims came from all over, traveling from Britain to Syria. Stood on this pillar 37 years. Died in A. D. 460, age 72.

He was imitated by Benjamin near Constantinople 33 years. In the winter he was covered with snow and ice. Fasted until it was a mystery to disciples how he lived.

IV. UNHOLY CHRISTIANS DISAPPOINT

A. God.

1. His purpose and grace for us to be holy was before the world began.

B. The world.

1. As they expect Christians to live holy lives.
2. Lose faith in Christianity and Bible when they see it not.

C. Own conscience.

1. God put in every man's conscience, an element that will never let him rest till sanctified, unless conscience is abused.

V. MANY THINGS IN PROFESSED CHRISTIANS INCONSISTENT WITH HOLY CALLING

A. Worldliness.

B. Covetousness.

Church has enough money to put 100 missionaries on the field right now, and even more.

C. Failure to walk in the Spirit.

D. Lack of love.

E. Meager prayer life, etc.

CONCLUSION. A holy God gives a holy call to us to have a holy heart to live a holy life, to enter a holy heaven.

TEXT: Rom. 6: 18, first clause.

I. FROM WHAT MADE FREE?

A. Sin.

1. Define sin (1 John 3: 4).
2. Lawlessness.
3. Internal principle (Deut. 29: 18, Psa. 95: 10, Jer. 17: 9, Matt. 15: 19).
4. Outward act (Jer. 44: 4).

B. ILLUSTRATIONS

1. Butcher boy burnt by whiskey men because his father was an active reformer. Was a fiendish act, but only a fruit of character.
2. A Christian man resolves to keep sweet, but flies off. Something deeper than his will, or desire. What a man is determines what he will be outwardly.
3. A man hates another. Slanders, lies, and finally kills him. Three outward acts from one principle within.

II. GOD'S ATTITUDE TOWARD

A. Hates it and removes it (Rom. 1: 18; 1 Pet. 4: 17; Rev. 21: 27).

God and sin eternal opposites. "Outer darkness."

III. FULL SALVATION MAKES MEN FREE, FROM

A. Read text. Being helped to put sin down! Is it?

1. Restrain old man, and keep him back? (Eph. 4: 22).
2. Ye shall be a little cleaner? (Ez. 36: 25).
3. Ye shall strive to lead a holy life? (1 Pet. 1: 15).

B. Hospital a place to be treated.

1. So holiness meetings, for Christ is the Physician, the truth of the Word is the sharp instrument, the workers

are the nurses, and the blood is the remedy.

2. Christ's healings are a sample of salvation.
3. How many germs in leper? Demons in Mary?
4. How many shot left in your boy?

IV. HOW DOES GOD MAKE FREE FROM SIN?

- A. By the provisions of the atonement (1 John 3: 8; Rom. 5: 20).
- B. By provisions of the Word.
 1. Sin not. An absolute prohibition, no compromise.
 2. Service and works not enough.
 3. No man can be a Christian who will acquiesce to a state of sin. Are to be "holy as."
- C. Note that
 1. We cannot have, we cannot maintain salvation except by forsaking all known sin.
 2. Cannot sin and retain smile of God. Nor refuse to do His will.

V. WHEN FREED FROM SIN

- A. Now.
 1. Atonement ever potent.
 2. Measure of light is measure of responsibility.
 3. Know truth, act on it, e. g., doctor is called to cure, case put in his hands; so Christ takes our case.
- B. Small thing to be saved from all sin, but great thing to be filled with all the fulness of God.

ILLUSTRATIVE MATERIAL

Prepared by J. GLENN GOULD

The World Passeth Away

Says Dr. Rufus M. Jones, "I have a friend who has, at the age of forty-five, reached almost to the top of the medical profession. He has twice been sent to China to help reorganize medical practice in that country. His medical clinic was recently declared by the head of one of the leading hospitals in London to be the foremost single clinic in the world. And yet this man is doomed to die with an incurable disease. For more than a year he has gone to bed not knowing that he would be alive in the morning. He has undergone a tremendous stripping. Almost everything that has seemed within his grasp has faded like the autumn aster and the hazel flower. But the eternal stars have come out in full glory. He has been filled with a joy he had never known be-

fore. He has discovered a richness that is beyond belief. He wonders how he missed so much of life in those old days of health. He is writing many letters to his friends telling them of the joy crowded into these happy days in the valley of the shadow of death. We have all made too much of death, he says; it seems to be hardly more than changing one suit of clothes for another—putting off an old suit for a new one:

'Overhead more near
The eternal stars appear.'

Rotten at the Heart

Professor Henry Drummond, in his "Tropical Africa," has a chapter on "The White Ant," which lives on wood, and unseen eats out the heart of the tree as soon as it ceases to live. "You build your house, perhaps, and for a few months fancy you have pitched upon the one solitary site in the country where there are no white ants. But one day suddenly the doorpost totters, and lintel and rafters come down together with a crash. You look at a section of the wrecked timbers, and discover that the whole inside has been eaten clean away. The apparently solid logs of which the rest of the house is built are now mere cylinders of bark, and through the thickest of them you could push your little finger."

If a man has only the outward veneer of righteousness while the heart is being eaten out with selfishness, then it is plain that, like a rotten tree, his fall is near.—G. B. F. HALLOCK.

The Thrust of Tenderness

After Mr. Harvey produced his wonderful steel plate armor, inventors of projectiles endeavored for some time, in vain, to make a shot that would penetrate it. The hardest, toughest shots would be destroyed on impact with the face of the plate. By an extraordinary and paradoxical device a shell was finally rendered capable of passing through a ten-inch Harveyized plate. The inventor simply placed a cap of soft steel on the point of the shell.

It is a human impulse to meet wrath with wrath, hardness with hardness; but both in morals and physics experience proves that a little gentleness accomplishes more than unyielding rigidity.—REV. C. J. DOLE.

God's Compassion

There is a very noble picture in the National Gallery. Christ is upon the cross, which is shrouded deep in the gross darkness; and at first that is all one sees. Yet, as one looks longer, out

of the blackness there looms up a Figure, with His arms tenderly upholding Christ, and His face stricken with an agony more awful than the Savior's own. So it is that God always lives, afflicted in all our afflictions; and the mystery, the awe, the terror of Calvary is that where Christ hung God hung, that His heart, too, was broken there.—A. J. GOSSIP.

A Great Christian

At an emancipation celebration the Rev. Charles A. Tindley, D. D., pastor of Tindley Temple, the great Negro Methodist Episcopal church in Philadelphia, is quoted as saying, "I am not responsible for the color of my skin. The Supreme Artist of the universe fashioned it before I was born; but if I keep my body clean with soap and water, place some gray matter under my kinky hair, and put the grace of God in my heart, I shall count one in the great scheme of things."—*Expositor*.

The Resurrection in Symbol

Dr. F. W. Boreham quotes the following from the journal of Michael Faraday, the celebrated chemist. He is spending a holiday in Switzerland, and is visiting a little cemetery: "July 19, 1842. Very fine day; walked with dear Sarah by the lakeside at Oberhofen, through the beautiful vineyards; very busy were the women and men in trimming the vines, stripping off tendrils and leaves from the fruit-bearing branches. The churchyard was beautiful, and the simplicity of the little remembrance-posts set upon the graves very pleasant. One who had been too poor to put an engraved brass plate, or even a painted board, had written with ink on paper the name of the being whose remains were below, and this had been fastened to a board and mounted on the top of a stock at the head of the grave, the paper being protected by a little edge and roof. Such was the simple remembrance; but Nature had added her pathos, for under the shelter by the writing, a caterpillar had fastened itself, and passed into its deathlike state of chrysalis, and, having ultimately assumed its final form, it had winged its way from the spot, and had left the corpse-like relics behind. How old, how beautiful is this figure of the resurrection! Surely it can never appear before our eyes without touching the deepest thoughts!"

The Demon of Jealousy

Thomas Shepard was an English Puritan, a Pilgrim father, and the founder of Harvard. He

had, it seems, a brilliant ministerial neighbor. And his neighbor's sermons were printed on Saturdays in the New England Gazette. So, for that matter, were Shepard's. But his neighbor's sermons read well, and were popular. Shepard's read but indifferently, and were despised. And on one memorable Saturday a particularly brilliant and clever sermon appeared in the Gazette. Everybody read it, everybody talked of it, everybody praised it. And the praise of his neighbor was like fire in the bones and like gravel in the teeth of poor Thomas Shepard. It was gall and wormwood to his very soul. That Saturday night the spirit of the old Puritan passed through the Garden of Gethsemane. When midnight came it found him still prostrate before God on the floor of his study. His whole frame was convulsed in an agony of sweat and tears, whilst his brilliant neighbor's clever sermon was still crushed and crumpled between his clasped hands. He wrestled, like Jacob, until the breaking of the day. He prayed until he had torn all bitterness and jealousy and hatred and illwill out of his heart. And then, with calm and upturned face, he craved a blessing on his neighbor and on his neighbor's clever sermon. Time has taken good care to vindicate Shepard. He is the friend of us all, whilst we do not even know his neighbor's name.—F. W. BOREHAM.

When Moody Got the Blessing

"I can myself go back almost twelve years and remember two holy women who used to come to my meetings. It was delightful to see them there, for when I began to preach I could see by the expression of their faces they were praying for me. At the close of the Sabbath evening services they would say to me, 'We have been praying for you.' I said, 'Why don't you pray for the people?' They answered, 'You need power.' 'I need power,' I said to myself; 'why, I thought I had power.' I had a large Sabbath school, and the largest congregation in Chicago. There were some conversions at the time, and I was in a sense satisfied. But right along these two godly women kept praying for me, and their earnest talk about 'the anointing for special service' set me thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts, that I might receive the anointing of the Holy Ghost. And there came a great hunger into my soul. I knew not what it was. I began to cry as never before. The hunger

increased. I really felt that I did not want to live any longer if I could not have this power for service. I kept on crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say, God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand.

"I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted. I would not be placed back where I was before that blessed experience if you would give me all Glasgow. It is a sad day when the convert goes into the church and that is the last you hear of him. If however you want this power for some selfish end, as, for example, to gratify your ambition, you will not get it. 'No flesh,' says God, 'shall

glory in my presence.' May He empty us of self and fill us with His presence."—D. L. MOODY.

Salvation by Faith

Four years after the *Titanic* went down, a young Scotchman arose in a meeting in Hamilton, Can., and said, "I am a survivor of the *Titanic*. When I was drifting alone on a spar that awful night, the tide brought Mr. John Harper, of Glasgow, also on a piece of wreck, near me. 'Man,' he said, 'are you saved?' 'No,' I said, 'I am not.' He replied, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The waves bore him away; but, strange to say, brought him back a little later, and he said, 'Are you saved now?' 'No,' I said, 'I cannot honestly say that I am.' He said again, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' and shortly after he went down; and there, alone in the night, and with two miles of water under me, I believed. I am John Harper's last convert."—DR. AQUILLA WEBB.

PRACTICAL

MEAT IN DUE SEASON

By F. M. MESSENGER

IN the twenty-fourth chapter of Matthew's Gospel, that marvelous discourse on His second coming, the Lord Jesus says,

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods" (Matt. 24: 45, 46, 47).

The original language does not carry the thought of rulership, but rather of stewardship. The Revised Version reads, "Whom the Lord hath set over his household to give them their food in due season." The thought we gather from this is, having given a concise, detailed description of the signs of His coming and of the end of the age, when these signs like the bursting fig tree buds do appear, it will be timely and expected of these stewards to acquaint themselves with the pro-

phetic picture and its fulfillment as it occurs, and keep His household fed up and instructed on these important themes.

Just prior to His final leave-taking from this earth, the Lord gave specific instructions for a perfect church organization. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We believe that the great body of Protestant Christian churches have lost sight of this order of things.

The original twelve men were fully inspired, for to them was given the task of making our New Testament Bible and such inspiration has not since been imparted to us, but the order of organization has not been abandoned.

Some of these were prophets. We are not to add to, take from, modify or change what has been written, but we never needed prophets

more than we do now, in order to dig out and elucidate what has already been prophesied.

A careful study of this twenty-fourth chapter of Matthew's Gospel should convince an unprejudiced mind that it deals directly with history as it is making today, and the great importance and necessity for Christian people to understand these things was never greater than now. "Who then is that wise and faithful servant whom the Lord has appointed over his household to give them their food in due season?" This question indicates that the Lord knew prophetically that many of His sincere, well-meaning stewards would, when these momentous things were in process of fulfillment, be so engrossed in some denominational work, or doctrinal propaganda, that their eyes would be withheld from seeing and their minds from grasping them, prompting the question, "Who then?"

"In due season." In Martin Luther's time, the Church was nearly dead on its feet with the idea of salvation by works and it needed a new, live restatement of the doctrine of justification by faith which was most effectually fed to them by Martin Luther and his coworkers. After a lapse of time a great revival was needed and some young men in England saw that men were sanctified wholly *after* being converted and the Bible doctrine of the second work of grace was pushed by the Wesleys, Whitefield and their scores of coworkers. This was followed by the greatest of revivals since Pentecost—covering two continents.

The two works of grace were meat in "due season" in Wesley's time, but the Methodists, to a considerable extent, lost Wesley's vision and something like fifty years ago, the Lord called out from their midst and anointed a score of flaming evangelists through whom He precipitated another great revival, more specifically based on the second work of grace; but greatly to be regretted (although holiness was the meat then needed) the Methodists were quite generally post-millennialists and they ruled out, almost entirely, all teaching concerning the second coming of our Lord, notwithstanding the Bible, which they professed to believe and to teach, is burdened with the blessed theme from cover to cover.

We are delighted to acknowledge that organized holiness is now probably over eighty per cent professedly premillennial in its views, but its stewards lack knowledge concerning it and, if

they are to feed their people this meat, they will need to acquaint themselves more fully as to how to prepare the meal. "*Who then?*"

We offer the following as a few of many proofs that it is "due season" to acquaint ourselves on this subject and emphasize it more in our preaching:

First—the near approach of the midnight hour of this dispensation which will usher in the seventh thousand year or the Sabbath of rest which we call the millennium.

Second—the gathering of the Jews at Jerusalem.

Third—the rapid concentration of wealth in the hands of a few.

Fourth—restlessness of the laboring classes, feeding fuel to the flames of Socialism and Red Communism which is spreading like a prairie fire.

Fifth—the sudden rise of Mussolini as supreme dictator over Italy.

Sixth—the rapid and heretofore unknown increase in scientific and all kinds of knowledge.

Seventh—the running to and fro prophesied by the prophet Daniel. With our marvelous inventions we have mastered every means of travel and almost annihilated space.

Eighth—the dreadful falling away or apostasy prophesied by Saint Paul, in the form of Modernism, resulting in atheism, which is sweeping over the churches.

Ninth—the fearful increase of lawlessness which is to precede the coming of the lawless one.

The prophetic picture painted by our Lord in the twenty-fourth chapter of the Gospel according to Saint Matthew comes down to us today as a Benjamin's mess laden with the aroma of strong, spiritual meat. History, which has been writing itself during the last decade, and still continues to write in our daily newspaper headlines, magazine articles, neighborhood happenings and in hundreds of other ways, is speaking to us in tones of thunder, saying, "*Due season! Due season!! Due season!!!*" The Lord's household is lined up in double formation with empty mess-kits awaiting to be served. The Lord is making a roll call of his servants with the query "*Who then?*" What will the answer be? Shall I don my steward's regalia and prepare to serve, or, shall I pass it up and "let George do it"? If the latter, it will be "George" who will receive the promised blessing, and not I.

EXPERIENCE AND OBSERVATION

Experiences of a Young Preacher

By W. G. SCHURMAN

I HAVE thought that it might be interesting to our readers for me to relate some of my early reminiscences as pastor. I lived in Nashua, N. H., in 1903, and attended the camp-meeting at Grandview Park, Haverhill, Mass., over Labor day of that year. Rev. Isaac Hanson put me up to preach and God gave me a number of seekers. I was employed by the W. D. Brackett Shoe Company of Nashua at the time. God had been talking to me about preaching and I was waiting for Him to open the door. About the middle of September I received a letter from the secretary of the Church of the Nazarene at Lynn, Mass. It was not an official letter but it stated that they were looking for a pastor and that after hearing me preach at Grandview Park she had gone home and told the church board that she believed she had found the man to take the pastorate of the church.

The letter stated, "You will receive an invitation from the church board asking you to come down and meet with them at a special called meeting," with that thought in view. I have never forgotten with what trembling I went to the big city of Lynn and sat in with the church board that night. They asked me a thousand questions which I answered to the best of my ability. They asked me about theological subjects of which I had never heard and candidly acknowledged I could not answer but told them that I loved God, was converted on the 2nd of March, 1894, sanctified wholly on the 17th of February, 1900, that God had called me to preach and that I was looking for some small place that nobody else would have, and confessed that I was not at all anxious to become pastor of the First church at Lynn.

They finally concluded that if I would resign my position with the shoe factory and come to their church as pastor on a six months' trial that they would give me a call. They were frank in stating that they were not sure that I could make good. I had had no experience. The Lynn church was one of the strongest in New England at that time, and I was green timber. If I failed in six months, I would have no come-back but would go back to my work in Nashua, for Mr. Brackett had assured me that if I decided at the end of six months that I had made a mistake, he would be

glad to take me into his employ again. On the other hand, the church encouraged me to believe that if God had called me I would make good. They had no parsonage, nor did they appoint a committee to find a place for me to move in with my wife and three children. I took one whole day at my own expense to look over the city to find a place where I could take my family, and at last secured a house about one mile from the church. I took the pastorate about January 1, and was ordained that same year, such holy men as A. B. Riggs and John Short participating in the service.

Oh, those early days! What thrills we had. Church packed and people standing around the walls for one and one-half hours during the service Sunday night, while men and women wept their way to God at our altars. Many times in the service I never got to preach. The Spirit of God would come on the people while we were singing the opening hymn, and the people would sing, cry and march around the church with their hands in the air, making melody in their hearts unto God. We would make an altar call and folks would wend their way to an altar of prayer.

I continued in that blessed pastorate five years. Many the temptation I had to run and to go into the evangelistic field, but intuitively I felt that I would do better by staying where I was and going through the grind. I have never forgotten our first board meeting. Somebody had told us that we needed some new song books. We immediately wrote a letter to a publishing house, purchasing 200 books, and when we came to the board meeting, the question of song books was brought up. I informed them that I had them. They politely informed me that they did not do business that way, that the board did not authorize me to get them, and that their former pastor had urged upon them the wisdom of not spending money unless authorized by the board. Their old slogan was, "Our pastor, Rev. C. H. Davis, never did things that way." I heard that so frequently that my spirit wanted to cry out against it, but in their kindly way they taught me a lot that I needed to know, and forgave my many blunders. I heard so much about C. H. Davis, and he was praised so much in private and in public, I wondered that I was ever considered worthy to succeed a man with such a blessed ministry.

There were a lot of things I did not know then

nd I am sure God must have helped for I built better than I knew how. I frequently praised Brother Davis' ministry and told of the wonderful monument he had left to his memory in that city. I found out that a number of folks liked that, and people who were strong admirers of Brother Davis became equally as strong admirers of W. G. Schurman. I confess, before God, that I did not do it to make friends, but I could not have hit upon a wiser course if I had known how to do it. Years afterwards I read a book written by Rev. J. O. Peck in which he gives some points on how to succeed as a pastor. One of his suggestions is that we honor our predecessor. He says, "The many friends of your predecessor will observe your state of mind toward him is manifested in words or in silence. If he was very popular, your earliest way to kindred favor is through him. You can ride into the hearts of his friends on his popularity. Their idol is your swiftest steed in the race. You desire success for the cause; you must enlist all forces at your command, especially at the beginning of your pastorate in a given charge. Even though he may have exhibited many defects in his pulpit and pastoral work, your predecessor has friends, and if you have not perfect charity toward him they will quickly observe it. Let me state what my custom was when entering upon a new pastorate. A single example will suffice. On leaving college I was, unexpectedly to myself, appointed to a large city church to succeed the most popular minister in the conference. I was a total stranger to all when I arrived on Saturday night. I was billeted at the home of one of the stewards. We sat down to supper, and soon after grace was said the lady suddenly turned to me and said, 'I never loved a pastor as I do Brother Mallalieu (now bishop), and I shall never love another so!' Such was my welcome! In reply I spoke in glowing words of my predecessor, commending him and his work in the strongest terms.

"The next morning I went into the pulpit and prayed for Brother Mallalieu by name, and with great sincerity and earnestness. Joyful shouts filled the house. In opening my sermon I again warmly eulogized the beloved pastor whose term had just expired, and said, 'We meet as strangers. We desire success in our church work. There is one bright omen. This church and the new pastor alike love and honor Brother Mallalieu.'" His

friends from that morning were my friends. My craft sailed into all hearts by the breezes perfumed with his praise. That lesson was never forgotten. Rival his admirers in speaking well of your predecessor and you have captured his legions. This is not hypocrisy, even if you know of imperfections in his work. There are always enough good points to make a case. A jealous, carping, criticizing successor is sure to lose the race. Magnanimity always wins."

The warmest admirers of Brother Davis became my warmest friends, and I attribute much of the success I had in my first pastorate to winning the friends of that good man to help me run the old ship of Zion in Lynn, and, cannot you see, brother, how much better that is than to write in your church paper about the bad conditions in which you found the church when you came to be pastor? No matter who the man is, he is bound to have friends, and no matter who it may be, there are bound to be some good points about him that are worthy of commendation. Besides the wisdom of this course, I am sure it is the Spirit of Jesus Christ. I know of some men who have ruined their prospects for success by carelessly reflecting on their predecessors.

Here is an illustration which I am sure my readers have seen only too frequently: "When I came to this church it was pretty near dead. They reported 89 members last year but all we could find were 36; a number of bills left unpaid; coal bill had not been paid for two years; church property greatly run down, etc., etc." You can readily see, I am sure, that the friends of the former pastor would resent this report, even though it might be true. I am learning more and more that there is a reason for the success of those great pastors like J. O. Peck, Theo. Cuyler, and other great spirits like them. Fortunate indeed, was I to have stumbled upon the right course, for I confess I did not know how to appreciate the worth of such a proceeding until years afterward.

There will always be some man on the church board who seems to have the pre-eminence. He is not necessarily a church "boss" as he is frequently and unkindly called, but one who is genuinely interested in the cause of Zion. I have been exceedingly fortunate in not having any such person as a church boss in any pastorate I have had, or else if he was there, I did not

realize it. A very prominent man in my first pastorate was Brother D—. He has since gone to his reward. We had a probationary system when we went to Lynn, and every candidate for membership had to go three months on trial without a break before he was received into membership. If during some dark hour he were called on at class meeting and he failed to testify, he was considered backslidden, and must make a public confession of his failure, and a public statement that he was going with God, and then put on probation again for three months. I protested against such a procedure. I said that some good, consecrated soul might be deceived by Satan and kept from giving public testimony of his spiritual standing, and it seemed to us unfair to not make some allowance for the one or two months that he had run successfully up the shining way. I remember one good young lady had been put on probation three times, which would make nine months in all, and she felt so ashamed that she said she would die and be lost before she would ever go before that church board again, for let me remind the reader that when they were put on probation they met the church board and were asked any question that the board chose to put to them, such as, "How did you fall away from grace? What sin did you commit? Are you sorry for your failure? Do you promise that if we receive you again on probation, you will take more time to pray and read the Word?" You can readily see how embarrassing it was for a sensitive person to go through such a process.

I did everything I could to change this system but it could not be done in a minute, and this young lady of whom I speak, while she attended the meetings, never made another effort to unite with the church. She married one of our fine young men and died in giving birth to her first-born. We buried her with her baby in her arms, and we felt confident that she went to be with Jesus, and I am sure that it softened the hearts of those good people who, not because they were mean or cruel or hard-hearted, but because they loved the cause of God and like the early Puritan stock from which they came, felt that Zion must be protected. At any rate, I do know that the system was changed and I think was never again adopted, so far as I know.

Fearful, however, of any compromise and desiring to impress the public with their sincerity

of purpose, it was suggested by this good man to whom we have just referred that inasmuch as the people were received into the church publicly, when they backslid and gave up their Christian profession their names be read from the pulpit publicly. My spirit revolted against this, and I remember asking someone to take the chair while I spoke against the motion, but I was overruled, and the majority vote prevailed. I took this to prayer as I did all of my problems, and asked God if I was wrong to show me, and if I was right to make it known to them. Two months had not gone by before the daughter of this good man lost her testimony, and according to the rules of the church, upon showing no signs of repentance and contrition when visited by the membership committee, it was voted that her name be dropped from the roll, and that her name be read from the church pulpit as having been dropped. I will never forget the agonizing look in this dear man's face. He got up and with tears acknowledged that there was no experience he had ever gone through that had caused him more pain than to be in a public service and hear his daughter's name read publicly as being dropped from the church.

This was my opportunity to again make my plea. I remember saying, "Can't you see, dear ones, that when it is someone that is not closely associated with us, we think it is perfectly proper to read their names out publicly, but when it means one of our own flesh and blood, it assumes a different aspect." I asked that a new motion be made and that our rule of procedure be changed, and it was unanimously adopted.

The next barrier I met was when some of our people desired having an individual communion set. Previous to this we had all drunk wine from two silver goblets, and while I think it can be safely said that no disease has ever been traced to the communion cup, yet some of the people felt that it would be more sanitary to have individual cups. It was brought before the board, and this same good man objected. He tried to show that the Lord passed the same cup to Simon, James and John from which He himself drank, and that which was good enough for the Lord was good enough for him. He would trust God to keep him from contracting disease in that manner. The majority prevailed, and it was voted that an individual set be purchased. Inasmuch as the following Sunday was Communion Sun-

day, the pastor was authorized to go to Boston and secure the new set. Our dear Brother D—— withal had a beautiful spirit, but openly confessed that he was fearful that the Lord would not bless the service as He had been wont to do, for our communion services were times of great refreshing, the people cried and shouted, prayed and got blessed.

I think I spent most of that Saturday night in prayer and I asked God, in my own way, that if He ever blessed a service to bless that one. I knew I was right. I knew that if God did not bless it it would affect all of the saints, and confirm that man's opinion that God was displeased with our change of mode. Well, when Sunday came there was much speculation as to the service, but I do not know as I have ever seen a congregational service where there seemed to be more glory on the people. It completely cured our dear Brother D—— of his strange notions about the communion service and he, I think, was as thoroughly convinced that God was pleased with the new mode as we were sure that He had blessed the old way of receiving the sacrament. This Brother D—— was one of the holiest men we have ever met. He lived the life, was a liberal giver, never absented himself from the service when it was possible for him to be present, and died in the triumphs of the faith. May his tribe increase.

My first experience with the so-called "Tongues" people came to me during my first pastorate. A man, whose name I have forgotten, opened up a little mission in a suburb of the city of Lynn, and while under the influence of some strange spirit declared that the cities of Boston, Salem and Lynn were to sink beneath the sea level, but that it had been revealed to him that everyone who would take refuge in his mission would be kept alive. Because of the dire calamity that was to fall upon these cities he had been warned, like Noah of old, to make provision for the same and he bought dollars and dollars worth of food in the form of dry cereals that would keep for a long time.

It is really wonderful what some people will believe. Some dear, good people who showed signs of human intelligence actually followed him, among them one man from our own church who, while he had not received the gift, was earnestly seeking it. He wrote me a letter warning me not to dare lift my voice against this great move-

ment, else I would feel the judgment of God. I had no intention, however, of doing so. I never have preached against any of those strange cults that opened up near the churches which I have pastored. It gives them too much free advertising. They are never happier than when you preach about them or take issue with them. I never even answered the dear man's letter of warning, but kept on preaching repentance and faith toward our Lord Jesus Christ. Since I have been in Chicago, I received a letter from this man, assuring me that he was my friend and that he loved God and was doing his best to get to heaven. He never received the gift he so earnestly sought. That was probably the best thing that ever happened to him. I have never been inside of a "Tongues" meeting in my life. God baptized me with the Holy Ghost on the 17th of February, 1900, and like the Irishman that our Brother John Short tells about who got sanctified at the old Douglas Campmeeting, "I have wanted nothing or nobody since that time."

I have a perfect right to watch the lives of people as they have a right to watch my life, and any gift or, in fact, anything else that anyone may claim to have received from the Lord that does not make him more like Jesus Christ I do not want, regardless of how spectacular it may appear.

"I'm satisfied with Jesus here,
He's everything to me;
His dying love has won my heart,
And now He sets me free."

I believe that some of our dear brothers have seriously erred in combating these things that periodically make their appearance every few years to confuse the church of God.

I remember shortly after I received the blessing of full salvation, before I entered the ministry, the high-lights of the Burning Bush came to Boston and literally swept scores of the sanctified people off their feet, and succeeded in getting them down to an altar of prayer and having them throw away their confidence and seek for something they never did receive. In the midst of all of their fiery preaching I was never even tempted to seek at one of their altars. I had the blessing of a clean heart and knew it. We deem it a sad reflection on the experience of full salvation for one of its advocates to claim to have received this great grace, and then, under

the fiery exhortation and all to frequently unscriptural tests given, to see that some person wend his way up the aisle under the gaze of hundreds of people to seek what he had in that same meeting professed to have received some years before.

These different cults have risen up around me in every pastorate where I have had the privilege of preaching the two works of grace, but they have never gotten any free advertising from me, and so far as I can recollect, I have never permanently lost one person from my membership to follow these other "isms." Our job is not to preach against people and things, but to preach Christ and Him crucified, and after thirty years in the ministry, I am more satisfied than ever that God can satisfy the human heart so it will not run after false fire.

After serving my first pastorate for five years, I had a delegation call upon me to see if I would be interested in receiving a call to another church. I had no more idea of going there than I have tonight of going to the moon, but they assured me that after prayer, God had seemed to direct them towards me, but I told them plainly I had no leadings in that direction. As the conference came to a close, they asked me if I would make it a subject of prayer. This I readily agreed to do with the thought that I could write and tell them that after prayer, I felt no leadings to accept, but what was my surprise to find that when I got on my knees and asked God to make it clear what I should do and telling Him I was willing to make the change if He so directed, to find the burden of the local church roll off my shoulders, and a cry in my heart for the success of the work in the city from which the delegation had come.

I immediately went before the church board and rehearsed the matter to them, and I will never forget the philosophy of one good man (after others had spoken and said that they did not want to release me for I had just given my consent to stay another year) who said that if the Lord did not want me in Lynn I would not be of much use as their pastor, and while he regretted my going, he could only say "Amen" to the will of God. The salary in my new pastorate was \$300 a year less, and no parsonage, but God so definitely spoke that I felt safe in making the move. I left my family in Lynn, and went to my new pastorate. I left a church united in

Christian love and found the new church considerably divided. One faction told me that I ought not to pay too much attention to what Brother H—— had to say as he seemed to be the leader of the opposition, while Brother H—— informed me that these other dear brethren would have to go down before the Lord and confess openly before we could expect the blessing of God upon the church. I saw immediately that it would not be best to preach on such subjects as the "Old Man," the carnal mind, and similar themes. I think the first sermon I preached was a missionary sermon—that is always safe. The next sermon I preached was on the "Cross of Christ," and if I am not mistaken, the third one was on "God's Kind of Love." Two men on my church board who received the sacrament at my hands, were not on speaking terms though they both testified to the great grace of full salvation. I told the two factions, not publicly but privately, that I had come to be pastor of the whole church and proposed to be, regardless of whether they thought I was doing right or not. I believe Jesus would do it, and I was going to follow that course.

I did not try to put these two dear brethren out of the church, but studiously kept away from any theme that would make either faction feel that I was aiming at them personally. I took such subjects as "the Blood," "the Cross of Christ," "the Atonement," "Heaven," "Jesus the Friend of Sinners," "Peter the Backslider and the Love Christ Manifested to Him," and kindred themes, and was rewarded in seeing, one Sunday morning while I was preaching about Jesus and His attitude toward Judas in the upper room, when knowing that Judas was to betray Him kept it so secret that the other disciples never even suspicioned it, these two dear brethren rise up simultaneously in their seats, walk toward each other and embrace right in front of the pulpit. Needless to say, things broke loose. The blessing of God came down and the people wept and praised the Lord. I remained in that pastorate five years, performing the last sad rites for one of these dear precious men the last Sunday of my pastorate—the other having gone to be with Jesus some years before.

It has been my fortune or misfortune to have been on the Advisory Board for a number of years, and of course, you preachers who read this article know that many of the difficulties of

The pastor come before said board. I look back over the years, and am made to say, "O God! how thou hast helped us to build better than we knew how!" It is not a spirit of compromise to be kind to sinners *in the church* and out, and if love does not win some of these poor souls back to the cross of Christ, and if love will not help some poor, misguided soul who has followed every "ism" and cult of the day, nothing else will save them. Well does the Scripture say, "Love is the fulfilling of the law." Speaking of compromise, there comes to my mind an incident. I had been preaching on the filthiness of the tobacco habit, and had made the statement that it was such a stinking, noxious weed that not even a hog will chew it, but that some church members, made in the image of God, are slaves to it. A prominent woman in the church came to me at the close of the service, and informed me that she had, after much persuasion, induced the young man who kept company with her daughter to attend our service, and then, of course, I had to insult him by my reference to the tobacco habit. She felt that I ought to take back some of the things I had said, because, while he was a fine young man, he was an addict to the filthy weed, and I will never forget what she said, "Mr. Schurman, I feel that you owe an apology, and we want to extract from you a promise that you apologize for what you said tonight at the first opportunity." Here now, was a real case of compromise. Would I go back on what I had said if what I had said was the truth because this prominent woman tried to tell me what I should and should not preach? I do not think I know what fear is. I do not say this boastfully—I am not afraid and never have been of the face of clay—in fact, I am not very cowardly outside of the ministry. I have walked the streets of Chicago at the midnight hour. As pastor of the Lynn church, I have gone through the "tenderloin district" that was noted for its unsavory reputation, and have done the same in some of my midnight calls on the dying in the city of Haverhill, and have never, up to the present time, met with anything that looks worse than myself. I am not naturally afraid.

I looked at this good sister, and said, "My dear woman, what did I say in the pulpit tonight that demands an apology?" She informed me that I made the statement that tobacco was such a filthy weed that a hog will not chew it,

but that some church members, made in the image of God, will do what the hog will not. She said she felt that the comparison was not fair, and I said, "My sister, I did say that, and I guess I do owe an apology and promise you now that the first hog I meet I will apologize to for comparing a good clean hog to a filthy tobacco user." My, how her eyes blazed, and how she turned and went away, but God knows how to take care of those things. It was not a week, in fact it was only two days, until she was on a sick bed and she sent for me to come and pray for her, which I gladly did, and so far as I know she is my friend to this day.

I mention this incident in an attempt to show the difference between Christian courtesy and compromise. I have seen many a church torn to pieces because board members did not agree with each other or with the pastor. I am sure that God's kind of love is the cure for many of these ills, but when it comes to people dictating to the pulpit and, because of friends, desiring to muzzle the pastor and tell him how to preach, I want to say to the glory of God that for thirty years, few have attempted but none have ever succeeded in telling me what to preach. I trust the reader will not think this savors of boasting. I give God the praise and the glory because I have kept, through the help of the Lord, unmuzzled and unhindered in my presentation of what I believe is God's truth, and I have never shunned, knowingly, in my life to declare the whole counsel of God. Other men may or may not have done it, but I insist that no man has been more faithful, according to the light *as I saw it*, in preaching what I believe to be the Word of God, and the Lord has blessed me with a thousand blessings and honored me with thousands of souls, for which I give Him the praise and glory tonight.

RICHES

I wish that I could walk until
 I found the pot of gold
 That's hidden at the rainbow's end—
 (At least I've oft been told).
 But if I went, like other folks
 Who after riches run,
 I'd have to turn my back upon
 The glory of the sun.

—IRENE MARY DAVIDSON.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

Religious Conditions

New York City and religious conditions. One cannot conceive of the general breakdown of religion as it is found in this, the world's greatest city. It is estimated that the population of metropolitan New York is around 11,000,000. Many of the old downtown churches, once prosperous and well filled, today are being supported by home missionary money raised in the West and sent here to support preachers who do not believe in the inspiration of the Bible nor the deity of Christ. Every "ism" on earth flourishes here. We have our Mohammedan worship, our Buddhist temple, Jews by the millions, both orthodox and modern, our ethical culture societies, etc. And the latest is the new Religion of Humanism, which entirely casts aside the Bible and all such sacred influences, and worships man. The founder of this was once a Baptist preacher, who then became a Unitarian, next a Universalist, and now this is his creed. He is to be remembered as being the Unitarian minister, Potter, who debated with Dr. John Roach Stratton concerning modernism and fundamentalism.

Most of the preachers of the larger denominations, such as the Methodists, Presbyterians, and more especially the Lutherans and Reformed church, wear the garb of priest (collars turned backward and the clerical vest). Formalism is at its height, and vital religion has almost ebbed out. It is difficult to get people to attend services, and especially is this so among those churches which are putting on a vitally religious program. Where the movies, smokers, billiard rooms and gyms are had in the churches then attendance competes with the Y. M. C. A. and the Y. W. C. A. and the Y. M. H. A. and Y. W. H. A. (the Hebrew young men's and women's association corresponding to the Y. M. C. A. and Y. W. C. A.).

The city is a mass of moral putridness. Among many of the churches there does not remain any sacredness for those things upon which our churches have been founded. From the standpoint of the amusements, none could be worse. The courts are now trying a certain theater director

because on his stage time and time again the actresses appeared entirely unattired, and such activities are becoming common. On the beaches nudity is at its worst. It is impossible to describe the conditions when, say at Coney Island, a million and a half people will go to the beach in their most scant suits.

In the seminaries of the city conditions could be no more undesirable than they are. At Union Seminary this summer men have been lecturing to the students, who are preparing for "the Christian ministry" as they affirm, who would do credit to anything Bob Ingersoll ever taught.

Methodism and Holiness. This past week I had occasion to visit the Methodist Book Concern here in the city, and in looking over the list of books in their required preachers course of study, I noted that Wesley's *A Plain Account of Christian Perfection* was listed. With this were such books as Betts and Hawthorne, *Methods of Teaching Religion*, Lewis, *A Manual of Christian Belief*, and Clarke, *Outline of Christian Theology*. I naturally wondered how the church could correlate such books as these last named and the one by Wesley. It teaches holiness as a second definite work of divine grace, subsequent to regeneration, and in not one place, nor anywhere else did Wesley deny this statement of holiness or sanctification. Yet the other books in places deny even the necessity or desirability of conversion, and cast holiness away with a sneer. The book by Dr. Lewis, who is professor of theology in the Drew University, interprets religion in the modern age as a matter of adjustment to present day thinking. Betts states that the modern program of religious education makes conversion unnecessary. Clarke's book on theology, for instance, does not have a single reference to the witness of the Spirit. Of course the doctrine of the witness of the Spirit was the basis of the Wesleyan theology. For Wesley argued if one was justified by faith, or sanctified wholly, and did not have the witness of the Spirit to his adoption and cleansing, then he could never be certain that the work had been wrought in his heart and life.

None can ever affirm that Wesley dropped the witness of the Spirit, or the doctrine of sanctification from his theology. Until the very last year of his life you find these doctrines and ex-

periences standing out in bold outline in his writings. In his early tract on "The Character of a Methodist," you will find that his teachings on every point were "stronger" than those of the Church of the Nazarene. Next to an angel in requirements stood the Methodist in the sight of Wesley. Then his rules, signed by himself and his brother Charles would well fit into our Manual. Wesley founded the Methodist church upon the doctrine of "inward and outward holiness," as he expressed it, and he appealed to his own personal experience to verify his theology.

Wesley fed at a fountain of deep piety and spirituality. He read the writings of the early mystics, such as Tauler, under whose instruction Luther received spiritual insight. He studied the works of Law on *Christian Perfection*, a book which even today we ministers should be acquainted with. Last week I went through the Works of Tauler in French (9 volumes), and was amazed at the deep spiritual tone of this early writer. He knew God, and his soul was illumined by divine light. I also read Law's book and it sounded like the work of some radical "holiness" preacher.

Sheldon's works, which are used in the Methodist Course of Study, on every vital point deny the statements of Wesley. It is to be remembered that Dr. Sheldon, for years professor of theology in the Boston University, has written the theology which is the standard work for Methodists, and which is taught their preachers. Miley's Theology was in the course of study for some time, but Miley savored too much of Wesleyanism true and unadulterated; and when Sheldon wrote his work in which he denies the direct witness of the Spirit to the Christian's adoption, and the genuineness and instantaneousness of sanctification, it was adopted in place of Miley. Such has always been the case. When the church drifted away from the moorings of her founders, she did so first through her schools, and her courses of study. What the church puts into her young preachers through their books studied she will reap in the coming days in her pulpits.

Note again on this drift away from holiness: Adam Clarke was the theologian of the early Methodist church, whose basic principles were those of Wesley, throughout runs the doctrine of the necessity of conversion, the necessity and possibility of sanctification as a second definite work of divine grace, and the possibility of the wit-

ness of the Spirit to the fact that these divine works have been wrought in the heart of the believer. When Clarke's and later Whedon's Commentaries were the doctrinal standards of that great church she remained true to holiness as a definite work of grace, wrought subsequent to regeneration. But today the Methodist Book Concern has sold the plates of this commentary to another fundamental, and holiness publishing plant, and that house is now printing the holiness commentary, without a peer. Of course we do not say that Clarke is correct on all points of science, and biblical scholarship—but his basic doctrines are sound to the core.

And now the Methodist Concern, called the Abingdon Press, has published a one volume commentary on the Bible, known as the *Abingdon Bible Commentary*, which has absolutely sold out to the basic principles of modernism. Clarke and Whedon in their commentaries are soundly Wesleyan; but this new commentary denies the foundation upon which Wesley built the church.

Methods of Preaching

Series of Sermons. The great preachers, who have made an indelible stamp on their generation, preached series of sermons, and many of these ran for years. This is true of Joseph Parker. His sermon series was finally published as *The People's Bible*. This set of some twenty volumes were all preached as sermons. The same is true of Maclaren. He preached all the material, with but minor exceptions, which is now found in his matchless *Expositions of the Holy Scriptures*. Series of sermons enable the pastoral preacher to treat of the great fundamental principles of the gospel as he cannot do otherwise. Then it is a means of arousing interest and holding a congregation. It also makes it possible for the minister himself to grow in knowledge.

Series of sermons train the preacher to think through a subject, and give him the power of finding new material, which otherwise would not come to light. Series of sermons do not fit the lazy minister. To make them successful they require study, time in preparation, and meditation, to carry them to a successful conclusion.

Series of such sermons broaden one's ministry and put within the reach of every preacher themes and texts far greater in number than he will ever be able to use. Let us note some of the

series one could well preach: He could use such subjects as, "The Doctrines of the Bible," "The Great Men of the Bible," "The Books of the Bible." On each of these subjects there is sufficient material to preach every Sunday morning for an entire year. On the subject of "Holiness" a score or more of most excellent sermons can be preached. Or one could select the theme of "Christian Perfection" and preach several months on it. Note the different sermons possible on this last subject: "John Wesley and Christian Perfection" (material to come from Wesley's *Plain Account of Christian Perfection*); "Christian Perfection a Command"; "Christian Perfection a Possibility"; "Christian Perfection a Definite Experience"; "The Nature of Christian Perfection"; "What Christian Perfection Is Not"; "What Christian Perfection Is"; "Seeking Christian Perfection"; "Is It Instantaneous or Gradual?" "Maturity after Sanctification or Christian Perfection Made Mature"; "The Benefits of Christian Perfection"; etc.

The young preacher need never fear "running out of a text" or a sermon on which to preach when he is always planning such series of sermons. This material multiplies rapidly. At present I am running two such series side by side, one is on "Christian Perfection," and the other is on "The Witness of the Spirit." We have not greatly stressed this last point in our preaching, but after all it is the foundation of our assurance that "the work is done."

Conserving our Sermon Material. Many of us preach ten years and have nothing to show for this mass of material gathered. If the material should be written for these sermons, preaching two every week for ten years, one would have over 1,000 sermons. Counting these sermons at 40 a volume, the preacher would then have 20 volumes of sermon material. Or if he were an author, he would have gathered sufficient material to make 20 books. Say half of this material was duplicated, still one would have 10 volumes of material from his preaching alone. The reason the great preachers have been able to write so many volumes was that they prepared their preached sermons with a view of publication. Take Jowett for instance. He has left some 15 volumes of sermons and addresses. But he prepared these sermons as diligently as though they

were to be printed, as indeed many of them were. The same is true of Talmage. I have in my library 25 volumes of sermons from Talmage. But he gathered his sermonic material carefully, and when preached they were ready for the press. One can go through Spurgeon's sermons, some 20 or more volumes, and find the material which this great preacher used in his pulpit. If any preacher is satisfied with his preparation being any less diligent and thorough for his preached sermons than he would were they published, he should be ashamed to go into the pulpit with the Word of the Lord, whose ambassador indeed he is.

Two practical notes are sounded in this discussion: First the preacher should prepare his sermons diligently, as much so as though they were to be published, or he were trying to sell them to some publisher. And second he must conserve this material. The first thought demands thoroughness in preparation, a wise, meditative selection of text and theme, study and prayer in gathering the material, diligence in putting this material in form. The second calls for some method of conserving or making tangible this preparation. Many methods are in use. Some ministers write their sermons *in toto*. This was Jowett's method. It is strenuous indeed. Much is to be said in favor of writing one's sermons. Written form gives clarity of expression. Others preach their sermons and then write them out. This was oftentimes followed by F. W. Robertson, that young Englishman who did so much in the past century to turn the tide of preaching to a stronger form. Others file only their sermon notes. Where this is the case care should be taken in outlining the sermon diligently, in the selection of the theme, in the arrangement and the explicit statement of the various points. If we work in our early ministry with the thought in view of conserving our material in written form, we will be far better off in the latter days of our preaching.

One asks if it is wise to rephrase these old sermons. Certainly it is permissible to do so, even in the pastorate, when one changes to another, or in the same pastorate when it is very long. But possibly with the exception of evangelists, every preacher should diligently recast, revise, change for the better every preached sermon before he attempts to rephrase it. If one does not do this he will be inclined to become lazy in his preparation, and will fail to grow. On

this score it comes to mind what a minister recently said about Hugh Black, one of the great preachers of the present time. He said that Black was not the preacher he once was, because he was "rehashing" too many of his old sermons, and was not "digging out new ones." This comes from a theological professor in one of the seminaries of our city.

To grow every sermon must be rebuilt, refashioned, recast. But whatever the method selected, whether or not they are repitched, let us give more diligence to conserving our preached sermons. Recently I ran through a list of the published works of John and Charles Wesley. It took fifty pages of printed matter just to give a list of these written works. In 17 large volumes the writings of Wesley are now conserved. Here are his Journal, his sermons, his letters on doctrine and controversy, his articles to the Arminian Magazine. Wesley wrote on practically every subject: history, physics, theology, etc. Among these works one finds a two volume commentary on the Bible. Though his volume on the Old Testament is scarce at present, still his *Notes on the New Testament* are being published even today.

The Nazarene Monthly. We have read with much interest the first two volumes of the Nazarene Monthly. Dr. Chapman's last volume on *The Holy Spirit*, though brief, is a masterpiece on the subject. We are now in the formative period of our church. Some twenty years have passed by. Those with the next thirty will make the church. The doctrinal and experimental basis of the church is now being laid. One hundred years from now, if Jesus tarries, we will look back upon the founders of our church with the same pride that the early Methodists looked on Wesley. What the church will be in fifty or seventy-five years, we who now live and labor are making it. I prophesy, coming back to the Monthly, that this Nazarene Monthly will go down in history as the greatest venture of its type, and one of the greatest molders of the doctrinal thought of our church. And fifty years from now eagerly men will be looking for copies of the yearly issues of this monthly, printed during the first years of its existence.

FACTS AND FIGURES

By E. J. FLEMING

Tabulations from the 1930 District Assemblies indicate that the Church of the Nazarene has now passed the 80,000 mark in membership.

Figures for 1929 show that the five following districts head the list with a membership as follows: Pittsburgh, 5,508; Southern California, 5,109; Chicago Central, 4,559; Ohio, 4,343; Western Oklahoma, 3,789. There will be some changes in the ranking order of these districts for 1930.

The five largest churches for 1929 are as follows: Bethany, Oklahoma, 759 members; Los Angeles First, 612; Chicago First, 527; East Liverpool, Ohio, 503; Pasadena, California, First, 489. There will likewise be some changes in the ranking order of these churches for 1930.

In 1929 we had thirty-four churches with a membership of 200 or more.

The 1930 District Assembly reports reveal a very encouraging increase in church membership, as well as in all the other departments of the work.

The annual report of the International Council of Religious Education of February, 1930, reveals that the population of the United States under twelve years of age numbers 27,550,031, based on the most recent government reports. The statistics of all religious denominations, including Protestant, Catholic and Jewish, indicate a total enrollment of 13,848,759 in church schools, or just about one-half of the total, leaving 13,681,275 children under twelve years of age untouched by any church organization, and receiving no religious instruction whatever.

The world's population according to latest figures is something over two billions, and is divided among the continents as follows: Asia, 950 millions; Europe, 550 millions; North and South America, 230 millions; Africa 150 millions; Australia seven millions.

During the last two years 13,000,000 illiterate adults in Russia have been taught to read. Russia now has compulsory education for all children between the ages of eight and fifteen. The

official organ of the Soviet government says that no nation in the world has shown such rapid progress against illiteracy.

The Library of Congress now contains more than 4,000,000 volumes. Including pamphlets and papers separately listed there are 6,600,000. This is the largest library in the world. It receives 800 newspapers daily and these are bound and preserved.

Gifts to philanthropy in the United States during 1929 reached the tremendous total of \$2,450,720,000, or an increase of \$120,120,000 over 1928, the previous year, according to the John Price Corporation of New York. The amounts under various headings were as follows: religion, \$996,300,000; education, \$467,500,000; gifts for personal charity, \$279,760,000; organized charitable relief, \$278,710,000; health, \$221,510,000; foreign relief, \$132,000,000; the fine arts, \$40,000,000; play and recreation, \$20,900,000; miscellaneous reform organizations, \$14,040,000.—*The United Presbyterian*.

In 1885, forty-five years ago, the Presbyterians and Methodists began definite work to establish the Christian Church in Korea. There are

today 3,300 church buildings and 3,800 other places where Christian services are held. The total membership is 108,000. Of Sunday schools there are 4,000, having in all 15,000 teachers, and 185,000 pupils. There are twenty-two hospitals and twenty-five dispensaries. Sixty-eight medical missionaries are in service. For the work in hand the several boards grant annually 1,900,000 yen and the native churches contribute about 1,300,000 yen.—*Watchman-Examiner*.

The value of church edifices in the United States is set at something more than \$4,000,000,000. According to recent tabulations the largest twelve denominations have property as follows: Baptist bodies, \$469,835,000; Christian Science, \$69,416,000; Congregational, \$164,212,000; Disciples of Christ, \$114,850,000; Jews, \$100,890,000; Lutheran bodies, \$273,409,000; Methodist bodies, \$654,736,000; Presbyterian bodies, \$443,572,000; Protestant Episcopal, \$314,596,000; Roman Catholic, \$837,271,000; Unitarians, \$27,713,000; Universalists, \$15,826,000.—*Watchman-Examiner*.

A special tax was recently decided upon by the German Cabinet for bachelors. All bachelors must pay ten per cent in addition to their regular income tax.