

HOW TO PREACH SO AS TO CONVERT NOBODY

One of the great evangelists of our country was Rev. Charles G. Finney, for some time president of Oberlin College. Under his ministry sinners were slain and remarkable conversions followed. His whole aim seemed to be to faithfully declare the message of God. He never spared the truth and never preached to merely please his hearers. In an argument of the methods of preaching by the popular preachers of his day, which were so fruitless in the salvation of souls, he prepared the following rules on "How to Preach Without Winning Converts." They are searching and comprehensive and should be faithfully studied lest our own ministry should fall into Satan's snares for preachers:

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation, rather than to please God.
3. Take up popular, passing and sensational themes to draw the crowd, and avoid essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. If asked, "Is it wrong to dance, play cards or attend the theater?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."

6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.

7. Reprove the sin of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send anyone to hell, even if there is any hell.

9. Preach the universal Fatherhood of God and brotherhood of man so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people sit down to eat and drink and rise up to play.

11. Avoid seriousness, alarm and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the church is a rescue mission.

If that is not a picture of a modern, popular preacher it would be hard to find one. The faithfulness of the twentieth-century ministry in which the standard of God's Word has been lowered, is directly responsible for the low standard of morals prevailing and for the increase of crime that is everywhere witnessed.

Selected. "Call upon Me and I will answer, and will show thee great and mighty things which thou knowest not." (Jer. 33:3).

It is not enough to be conscious of God. Devils know him and fear him. A marvelous sense of the Eternal has compassed the soul of the world's great scientists and philosophers today; but too often they lack that contrition of spirit and simplicity of faith essential to Christian experience. We must not be content to know of God. We should know him, and experience his approval.—Christian Witness.

WITHOUT SPOT OR WRINKLE

A few thoughts concerning Ephesians 5:27, which came to a missionary one day as he was helping his wife put out an unusually big washing. They are passed on, with the hope of thus inspiring homeland pastors in lending the little wife a hand at times when the work about the house is piled up. Not, however, that the missionary resorted to the wash-tub for sermon material; several weeks of washing had accumulated while the missionary and wife were evangelizing, and now they were scheduled to be out again almost immediately.

While in the suds that day, so many apt lessons on "getting out the spots" came to the missionary. But for the most part, they had to come mainly through his good wife who simply refused to let by any half-way work, merely because the garments were for frontier use. Everything absolutely had to come out "without spots," even though she had to stand on guard a good part of the morning. The wash-tub, however, was not the missionary's main source of inspiration concerning "a glorious church, without spot or wrinkle, or any such thing." He was most blessed in the afternoon over the ironing-board, when for the first time it began dawning on him what was actually involved in "getting the wrinkles out" of folks already spotless, or wholly sanctified through the blood.

Here is a partial list of the things the missionary learned that afternoon over the ironing board:

1. He learned that a garment can be absolutely without spot, and yet literally full of wrinkles; in fact, he saw that the cleaner the garment the more the wrinkles show up. He began understanding, then, why there are so many really good sanctified folks who are so awfully queer. Spots all out, but not yet fully ironed out.

2. He eventually saw that two things are absolutely essential in getting the wrinkles out of sanctified folks; a good heat and a good pressure, plenty of both, but properly combined. If the iron is not hot enough, he learned, you had just as well quit; just can't get the wrinkles out, no matter what pressure you put on. It began dawning on him, then, why God has to put most sanctified folks through so many hot fires, always keeping the pressure heaviest on them right while the fire is the hottest. How well it is that a Hand has hold of the iron which knows always just how much fire to turn on, just how much pressure is needed.

3. He learned, too, after the good wife had taken the iron from him several times, that poor human folks can't really do much toward ironing out the wrinkles. It takes a Master hand to look after the heat and pressure. Because, in his first joy of discovering the marvels that can be wrought with a well heated iron, and how wonderfully it cuts down the work, the missionary had actually ruined as many as four or five perfectly good handkerchiefs before his wife smelled them burning and got the iron out of his hands.

4. But the saddest lesson of all was when he learned that one who does not well understand the work can actually "iron in" the wrinkles instead of ironing them out. The sight was pitiful. The good wife simply had to sprinkle several of the worst pieces over again and roll them up for another day's ironing. It was so easily understood then why it takes such a long, long time for the Lord to get the wrinkles out of some folks

after some really well meaning preacher has gotten through ironing them in.

It is not at all likely that his wife will let the missionary in on the ironing-board end of the work another day; but any way he got enough of a start to set him intelligently thinking along a line that was new to him concerning "a glorious church, without spot, or wrinkle, or any such thing."

MORAL: Brethren, let us not be so sure the next time a big wash day comes along that our studying will not hold over. Even a little extra help at times with the broom might not come in amiss. And if we do a really good job, such as any good holiness preacher ought always to do, some of us might know a little better with a little less time in the study, what the Lord meant in that parable about the woman who lost one of her coins and then swept all the house until she found it; or, concerning the house that was swept and garnished after the unclean devil was cast out of it, and went everywhere seeking rest. And some of us, if we pay particular attention while sweeping under the place where we sit at the family board, might be considerably surprised in learning how many crumbs actually "fall from the master's table."

James M. Spencer, Chiclayo, Peru.

DESTRUCTION OF THE BIBLE

Destroy this volume, as the enemies of human happiness have vainly endeavoured to do, and you render us profoundly ignorant of our Creator, of the formation of the world which we inhabit, or the origin and progenitors of our race, of our present day future destination and consign us through life to the dominion of fancy, doubt and conjecture. Destroy this volume, and you deprive us of the Christian religion, with all the animating consolations, hopes and prospects which it affords, and leave us nothing but the choosing (miserable alternative!) between the cheerless gloom of infidelity and the monstrous shadows of paganism. Destroy this volume, and you unpeople heaven, bar forever its doors against the wretched posterity of Adam, restore to the king of terrors his fatal sting, bury hope in the same grave which receives their bodies, consign all who have died before us to eternal sleep or endless misery, and allow us to expect nothing at death but a similar fate. In a word, destroy this volume, and you take from us at once everything which prevents existence becoming of all curses the greatest; you blot out the sun, dry up the ocean, and take away the atmosphere of the moral world, and degrade man to a situation from which he may look up with envy to that of the brutes that perish.—Dr. Payson.

CORRESPONDENCE

Seattle, Wash.

Dear Brother Trafton:

Enclosed you will find order for renewal of the Highway.

The Lord is keeping me day by day. He has never failed me in over thirty years now since I started to serve Him. O, had I known Him earlier in life, but I can say at this time, it is well with my soul.

W. D. MARSTEN

Search thy friend for his virtues, thyself for thy faults.

MARRIED

Clark-MacPherson

A quiet marriage was solemnized at the Reformed Baptist parsonage, Marysville, N. B., on the evening of the 26th of June, when William Wadsworth Clark and Miss Velma Helena Virginia MacPherson, both of Marysville, were united in marriage by their pastor, Rev. S. A. Mullen. They were attended by Mr. and Mrs. Cecil MacDonald.

The bride was one of our best and most faithful young ladies. The groom is a fine Christian young man. He is station agent telegraph operator at Fort Kent, Maine, at which place they will make their future home.

We regret very much to lose such valuable young men and women. May God's richest blessing ever be upon them.

Smith-Mullen

On July 11th, 1929, at 8 o'clock in the evening, a very pretty and interesting event took place at the home of Mr. and Mrs. Douglas Mullen, Hassets, N. S., when their youngest daughter, Florence Esther, was united in marriage to Raymond C. Smith, of Port Maitland, N. S. The bride looked charming in a gown of white crepe and satin, wearing a veil and carrying a shower bouquet of pink and white roses, as she took her place beneath an arch of fern and roses, to the strains of the wedding march played by Mrs. Harvey Mullen. She was attended by her sister, Miss Hazel, who wore a gown of rose satin, and carried a bouquet of sweet williams. Little Bessie Sabeau, flower girl, wore white crepe, and carried a basket of assorted flowers. The groom was supported by Mr. Arthur Owens, of Centreville, N. B.

Rev. S. A. Mullen, brother of the bride, performed the ceremony, assisted by Rev. H. E. Mullen, in the presence of two hundred and fifty guests. The home was beautifully decorated for the occasion with cut flowers, potted plants and wedding bells. After spending a few happy moments with relatives and friends, amid showers of rice and congratulations, refreshments of ice cream and cake were served. They were the recipients of many beautiful and costly gifts, including linen, silverware, china, glass, furniture and a generous sum of money, which show the high esteem in which the young couple were held.

After the company dispersed, the happy couple left for their home in Port Maitland, Yar. Co., N. S., where they will reside. The many friends of Mr. and Mrs. Smith extend to them their best wishes for a long and prosperous life.

WHAT THE CROONING MELODY DID.

When the State of Tennessee was in a very uncivilized condition an Indian band came in upon a settlement, and after murdering nearly everybody, this band snatched up the little children and made away with them into the forest. There were two or three mothers left, and these mothers always kept in their minds the pictures of their little children. Years went by, and there came one who with his band of warriors routed the Indians and took all of their prisoners. They brought back with them middle-aged men, whose faces were almost white as the faces of the old women who for long years had been looking for their sons. One woman, who had lost her boy, who had been taken almost from her breast, looked eagerly along the line of grown men hoping to find her boy, but she found him not. Present-

ly an old man said to her: "Is there not some melody that you could sing as you go up and down among them?" Then the mother thought of a crooning melody that had sobbed its way out, again and again, from her stricken heart. She pushed her gray hairs back, and the tears ran down her cheeks, as with trembling voice she sobbed the old melody. All at once a great stalwart man, that the forest had not entirely put back in a barbaric condition, broke from the rest and with a loud cry ran and stood in the presence of his mother. The gray-haired mother was soon in his arms, and as she went on singing the old melody she awakened such memories that the half-savage man wept on her shoulder and cried for very joy of heart.

Even so it is with the heart that seems encased in sin, and to all appearance "past feeling." Christian worker, do not despair for "Down in the human heart, crushed by the tempter,

Feelings lie buried that Christ can restore; Touched by a loving hand, awakened by kindness, Chords that were broken will vibrate once more."

—Author Unknown

SOME THINGS WHICH WILL HURT YOUR SOUL.

The ascendancy of the physical over the spiritual.

Too much frivolity.

Discouragement.

Low contentment in matters of what there is in certain errors.

Living in the neighborhood of questionable things.

Worry.

Trickery in business relations.

Exaggeration.

Reading that does not feed the soul.

Infrequent and short prayers.

Living at a high pitch emotionally.

Taking yourself too seriously.

Thoughtless conversation.

Thinking of your injuries too much.

Unkind criticism of others.

Secret moral irregularities.

Careless relations to the opposite sex.

Failure to build habits of piety.

Neglect of Bible reading.

Indolence, irritation and irreverence.

Exciting revelry in play or work.

Failure to witness for Christ.

Love of money.

Telling smutty stories.

Intemperance in your affections.

Familiarity with worldlings.

Loose imaginations.

Overcaution about what others think of you.—Selected.

CANADA'S EXPERIMENT

By W. G. Calderwood in The Religious Telescope

Opponents of prohibition, while not united, are seeking to popularize the so-called Canadian system of government sale. This system is nothing new. It has been tried in many European countries and was given a twenty-four-year test in South Carolina where it brought debauchery and social disaster.

The essential feature of the plan is for the Government to take over the commercial or sales end of the traffic. This, it was argued, would remove private profit and thus eliminate the incentive to push sales: it would promote temperance, do away with bootlegging and blind-pigging, and, in short, effect a "sane

settlement" of the vexatious liquor problem.

The results have been appalling. The Saskatchewan liquor board reported an increase of 125 per cent in arrests for drunkenness in the first eight months. Police Commissioner C. F. Burton, of Manitoba, stated that "if all of the drunks were arrested there would be no room for them in the jails." The Toronto Daily Star reported as a news item that "all records for inebriety were broken." The Montreal Daily Star reported an increase of fifty-three per cent in drunkenness among women. Arrests for drunkenness in Saint John jumped from an average of ninety-one per year under prohibition to 754 under government sale.

Bootlegging and blind-pigging increased instead of decreased. During prohibition days it was difficult and often dangerous for the "legger and 'pigger" to buy his wares. With the supply assured at the government dispensaries, the Saskatchewan liquor board reported an increase of 111 per cent in bootlegging during the first year of government sale. The British Columbia liquor board reported that "as much liquor is sold by bootleggers as is sold in the government stores," and the Alberta liquor board states "our greatest problem is moonshine in the country districts." The Vancouver Sun, discussing the bootleg situation, said editorially, "Vancouver is a bootleggers' heaven. There are ten times as many bootleggers in this city as there are lawyers, clergymen or doctors." From Saint John comes the report that the number of arrests for bootlegging doubled the first year under government sale. The Winnipeg Daily Tribune reports a judge's complaint that there are too many women bootleggers. "There are fifteen liquor cases on the docket, and ten of them are against women."

Since the adoption of government sale, eight new breweries and a like number of distilleries have been built. But the most striking proof of the increased consumption of alcohol under government sale is the jump of the price of the shares of stock in this industry. National Breweries is reported in The Pioneer to have advanced from \$15 per share to \$460; Hiram alker from \$25 per share to \$65; Gooderham and Worts from \$57 to \$650, and Gurd's from \$28 to \$100.

Under the Canadian law, importation was not prohibited. The value of imports of alcoholic beverages in 1923, when most of the Dominion was dry, was \$20,000,000, and in 1927, wet, \$42,000,000 or more than double.

Many of the churches complain that children and youth are led astray even more than under the saloon system. Press reports bear out this opinion. Here are samples from the Canadian news press:

"Supplied liquor to high school boys." "Moonshine blamed for death of youth." "Too many youngsters coming into court for drunkenness." "Liquor sold to two small boys." "Seventeen-year-old girl drunk." "Four well-known youths arrested for being intoxicated at dance." "Girl sixteen, found drunk." "Caught thirteen-year-old boy with pint of alcohol." "Eighteen-year-old truck driver drunk at wheel." "Two girls, seventeen and eighteen, charged with violation of liquor law." "Girl found dead in room after all-night party." "Many of the females accused (of drunkenness) appeared little more than children."

Canada's prohibition laws were weak and ineffective, but all evidence shows conditions appallingly worse under the present system. The churches and temperance organizations are working to regain prohibition.