

"The Most Dangerous Man in a Community is a False Prophet"—Ham.

THE TAPROOT

"By all means save some." 1 Cor. 9:22.

VOLUME 1.

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"By All Means Save Some"

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The Okmulgee, Okla., Campaign

The Okmulgee Campaign under the leadership of Dr. Ham and his staff of workers is progressing splendidly with an ever increasing interest. The Campaign was launched in a fashion to fit the local situation. Dr. Ham assuming full responsibility asking of the pastors and people only their prayers, sympathy and co-operation as individual Christians. One of the most delightful things about the campaign is the splendid spirit and the hearty co-operation of the pastors of the city: Dr. A. L. Cole, Pastor of the Christian Church and President of the Ministers Alliance; Dr. T. Par-

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Scripture.

"Beware of the evil workers, beware of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus and have no confidence in the flesh: though I myself might have confidence even in the flesh: if other man thinketh to have confidence in the flesh. I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ." Phil. 3:2-9.

"But I have used none of these things: and I write not these things that it may be so done in my case; for it were good for me rather to die, than that any man should make my glorying void. For if I preach the gospel, I have nothing to glory of: for necessity is laid upon me; for woe is unto me, if I preach not the gospel." 1 Cor. 9:15-17.

Then the 19th to 23rd verses: "For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without the law to God, but under law to Christ, that I might gain the weak; I am become all things to all men, that I may by all means save some." 1 Cor. 9:19-23.

Texts

There are two outstanding texts in the Apostle Paul's teachings:

1. "For me to live is Christ, and to die is gain."
2. "That I may by all means save some."

Introduction.

There is no text from which I have preached with more pleasure than the first, yet I want you to note the similarity between the two. Paul presents the latter text with an entirely different context, and yet when we analyze the context and the text, we find them practically identical in meaning.

Paul first spoke of what he might have been in the flesh and what he really was in the flesh. He was a very religious man before he became a Christian. There is quite a difference between being a Christian and being religious. He was naturally a Hebrew and a very zealous Pharisee, contending for everything for which the Pharisees contended, i. e., to make the whole world Jews, religiously. He was a scholar of the first rank. He was an aristocrat. He was a high-type Roman citizen by birth, having enjoyed the privilege of citizenship.

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A Pastor's Complaint

Shortly after a great campaign, a pastor complained after this fashion. "Brother Ham, I don't know what to do with my men. It seems like since the meeting they just won't settle down to the regular routine of church work. They just want to be going somewhere all the time, testifying, praying, holding revivals and saving souls. Nothing else will satisfy them."

Well, Brethren, the average red-blooded man doesn't care very much about putting on an apron and spend his time serving soup. No, a spiritually awakened man isn't going to settle back into a routine of regular work to the extent of giving all his

time to it. A man who has caught a vision of God and the need of the lost for a Saviour, is going to be about the work of the Lord. You can expect nothing else. It is the most natural thing in the world. The thing you need to do is to adjust your program to fit in with God's program for you. Nothing else challenges real men.

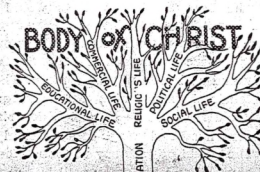
SURPRISING THE DEVIL

Does anything you do surprise the Devil or did he know all about it so long in advance that he had you headed off and beaten and your program nullified long before you could put your plans into effective operation?

Concerning the Tap Root

The Tap Root is published for the definite purpose of urging the necessity for and to encourage all Christians to engage in Evangelism.

By Evangelism we do not mean any certain method of making Disciples nor the complete localizing of ones interest. The Bible makes it



distinction between evangelism at home and evangelism abroad. The Field is the world and the command is to "go and make Disciples"—The methods—"By all means save some." Evangelism in conjunction with your pastor and church—Evangelize by co-operation in great campaigns to bring the masses under the preaching of the gospel. Evangelize by sending the gospel to the ends of the earth—but everlastingly Evangelize.

This is our great commission. Encourage every method that will save some. Our trouble is that we are piddling at unworthy tasks and the unsaved are not being reached. We permit our sectarian prejudices to restrain the large visioned outlook we possess in material affairs and as a result multitudes are lost. Evangelism is the Tap Root of civilization and to cut the Tap Root will mean the complete devitalization of our religious life and in quick succession a breakdown in our educational, commercial, social and political life. Even a casual student of present day conditions cannot but be alarmed while those who, undecieved by the false optimism of the day, are frankly distressed. Our hope is in Christians who enthrone the Lord Jesus Christ and obey the command to Evangelize.

EDITORIALS

Pleasure Yacht or Rescue Ship

The leading current magazines of the country, and of the world are full of comment on the so called "Religious Situation." Some of the writers are Cruelly Caustic, others Candidly Critical, but the majority are Cordially Concerned. As diagnosticians, some of these commentators display the skill of genius. All agree that present day conditions are unsatisfactory and although they differ somewhat as to the cause of the trouble, the diagnosis is the same, "The patient is very, very sick."

One writer accuses the Fundamentalist, Bible Institute type of preacher of intimidating and driving out the intellectual minister of the Modernistic school, a situation which he greatly deprecates while he admits the growing influence of the Bible Preacher.

Another writer blames the Ecclesiastical systems which "hog tie the preacher until he finally loses his initiative and settles down to the Samson style of grinding in the mills, or falls into the rut of the piddler, taking orders from those higher up in the system under which he piddles."

Various other reasons are assigned for the deplorable conditions throughout Christendom, comment upon which might be interesting, but let us consider two types of Churches and two types of members, with the hope that we may discover the remedy.

The Pleasure Yacht Church

The Pleasure Yacht Class would have their church to be like a large and beautifully appointed pleasure yacht, with every convenience for the pleasure and entertainment of those on board.

Out there on the sea of life it floats, at anchor, as gracefully and as beautifully as a swan. The polished brass rails glisten in the sun against the background of dazzling white and gold rigging and turrets which rise up from the decks like the head and wings of a graceful bird.

The proud owners say to their friends, "See our wonderful church" and they may well be proud for beautiful it is, and they continue "you know our Board of Control has just effected the dismissal of our old Captain. He was a fine man and loved by many of the passengers but he did not quite fit into some of our programs and some of us did not feel quite at ease with him because we suspected from certain remarks in his Sunday discourses, that he had inspected our private lockers and too often took more than a necessary interest in the character of our activities while not on ship board. We commend him, of course, for his efforts to keep the harbor free of unsightly little FRIGATES OF CRIME AND VICE but some of our influential folk rather resented his implications concerning the unseaworthiness of some of the great floating ENTERTAINMENT BARGES, COMMERCIAL TRANSPORTS, TRAINING SHIPS AND POWERFUL POLITICAL TUGS. His rather pronounced attitude often caused us much embarrassment among our associates. Another matter, but one which we have kept pretty well within our circle, was his habit of spoiling so many week end voyages by pausing to examine derelicts and take off the uncouth and miserable crews. Not that someone should not rescue them but you know * * *. We were of the opinion that he should have given himself more studiously to the affairs of his own ship. Well anyhow, we hope we have, in our new Captain, fresh from the Training Ships, one who will observe and execute the policies and program which our Board of Control has formulated and mapped out in the interest of the most harmonious and pleasant series of week end voyages in all our history.

"We do not expect to carry a crew for we think, owing to the energy and versatility of our new Captain and the nature of our modified routine program, mapped out for him, he will be able to carry on." So much for the setting.

Passengers are aboard and have deployed themselves about the deck and have proceeded to make themselves comfortable in anticipation of the voyage among pleasant isles and along scenic shores.

The Captain, who is also the Pilot, takes the wheel and the voyage begins. The Captain (Pastor) is up early to see that the ship is cleaned and in some cases he even scrubs down the decks while the passengers sleep. He is often a half-janitor, the repair man, the stocker, the purser, ships physician and in extreme cases even the cook. He is also the business manager, the entertainment secretary, the cultural lecturer, the financial director and the legal advisor. He is supposed to STUDY THE CHART GIVEN HIM and to steer the ship through quiet waters away from rock shores. He is the seer for the ship, the look-out, to guide her through the fog and cloud. When a storm threatens he must scurry hastily away to a quiet haven or if no quiet harbor is near, he must out guess the mountain high waves and ride out the storm, but all the while he must nurse the sea-sick and miserable passengers, giving out a little soup to this one or handing a lemon to that one as the occasion requires.

He must quiet the fearful, pray with the dying, bury the dead, and comfort those who mourn. He must weep with them that weep, laugh with the light hearted and gay, minister to the poor and hobnob with the rich. He

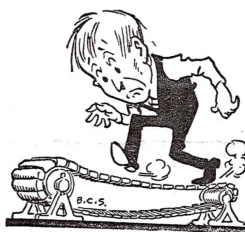
must grace, by his presence, every meeting the passengers put on in the parlors and the staterooms and there say a few well chosen words to show them he is for them in whatever they are doing. All the time he is supposed to be keeping the ship on its course, and financing the cruise, according to the budget of the Board of Control.

Then on Sunday he is supposed to be on deck with two powerful or pleasing messages and God pity him if he is so tired and worn out with doing that which should have been the duty of a first mate, second mate, deck hand, stocker, plumber, ships carpenter and ships physician, that he is unable to be at his best.

He may be so fagged out by endless watches and anxiety that his hand becomes unsteady at the wheel and the ship plunges against an uncharted rock causing fearful damage. He tries feverishly to repair the breach, while the passengers stand by chiding him for his carelessness. Then the cry of "Man overboard" is heard and some one rushes up to the Captain shouting "Jump in and save him." Out from the pilot house he dashes and dives over the side, hoping to rescue the youth or maiden who perhaps while dancing too near the danger rail, had stumbled over a card table, and losing balance by the violence of the fall, was unable to recover, and went on overboard despite the efforts of parents and others who had said one must dance and play cards to be socially correct.

Captain Would Save Some.

Back comes the Captain to the pilot house, all drenched and cold and puts the ship back on its course, while the dance goes on. Ever studying his CHART he knows that many have been shipwrecked in these seas, and scanning the face of the deep, ever and anon he discovers forms of men and women, lost in distress, floating on bits of wreckage beckoning for help. Quickly he jerks the lever and stops the machinery determined "By all means to Save Some." He makes a rush for the Life Boats calling for help to launch them, but scarcely enough respond to launch even one boat, while some complain about interference with their pleasures and others criticize him for shutting off the machinery, or delaying and hindering their programs, etc. So the Captain either takes those who volunteer to help him and rescues all he can, or abandons the effort entirely, while hundreds die for lack of rescuers. They say, why spoil a delightful cruise like this by taking on board a lot of miserable shipwrecks, etc., etc., we have our own plans for



The conscientious Pilot of the average Pleasure Yacht Type of Church.

doing Christian work and in a short time a crowd like this will fire a Captain who wants to save anybody and replace him with a nice dignified servant who is content to take orders from a bunch of card playing, dancing and reveling passengers, just as long as he is given a reasonable stipend, but it is not long, under his ministry, until most of the passengers either sicken and die or transfer to other ships, leaving him a little group of semi-religious folks to man the ship while the cabins are filled with dead men's bones.

Man after man floats past on flimsy bits of wreckage, crying "Save Me," but those on board either do not hear or do not know how to man the life boats so they let them perish and the dignified pilot obeys orders and sticks to his ship.

Finally, a great storm hits the ship and having no practice in handling the life boats, saving others, they cannot use them to save themselves, or they may drift into some slimy pond of forgotten ships where nothing ever happens and live on until time, rust and sun take their toll.

The Rescue Ship

But another ship starts out in the sea of life. It may also be a beautiful ship. It may have wonderful and efficient machinery. It also has a Captain, but the whole scheme of things is different. In addition to the Captain, there is a crew, either paid or volunteer, and scores of helpers. As we look around, we see no sign of reveling, but all faces are purposeful and expectant yet happy.

Sturdy life boats fill the hangers and the tackle is in place. Ropes are neatly coiled, and preservers in abundance are at hand. The Captain is happy—the crew goes into action and away glides the ship. The Captain scans the face of the deep. He knows men are dying and in distress all around and out ahead. Soon the Radio ticker begins to sound S. O. S.—S. O. S.—S. O. S.—The answer goes back, Coming—Coming—Coming. Arriving on the scene, the machinery is closed down for a moment and every one rushes to his post and mans the life boats until every ship (sin) wrecked man is on board and being cared for. The machinery starts again and with full steam ahead proceeds to the next rescue, and so day after day, the rescue ship goes on, USING ALL ITS MACHINERY TO SAVE SOME. This ship is often in danger from wind and storm but no sea runs too high for these brave rescuers to follow their Captain or go without him to perform rescue after rescue. He is left

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Which Way Preachers?

The mass attack of the enemy today is centered upon militant Christian readers and preachers. They know full well that if they can succeed in silencing the voice of the prophet the rank and file of us will be much easier to intimidate. The Man of God who dares to take the Bible as his authority and boldly declares its message in its application to modern life and affairs has arrayed against him at once a most imposing host. The man who calls good evil and evil good will please the world but the moment the white light of the Word is turned upon the black sin of the world, that moment every evil agency involved is mobilized to help put out that revealing light.

The militant preacher will be harassed, dinged at, slandered, cursed, anathematized, etc., at every turn. To the world his good is evil. The devil can get a wicked man to say more dirty things about a preacher than anybody else in the world.

Just what can a preacher do anyhow to be free from opposition? Most of these naggers do not mind having preachers about if they will devote themselves to certain good but rather incidental and menial things. They like to take their real estate prospects past "our fine churches" and elaborate on the "high moral tone of our city," etc. Then he can interest himself as deeply as he will in charity, a little bit in temperance and all he cares to in formal religious activities, but the very moment he takes up the SWORD OF THE SPIRIT in response to the fire of God that burns in his soul, and begins to lay about him in dead earnest, he brings down upon himself all the "prophet silencing" bombs of the hosts of evil.

Just about two activities are open to the preacher who would escape the press skinning and the devil dogging of the enemy, if he would be popular.

The high class sinner (so called) would have him be a Community handy man and the low down sinners (so called) acclaim him a great success if he tickles their itching palms with the feather of charity. This is about all that is expected of him or wanted from him in many instances except that he visit the sick, marry the lovers, settle family troubles and bury the dead. The world says to him, "Let us alone! Stay out of politics; do not meddle with education; do not influence legislation and hands off all governmental affairs." "You provide the respectability for the community and we will cash in and keep the cash." You pick up and nurse back to moral health if you can the poor down and out when we are finished with him or we will cuss you for your negligence. You and your churches must come across handsomely for the support of institutions whose work it is to care for the underprivileged and the cast offs of our system of graft and greed, but don't you dare open your heads about the causes that makes these institutions necessary. In other words, you take care of the by-products and waste of our system, but do not interfere

with our efforts to obtain fresh youth to throw into the quickly depleted ranks of sin.

The attitude of a certain type of newspaper toward the militant preacher is often that of jealous condescension. A mere cub reporter is permitted to go out and pry into the private affairs of churches and preachers and poke fun in raceous writeups at a faithful minister old enough to be his daddy and with more common sense and knowledge of world affairs in one hair of his head than the kid may ever acquire in a whole life time if he remains on the staff of an organ so utterly devoid of high ideals as to oppose and ridicule the Christian ministry.

The Atheistic Bolsheviks get a great horse laugh out of these attacks and take delight in mailing the preacher the clippings, they being so egotistical as to imagine that a preacher never reads the papers. This certain type of newspaper takes particular pains to see to it that the enemies of the church have the most fair and courteous treatment. They fight for tolerance toward every representative of disintegrating influences and leniency toward criminals and lawbreakers and at the same time they assume the most intolerant attitude toward the minister who dares to lift up his voice against evil in high and low places.

So here we have the prophet of God set upon by foes from without and from within.

Every man is human enough to like to have folk think well of him. He likes the friendliness and fellowship of other men. No man would deliberately choose to take a course that would deprive himself of the blessings of human friendship, if it were not for a cause worthy of such self denial and sacrifice.

Jesus took a course that deprived him of all of this. When He came to the garden, he was all alone. He had been slandered, spit upon, and subjected to the merciless abuse of his enemies who were now clamoring for his death, and he went on to death to be sure, but to victory and glory.

So the prophet of God finds set before him, the path already traveled by Jesus and this is his only course. To compromise would not bring peace, but only misery and defeat.

The only course left open is to keep pressing the battle at any cost, and keeping the enemy on the defensive. The enemy will oftentimes counter-attack sharply but to the man of God who carries the battle right over into the enemies' territory there is no defeat and such a man will not have to stand alone. On the contrary, people today are looking for prophets who can read and interpret the signs of the times.

It is the false prophet of peace who will finally be the lonesome. He who remains on the defensive lives in the atmosphere of defeat.

The Dry Spell

Addressing a group of 400 members of the greater New York Church Federation, Dr. Kingdom of East Orange, New Jersey is quoted by the New York Times as having declared that "Soviet Russia SHOULD TURN TO THE U. S. FOR AN EXAMPLE IF IT DESIRES TO RAISE CHILDREN WITHOUT RELIGION."

"There has never been an age, Dr. Kingdom says, 'when religious education was more necessary than it is to-day. Two-thirds of the young people in New York alone are without any vital contact with religion. Christianity to-day is devitalized because Christian workers lack conviction. They do not regard their work as important and often leave their fields and churches for three or four months during the summer.' Dr. Kingdom goes on to outline the plan for an extensive plan for next year.

Another Voice.

Another "Voice crying in the Wilderness" is the Zion's Herald carrying an article under the title VICTIMS OF A LONG DRY SPELL. We quote two paragraphs as follows:

"There is a dearth of vital religion. Plenty of churches. Plenty of plans to make them 'go.' But where is that vivid sense of the immediate presence of God which can influence man's every action? How many are

aware of the vast resources of spiritual power ready to be released in us in answer to simple obedience to the Divine Will? Religion was never better advertized. Worship was never carried on more decently. Preachers were never better trained. Laymen were never more 'intelligent.' But where is the life of it all? Something is gone.

We are the victims of a long "dry spell". It is a desert world. But the end has not come. Many times before there have been burning droughts out of which men have emerged after much weary suffering to grasp with new zeal and understanding the great realities of faith. The rain will come!"

God Does Not Waste His Rain

Many articles of similar tone appear on the pages of the more serious type of current magazine but most of them are not quite so certain that the long dry spell will soon be broken. THE WORLD IS TRULY ALARMED OVER THE SPIRITUAL DROUGHT WHICH IS UPON US and in many cases seem more seriously concerned about it than the churches themselves. God grant that the dry spell will soon be broken and that the "rain" will soon pour upon us in refreshing showers. But will it come to and through those institutions and agencies that have 'cut The Tap Root

of Evangelism' and 'Dried up the Wells' and scattered the rain giving clouds? Those who have done these things and in addition have refused to cultivate the fertile soil and have permitted the land to become barren and hard and desolate can hope for or expect little of the refreshing rain. Why send rain on barren ground, when no effort is being made to make it fruitful? God will not WASTE HIS RAIN on such. He WILL NOT SEND HIS RAIN TO AID THE GROWTH OF WEEDS AND THORNS AND THISTLES.

All this pessimism about the impossibility of having revivals is just another way of going about advertising that GOD IS DEAD OR THAT MY FAITH IS DEAD. We can have revivals if we want them and we do not have them because we do not want them. True they may not be initiated in the same manner as former revivals but we need no further demonstration beyond some of our recent campaigns to prove that refreshings are still in God's plan and that the common people at least are hungry for the gospel. Where there is no vision the people perish.

An Easter Hatching

Recently in a certain church the matter of having a large visioned meeting was proposed and four-fifths of the board was in favor of it. One

or two were not especially opposed but finally the matter was passed on to the pastor to decide with the assurance that his decision would be acceptable. He finally told the men that he had a little plan for some work of his own about Easter time and that he was afraid this meeting might be detrimental to the full success of these plans. Easter Hatchings in some sections of the country constituted the sum total of the soul saving work of the churches and from many of these the cry is going up—Oh how hard it is to raise money for our causes—for our church budgets, etc. But this is not the cry of churches that practice evangelism the year round. Look into the financial condition of the great churches all over the country where evangelism is the dominant note and you will find plenty of money in hand to carry on the work of the Lord. God is not broke and He will take care of His Work when it is being done.

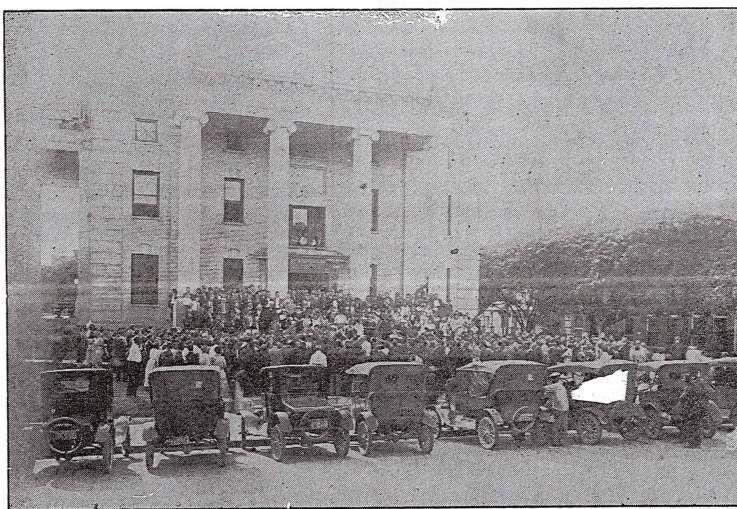
—L.

The man who contends that the gospel should not be preached to the whole world has a soul that lives in an alley.

"If there were more Hell in our pulpits there would be less of hell on our streets and behind the doors in our homes".

Are Revivals Passe?

Saturday
Afternoon
on the
Court
House
Square



Dr. Ham addressing a great crowd on the Court House lawn, Greenville, S. C.

These
Open Air
Meetings
are a
Regular
Feature
of every
Ham
Campaign

The Preachers' Contribution to America

Preachers are often denied the right to express an opinion on Political, Social and Economic questions. Does not his long record of unselfish interest in our ideals for America and his contribution to our marvelous prosperity and glory entitle him to that right?

It may not be amiss to glance at the facts in the case. Here they are: "Preachers' sons always turn out bad." That is a lie. Statistics show that they lead all the other professions in their contributions to the ranks of constructive citizenship. Listen to some of the figures recently compiled by Roger Babson, the famous statistician: One out of every five in the Hall of Fame are preachers' sons. Eighteen times the normal per cent of those listed in "Who's Who" are preachers' sons. Among England's great characters, we find that 1,270 are the sons of preachers, while 510 are the sons of physicians and 350 are lawyers' sons. One out of every 10 of America's multi-millionaires are preachers' sons while the normal per cent should be that the preachers should have only one out of 300. Eight of the first 27 names selected for the New York Hall of Fame were preachers' sons when only eight in 2,400 should have been expected, according to the normal ratio. Of the 61 names in the National Hall of Fame 20 are preachers' sons, 10 per cent are merchants' sons, 25 per cent are physicians', teachers' and country lawyers' sons and 30 per cent are preachers' sons.

Bankers do not rear millionaires. It is the preacher who rears the millionaire. Why? Because the preacher builds for character while the banker builds for temporal success. The preacher's son is a product of low living and high thinking, while the banker's son may often be the product of low thinking and high living.

No, brother, the preacher sows into the field of the spirit and he reaps accordingly. Too many of our other men neglect the soul—they sow into the field of flesh and they reap corruption. May God bring us to a realization of our condition. May we realize that we will reap a harvest and may we so begin to sow that our children who come on after us will have only flowers to brighten the path where we have trod before and not thorns to prick their tender feet.

The first President the Democrats elected, Grover Cleveland, was a preacher's son. And Woodrow Wilson was a preacher's son. If we do not elect another President for 300 years, we will still have our percentage among preachers' sons. We have one out of nine in the White House a preacher's son. It is also true of Congressmen, Governors and Senators.

Presidents who married preachers' daughters are John Adams, Millard Fillmore, Franklin Pierce, Benjamin Harrison and Woodrow Wilson.

The great preachers are preachers' sons. They did not come from Tammany and booze. They came from preachers' sons: John and Charles Wesley were preacher's sons; Lyman Beecher and Henry Ward Beecher were preacher's sons; Bishop E. H. Hughes and Bishop Matthew Hughes were preacher's sons; Bishop John Hamilton and Bishop Franklin Hamilton were preacher's sons; Roger Williams was a preacher's son; Jonathon Edwards, Adoniran Judson, Timothy Dwight, Spurgeon and the two Mathers were preacher's sons.

Out of fourteen generations of the Woodbridge family (1493) only one generation without one or more preachers.

Do you want to know where you get your great scientists? Preachers' sons. Louis Agassiz, the Swiss naturalist, was a preacher's son; Alexander Agassiz, American naturalist, was a preacher's son; Linnaeus, botanist, was a preacher's son; Jenner, smallpox vaccine, was a preacher's son. Dr. J. T. Finney was a preacher's son.

Who built your railroads? Harriman, a preacher's son. Who gave you your telegraph? Morse, a preacher's son. Who gave us the Atlantic Cable? Field, a preacher's son. Who built the airplane? Wright Brothers, preacher's sons. Yet you will cuss your preachers. In the name of high heaven, what sort of mind have you, if you will cuss the preachers and call them "intolerant bigots." You say, "Ham stay out of politics."

Where did you get your men of letters? Preacher's sons. Ben Johnson, Cowper, Coleridge, Tennyson, Lowell, Holmes, Hallam (Henry) Goldsmith, Emerson, Charles Addison, Kingsley, Arch Bishop Whately, Matthew Arnold, Maculey, Thackeray, Sir Christopher Wren (architect), Sir Joshua Reynolds (painter), Swift, Sterne, Hazlitt, Fitz-Greene Halleck, Henry James, Richard Watson Gilder, Henry Van Dyke, Francis Parkman, Froude, Kingsley.

Where do you get your great Jurists? Preachers' sons. David D. Fields, Stockbridge, Mass. Jurist and compiler of law codes, 1805-1894.

Stephen J. Field, 1815-1899, Jurist of Supreme Court of U. S.

Cyrus W. Field, 1819-1892, gave us Atlantic Cable.

Go to your Hall of Fame and you will find one out of five are preachers' sons, whereas there should be one out of 18. Eighteen times the normal per cent.

In "Who's Who," there are 1,000 out of 10,000 that are preachers' sons.

Do you want to know who makes your money? It is not your booze men. According to Roger Babson, one out of ten came out of preachers' homes. The normal per cent would be one out of 300.

In the New York Hall of Fame, eight out of first thirty-seven names selected for the New York Hall of Fame were preachers' sons when only eight in 2,400 should have been expected.

What about your college men? Eight out of nine Chief Justices were college men and seven of the eight were from Christian colleges. Eighteen out of twenty-seven Presidents were college men and sixteen of them came out of Christian colleges. Eighteen out of twenty-six leading Masters of American Literature were college men and seventeen of them came from Christian colleges. Two-thirds of the members of Congress listed in "Who's Who" came out of Christian colleges.

Who gave you your men of fame, your men of letters, your men of science, your men of wealth, your statesmen, your Presidents? Yet political parties will defy the preachers and line up with the liquor crowds and say "You stay out of politics."

The Secret of Ham's Power

(An Editorial clipping from the Elizabeth City, N. C., Daily Advance.)

This newspaper counts itself to have had no greater privilege, in the thirteen years of its history, than that of attempting through its news and editorial columns for the last seven weeks to interpret to its circle of readers throughout the Albermarle the spirit of the M. F. Ham Evangelistic Campaign in Elizabeth City. We know that we have but inadequately performed this service. The editor of The Advance has never deluded himself with the idea that he was any big noise as a writer, and he feels that if he had the pen of a Woodrow Wilson, the printed word could never adequately convey the impression of hidden power that has characterized these services.

The Advance also is bold to say that the Gospel preached by Mr. Ham was just the Gospel Elizabeth City needed. "What the church needs," says one of America's foremost preachers, "is more conviction as to the bedrock facts of the Christian revelation, those facts upon which the Prophets and Apostles built the church so that it has stood unshaken through the ages. If we lack these convictions then our witness and our preaching, however it may tickle itching ears, is but a tinkling cymbal and sounding brass, and like all kindred sounds will pass away."

Now conviction, in the vernacular of the street, is just what Evangelist Ham's got. The man is possessed by his beliefs, and that, in our humble opinion, is the secret of his power. He is terribly earnest because he believes that the Gospel of redemption through the sacrificial death of Jesus on the Cross is everlastingly and eternally true and that without the shedding of blood there is no remission of sins. Here was a prophet at last who spoke with authority, and not as one of the scribes who chants an ethical rosary of salvation through good works, and the people in a town notorious for the fact that its preachers preached to empty pews flocked in great multitudes out to his tabernacle situated off the beaten thoroughfares of the city and heard him gladly.

Mr. Ham has been accused of bringing to Elizabeth City a gospel of intolerance. But in all earnestness we are bound to say that as we see it the man who makes such accusations has pitifully missed the spirit of the evangelist's message. No one could be so foolish as to ask a prophet of God to tolerate sin. And to Mordecai F. Ham lack of faith in the shed of blood of Jesus Christ is the most heinous of sins. "I hate heresy because it damns!" he cried, and the cry seemed wrung from the soul of one who loves the sinner in something of the way that God loves him. Daniel Lane, man of God that he is, sensed the true spirit of his fellow-laborer and spoke out of the bond of a common fellowship when he said: "Though Mr. Ham has the courage of his convictions and fearlessly denounces sin, he is at heart as gentle as a child." Thank God for a Daniel Lane in Elizabeth City, and for the great host who have been converted or reclaimed through these meetings.

Durham N. C., Shaken by Ham Campaign

(From a Religious Press Review.)

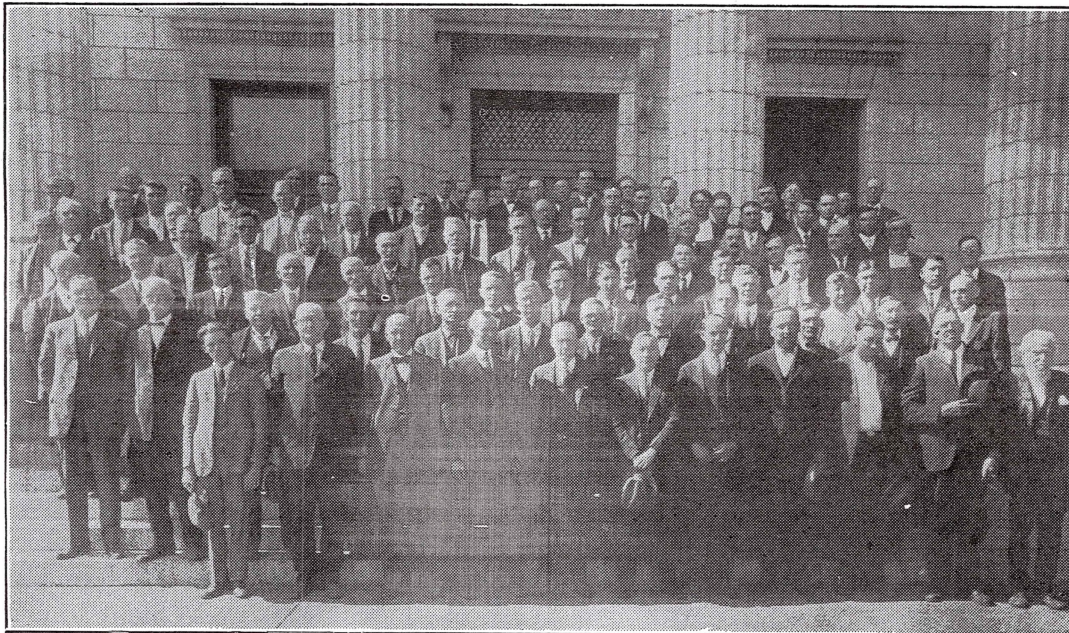
Reports from Durham, N. C., are to the effect that Evangelist M. F. Ham, led the church forces of that great city in the greatest evangelistic effort ever known there. A large tabernacle seating 6,000, and with a choir loft accommodating a choir of 350 voices, was constructed in the heart of the city and proved to be totally inadequate to accommodate the great crowds which attended the services, and the crowds had to be divided so that Dr. Ham would deliver a message to an audience of men only and repeat the same message immediately to women only. On the final Sunday of the campaign he spoke nine times to capacity audiences. The business houses of the town closed their doors for the morning services and the tabernacle was packed day and night during the last two weeks. The Great Liggett's Myers Tobacco Company and The American Tobacco Company closed down their immense plants on several occasions that their thousands of employees might have an opportunity to hear the simple gospel story that was working such wonderful miracles in the lives of men and women throughout the city. The inquiry room at the tabernacle which accommodates around 200 was packed at almost every night's service during the last three weeks and on several occasions was filled twice at a single service with deeply convicted souls seeking the Saviour. Conclusive proof was given that the days of miracles are not passed for drunk-

ards, considered past redemption, were saved and sobered and are active, flaming testimonies for Christ, girls who had drank the very dregs of the cup of sin were taken from the prison walls and brought under the influence of the meetings, saved and proved to be the greatest soul winners in the campaign. Several of these girls are now actively engaged in rescue work and are the wonder of the entire citizenship. The meeting was one remarkable demonstration after another. A parade of over 3,000 Christians marched through the streets one rainy Saturday night singing gospel songs and Evangelist Ham preached from the Court House steps to the great tide throng on the street with powerful effect.

Moonshine Funeral.

Mr. Ham preached the funeral sermon over a pile of over 100 dead "moonshine stills" at the Court House in the presence of an immense throng. Special services were held in the afternoons in banks, stores, offices, etc., at which the crowd could never be accommodated. God wonderfully blessed the work and great rejoicing is evident throughout that section of the state that God is still a miracle working, prayerhearing God, proved beyond question of doubt. No official count was kept of decisions in the campaign, but it is known that over 4,000 decision cards were signed exclusive of the scores who were reached at outside services. Over 1,200 united with churches.

Examine the Evidence



The above picture shows a typical group of business men who have assembled for a prayer service at 8:30 A. M., often held during the Ham Campaigns. So effective are they that in many instances they have become a permanent daily feature of the religious life of the community. This picture was taken during a meeting. Three years later the group was still going strong, having met every morning with an attendance averaging from fifty to four hundred.

THE TAPROOT

Published every month by the

M. F. HAM EVANGELISTIC PARTY

2140 Bonnycastle Ave., Louisville, Kentucky
 MORDECAI F. HAM Editor
 A. R. LYTLE Managing Editor
 EARL S. RODGERS Field Correspondent

NOTES FROM THE FIELD

Ham Meeting Wonderful (Baptist and Reflector) Jackson, Tenn.

"They who believe the gospel has lost its power and that great evangelistic campaigns are passe should have been in Jackson, Tenn., on the 28th of July, when nearly 400 men and women walked down the aisles of the great tabernacle and dedicated their hearts and lives to the Lord Jesus Christ. There were no high pressure methods by personal workers, just plain old gospel message and a simple invitation from the evangelist."

The Jackson Sun of July 29th, says of the day: "Not in a quarter of a century has Jackson witnessed so impressive a scene of deep, quiet but thrilling religious fervor as that which climaxed the fourth week of Dr. M. F. Ham's preaching at the Tabernacle last night when three hundred men thronged the long tabernacle aisles to publicly commit their lives to Jesus-Christ as Saviour and Lord. This demonstration of the effectiveness of the long period of seed sowing which the evangelist has done since coming here without any effort to secure 'professors' or 'show results' came like a pent up flood last night at the conclusion of his powerful sermon on God's Last Call. This great response was witnessed in less than ten minutes without any effort to 'pull decisions' or to secure them through the agency of personal work. The men flocked down the aisles voluntarily and spontaneously in response to their own deep feeling of a need for forgiveness of sin and their conviction of the power of Jesus Christ to supply their need."

The Ham Meeting

By G. M. SAVAGE, Union University.
(In the Baptist and Reflector.)

Perhaps the greatest event that has ever come to Jackson was the recent Ham Campaign. Dr. Ham alone assumed all financial responsibility, not asking any number of Jacksonians to become financially to any extent. I never knew the like of it. The Tabernacle was calculated to seat comfortably 4,000 and it was crowded every night and on several occasions in the day meetings.

One of the marvelous features of the meetings was Dr. Ham's power in preaching, sometimes three or four times each day with a voice that never went back on him, apparently never exerting himself, but speaking so distinctly that every one in the rear of the Tabernacle could hear him. This meeting illustrates the power of the gospel to a degree that I have not observed, if at all, for sev-

eral years. Ham sticks to the Bible throughout. If he gives expression to any thought that comes from other sources it is not evident to me. He lashed sin severely, but absolutely free from personalities. Many people came from nearby towns and communities and some from other states. It is impossible to give exactly the results of the meetings but hundreds of people were reached and no doubt converted that none of the churches could have touched and we have as good churches and efficient as any city can boast of. I have seen as many as 300 men follow Dr. Ham into the inquiry room at one time. A number of gray haired people were converted. It would have touched the hardest heart to see so many men, young and old, from shops and field, humbly going into the inquiry room. Five weeks, and yet when it closed it left a homesick longing in the hearts of hundreds of us. This meeting illustrates clearly that the church must have EVANGELISTS AS WELL AS TEACHERS AND PROPHETS.

Okmulgee, Okla., Campaign (Continued from Page One.)

ker Hildebrand, Pastor First M. E. Church; Dr. E. L. Watson, Pastor of First Baptist Church; Dr. T. W. Sawyer, Pastor Trinity M. E. Church; Rev. Hogan of the Tabernacle Baptist Church; Rev. E. L. Roberts, East Side M. E. Church South; also the hearty co-operation of the Nazarene Church, Assembly of God the Salvation Army, the Calvary Baptist Church and the Lay Pastor, Brother Clark of the New South Side Baptist Church.

No services are being held in the big Tabernacle on Sunday mornings and Dr. Ham has accepted the invitations of the pastors to preach in the various pulpits at that hour. The Annual Thanksgiving service was held in the Tabernacle under the auspices of the Ministers Alliance and upon their invitation Dr. Ham preached the sermon.

Large delegations from Henriette, Okemah, Beggs, Tulsa, Sapulpa and all points in the county are regular attendants at the services.

B. F. C. Morris, Chairman of the Board of Deacons of the First Baptist Church of Oklahoma City was the guest of Dr. Ham last week.

Rev. Conkwright of Sapulpa, Rev. Grover Cleveland of Tulsa, Rev. Davis and Rev. Brown of Beggs and Rev. Hodges of Okemah are frequent visitors in the services.

Mr. Rodgers highly compliments the splendid corps of Ushers. Mr. John Robe, a Presbyterian Elder and Mr. Fred Hoyer, a Baptist Deacon are

By Way of Contrast

We are presenting herewith the records of two American men.

Max Jux, a profligate youth, was born in New York in 1790. Of his descendants, 1,200 have been traced with the following results: Four hundred were in the penitentiaries before 1874; 800 were in charity institutions before 1870; 1,200 cost the state an aggregate amount of \$1,000,000; 310 spent 2,300 years in poor houses; 440 were sinfully diseased; 50 were notorious women, seven were murderers; 60 were habitual thieves; 130 were convicted of malicious crimes, and 400 were wrecked early in life. Not one was ever in public service in any capacity.

Now compare that record with another home, contemporary with that of Max Jux, that of Jonathan Edwards, the great Presbyterian divine. Of his descendants 1,094 have been traced with the following results: There have been 31 judges; 43 presidents of universities; 65 college professors; 69 physicians; 100 clergymen; 40 prominent authors; 65 army and navy officers; one Vice President; three United States Senators, governors and framers of constitutions; three inventors of labor-saving devices; one historian; 15 officers of railroads, insurance companies, banks and so on; 45 states, several foreign countries, and 92 American cities are indebted to him for Congressmen, mayors and ambassadors. Not one ever was in prison; not one was ever arrested; not one was ever in the poor house; nor the asylum, and not one ever cost a state a penny.

Which seems to be the better, one of the shiftless, aimless, purposeless homes or such a home as that of the famous preacher?

PLEASURE YACHT OR RESCUE SHIP.

(Continued from Page Two.)

free to call out across the waves, "Lost souls, Jesus died for you. Climb into the life boat and be saved."

Rescue Ship Does Not Neglect Programs.

This rescue ship church maintains Life Boats on other seas. It is interested in the whole wide world but never forgets the lost at home.

And, while this is being done, nothing else is suffering. All other necessary work is going on. The sick are being cared for, the contact with other ships is being maintained, and the machinery is kept in repair. But never is the fact overlooked that this is a rescue ship and every means is dedicated to save some. This ship also reaches a harbor one day, but it is the beautiful Harbor of Peace, where it delivers its precious cargo of Rescued Souls to Him who loved them and gave Himself for them.

So, to our friends who vainly look for the solution of the trouble in Christendom to-day, and you know there is serious trouble, but you can suggest no adequate remedy, may not our trouble be that we have the Pleasure Yacht idea of a church instead of the Rescue Ship idea?

There can be no objection to magnificent churches full of machinery, and we are not in trouble because we are not doing things, we are full of works, but because we have left undone the one vital thing which we were organized to do, "By All Means Save Some", and until we get back on Bible grounds and be willing to even shut off the machinery now and then to rescue the perishing, we are headed either for the rocks or the stagnant mill pond.

—A. R. LYTLE.

the Head Ushers and associated with them are a fine group of Christian laymen from the various churches.

The great Chorus Choir recruited from the fine musical talent of the city is contributing much to the success of the campaign by their faithful attendance and splendid singing. The local newspapers are giving

good space to the activities of the campaign.

Active workers of the city predict that the campaign bids fair to be the greatest religious awakening in the history of the county. Our readers are requested to pray earnestly that this may be true and that hundreds may be saved.

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"By All Means Save Some"

(Continued from Page One.)

leges of his Roman citizenship. In fact, we have every reason to believe he was in Rome on important business during the life-time of Jesus. He was reared in a Greek City with all the privileges of a good education. He belonged to the Alexandrian School of Philosophy. He not only was a Greek philosopher, but he was a student of theology, having been brought up at the feet of Gamaliel. He was a finished theologian, a Roman lawyer, a Greek philosopher, and an aristocrat. He was considered one of the most loyal Jews for he was very loyal to their doctrines and to their customs and formalities.

We have many to-day who could no doubt boast as he did. If I wanted to boast according to the flesh, I could say I was converted at the age of 9, was a Sunday School Superintendent at the age of 16, stood and passed the bar examination at the age of 17, had some experience in the business world, and then I was ordained at the age of 24 and came from a line of seven generations of preachers, etc., etc. We might boast of all we are as churches to-day. Our beautiful buildings, our smoothly running machinery. We might boast of our 100 percent attendance at Sunday-school and Young People's Societies and wear all the little emblems denoting the fact. We may boast of our loyalty, to our Missionary Societies and Industrial work and proudly declare ourselves as being loyal Baptists, loyal Methodists, loyal Presbyterians, etc., but Paul declared—

"I counted all this loss for Christ." You can be everything we mentioned and yet not be loyal to Christ. You can do everyone of these things and still stop short of that which the Lord calls "complete obedience." You can be all this and not even be born again.

Gave Up Home Life.

Paul speaks of his attitude toward all these things. He says, "I was accused and suspected by all, but there was a reason for it." First, he would have been branded almost as a religious bigot by his crowd. What Paul really says is that the thing he had a right to use, he would not use because it was not an advantage to the Cause to serve which he had been set apart. He gave up domesticity not because he hated women, but because it was better for him to remain single. He said, that he had a right to take a wife, but he would not because he could be used of the Lord better without one. He did not avail himself of any of the advantages to which he was entitled, when, if by not using them, he found he could be a better soul-winner. He gave up that to which he had been given a right in order that he might "By all means save some."

Refused Support

Another thing he did not use, which was his privilege. He did not allow his work to support him. He was not supported by the ministry in which he was engaged. He says he had a right to be supported. "For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And the laborer is worthy his hire." 1 Tim. 5:18. But Paul would not accept that support. He deliberately labored as a tent-maker and bought his own clothing and food, because he could serve the Lord to better advantage.

He said further, "I am a free man." Not only did he give up the comforts of domestic life, but he gave up his support, and his freedom as a Roman citizen. He brought himself under bondage to all men though free himself as a Roman citizen.

Refused to Exercise Citizenship Rights

He could have used his citizenship and never have been put in jail at Philippi, and he did use it in Jerusalem. When they had tied him up with the thongs, Paul said unto the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" Acts 22:25. "I am a natural born Roman citizen," said Paul. And they trembled and sent him over to safety with great honor. He could have used his citizenship for safety all over the Roman Empire. I dare say he would have been saved from going to jail many times if he had exercised his right. In Philippi he did not use it because he was directed by the Spirit of God and, when Paul was put in jail he could pray the doors open and baptize the jailer. Hence he could "By all means save some."

Gave Up Political Aspirations

He was not only willing to give up domestic happiness that he "might save some" but he was willing to give up his Roman citizenship. He was also willing to give up his political honor. In favor with the powers that be, he could be sent to Rome, to Damascus, and everywhere—yet he said, this he was willing to give up in order that he might "by all means save some." Here was a brilliant young lawyer, a scholar of the first rank, an aristocrat, who bid fair to be the greatest of all citizens, but his aim was always to do that which might help him to "by all means save some." No wonder the world still feels the power of such a ministry. When a man is willing to sacrifice his domestic privileges, his political freedom, and his God-given sustenance and support that he might "by all means save some", you need not be surprised that we are still reaping from the ministry of such a man.

He Gave Up His Sectarian Convictions.

No doubt that was the hardest thing to do. He back-slid one time and went into the temple and had his head shaved. There is no slavery like sectarian slavery and no bigot like a sectarian bigot. There is not any man responsible for more wrecks than sectarian bigots.

Paul would not be bound by his sectarian prejudice. He was delivered from it. Though he said, "I might have contended and used it, it was not of any service to me." When it was necessary, he could be a Pharisee, if he saw by being a Pharisee he could save men. No, that was not hypocrisy. It

was what Jesus used. When he went to Samaria, he could sit down and talk to a woman at the well. When he was talking to Nicodemus, he could talk to him about his heavenly birth. When he was talking to the rich young ruler, he could talk to him about money and his position and yet tell him there was one thing he lacked. If he talked to men about sowing and reaping, he could talk intelligently to them because he understood and could speak in terms of their ability to understand. Jesus could be all things to all men because he was Omniscient Himself. He was not bound up in some little sectarian belief. Paul said, "I could be a Pharisee or a Jew in order that I might save a Pharisee or a Jew. I can be under the law, if there is an opportunity to save one. I can obey that law if I can save them or I can disregard that law, for I am under the law of God." That is why he was accused of upsetting the law. The Sabbath was not made to be man's Master, it was made for man. Even those high sectarian Jews were ready to put Jesus to death because He was not obeying the Sabbath. There is not anything on earth like a sectarian bigot. That has been the curse of all Christendom. The world can quickly see it too. If a man is merely out to make a proselyte, he is no more than proselyter.

You say, "Well, by taking this position does one sacrifice his position?" No, it depends altogether on whether you are in Christ. In Christ there is freedom, but one must not misuse his freedom and thereby become an offense to others.

Paul, Not Slave to Programs

Paul was not bound by programs. He did not strive for standing before men. He said, "For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands; being reviled, we bless; being persecuted, we endure; being defamed, we entreat; we are made as the filth of the world, the offscouring of all things, even until now." 1 Cor. 4:9-14.

The Pharisees were always after Jesus and contending with Him and complaining because he did not wash His hands in the approved fashion. "You are not having your disciples do like John's did." Jesus, you are not loyal to your Jewish customs," they accused Him.

Jesus said, "Why do ye also transgress the commandment of God because of your tradition? For God said, Honor thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honor his father. And ye have made void the word of God because of your tradition." Matt. 15:3-7. Jesus did not strive for standing before man. He was accused of not being loyal to the law of Moses. He said, "I am not under the law." Was he an outlaw? No. The man who is under the law of God will not break any law. He will go beyond all law. There is no law that forbade Jesus eating, and yet there was a time when He could not eat. He said, "Man does not live by bread alone" when Satan would have Him eat. Jesus came to fulfill the law, and He fulfilled it in a greater and more glorious sense than man can who simply tries to live up to the letter of the law.

YOU MAY READ ALL THE BOOKS YOU CAN FIND ON HOW TO TREAT YOUR WIFE, BUT IF YOU DO NOT LOVE HER, IT WILL NOT MEAN ANYTHING TO YOU NOR TO HER.

A woman came to me in one of my meetings and said, "My husband is everything a husband should be, but he does not love me and I know he does not, and he knows I know he does not love me, but he is too proud not to do the fair and noble thing by me. I sometimes wish he would just leave off doing so many nice things, for I would rather have a little love than have everything else with no love back of it. He knows I feel the lack of that which love could give, but any complaint I might make against him would be misunderstood."

I know that is just the way our Lord feels about us. "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love it profiteth me nothing." "He made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise." John 2:15. Again, He says, "Why call ye me Lord, Lord, and do not the things which I say." In other words, "I am tired of your calling me 'Lord, Lord,' and then serving some other." The Lord knows hypocrisy when He sees it.

Paul Enthroned Jesus

Paul had something no law could give. He had the Lord Jesus Christ enthroned upon the highest place in his heart. He did all things for Christ's sake. It was loyalty to Christ first, and custom whenever it would serve Christ. He could be dogmatic when it would serve Christ. If need be he was a Jew, a Pharisee, a Freeman. Paul said, "I am all things to all men that I might by all means save some." Why? Because that was the reason for his calling.

Jesus Considered Bolshevik.

The Pharisees got all puffed up like a porcupine because Jesus was not a loyal Pharisee. They said, "He is not loyal to the Jews nor to Moses." He was not a legalist and that is what peeveth them. He was not a Pharisee. Jesus was considered by them a socialist, a Bolshevik. He dined at the home of a publican. When he talked with the Samaritan woman, His disciples said, "Why speakest thou with her?" And I can imagine them saying one to another, "He ought to know that that woman at the well is a sinful woman."

Get Him away from there. He ought to know it is not proper for a Jew to talk to a woman." Finally they went over to Him and said, "Come, let's eat."

Jesus said, "I have meat to eat that ye know not of," and He sat on the curb of the well, feeding that sinful woman with the bread of life. These disciples who heeded that old religious custom that it is not proper for a Jew to talk to a Samaritan woman, and because Jesus would dare defy that custom, said, "We must get Him away. He is not loyal to our organizations or our societies." THEY WERE SECTARIAN BIGOTS.

Moses Left Courts of Pharaoh.

Moses stepped down out of the Courts of Pharaoh and became a slave with his people. He did it to deliver his people. He could not have done it in the Courts of Pharaoh. Jesus came as a servant, not as an angel nor as a man born in a court, but was born in a borrowed manger in a stable, and of the poorest of men. Why did He do that? He was identified with the meek and with the poor. He was merely carrying out the great ministry of the Cross. Jesus could come and win the lowest. He became as a sinner and as a poor man, though rich, in order to save the poor. "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." Jesus was all things to all men. He could sit in the homes of the rich and converse intelligently with them for he knew more about riches than they did. He could sit in the homes of the poor and they felt at ease with Him. Hence the Apostle Paul took that course and became all things to all men that he might "BY ALL MEANS SAVE SOME." If you go into a town labeled by some sect, then you are going to shut the door to many men because you are labeled. You cannot convince men that you are after souls if they think you are not trying to do a thing in the world except build up your own institutions.

Idol Makers Opposed Paul

The Apostle Paul did not give unnecessary offense to anyone. He had the right objective: First of all, he did not come to build a denomination. Denominations are here because God had to break Rome, old Babylon, all to pieces in its control. Whenever a Church turns from God, He is going to split that church all to pieces. He will bring about all kinds of division, carnalities, and factions. It was Demetris, the silversmith, who said, to the men of like occupation, "Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, that are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth." This he said to the men of like occupation, but when he came out to the public, he said, "Great is Diana."

We have so many little sectarian bigots. They will make it appear that you are not loyal to this or something else, and that is the public appeal which is of the devil and not of God. The Apostle Paul could say, "I am not here to build a denomination, or an institution", and, if the Apostle Paul were to come back to-day, what would he find that he would be proud of? "What is my joy? You are my joy at the resurrection of Jesus Christ." Paul had one great occasion for which he was waiting—THE RESURRECTION DAY. What did he expect then? To meet the ones he had labored to get saved. Paul made no distinction between evangelism or home missions, between evangelism or foreign missions. This modern distinction between evangelism and home or foreign missions has been made by man and not by the Bible. When you stress evangelism, it does not mean that you are going to do like the church at Jerusalem. They put all the money into one treasury and became so self-centered and self-satisfied that the Lord had to scatter them abroad. Neither does it mean that you are going to spend all your money evangelizing the fields across the water. The moment you do, you are going to cut the foundation from which the funds come. We must do all the work of the Lord.

Unstop the Pipes

A little town, which was not very prosperous finally managed to put in a water system with pipes leading into every home. Enterprises began to locate there. People began to build homes. They had everything a modern city demands. One day housewives turned on the faucets but they only sputtered. No one could get a drink. Where was the trouble? They had bonded the town heavily and did not have money to take up the pipe-line. Industries were closed and people began to move. Finally an expert came to the town and discovered the trouble. He said, "If you will go up to the reservoir and tap the pipe about twenty feet below the reservoir, you will have plenty of water. He found the main had become stopped up. As soon as it was unstopped, the water began to flow freely through the pipes and every spicket gave plenty of water. The town took on new life and began to prosper.

Do you know what has happened in our churches in this country? The devil has put a block in that pipe near the reservoir and stopped the flow and blessing of personal, local evangelism. The moment you stop that, everything else is going to stop. The denominations said, "Let us stop these city-wide evangelistic campaigns. Quit spending money locally." You know what has happened. Immediately after that happened, every community that stopped evangelism, clogged the pipe near the reservoir and soon the whole thing was on the rocks. You cannot limit God's work. If you are not interested in the salvation of the soul next door, you are not a thing in this world but an old sectarian bigot.

Paul made no distinction. Neither did Jesus Christ. Your mission is to go and make disciples. The first thing the disciples did was to rush out and make disciples. Peter brought his brother. He did a great work that day.

Paul did not belong to any society except that one organized by the Lord Jesus Christ. You know what that system was—the one that had as its slogan, "By all means save some." Whatever you are going to do to get somebody saved, do it at once. Get busy. What are we here for except to get souls saved? What is life to a man who can see and think and know he is on the way to the grave and yet unsaved?

I went to preach the funeral of a woman, a member of my church, and found that none of her family were saved. There was a large family and only this mother, who was taken, was a Christian. Where are we as churches when we have whole families that are not Christians? You say, "Well, preacher, that is what we are paying you for doing." God never intended that the preacher should do all the soul-winning. You are the evangelists. Christ called some for evangelists, some for preachers, and some for prophets, and some for building up the body. When you put up your buildings you engage stone-masons, brick masons, plumbers, carpenters, architects, and contractors. The Lord Jesus Christ is putting up the greatest building of all. He sends the evangelist to build up the church. He sends these men as specialists to build up this or that work, but the Church is the soul-saving institution in this world. Paul could say, "While I have every privilege granted others; I left off taking a wife, left off drawing a salary which I could have had, I lived sometimes as if I was a Jew, and sometimes as if I was not, in order that I might by all means save some." I did not want to be rejected." God always rejects people who will not save some. "Abraham, I will bless you, but you be a blessing." God called Moses and set him apart and Moses ran off after killing an Egyptian and hid at Horeb. He called Israel and they sat down at Horeb until God called them out from under the shade.

"By all means have a good time," is the slogan of some. "By all means leave us alone so we can take it easy and sit under the shades of Horeb and eat manna and have a good time." You can find churches that will say, "we do not want any of your early morning prayer meetings and evangelistic campaigns." Go and find a place to sleep. We do not want any sleepers or pillars. We want workers.

Are You Headed for the Junk Pile?

When Jesus Christ was here, there was a poor paralytic whom four men found and brought to Jesus, but they could not get to Him because there was such a crowd of criticsers, blockers, and knockers. Some folks are born in the objective case. Some have objected to everything that has been done, but God is going to move on. Paul knew he could not stop God. He said, "Whenever I get where the Lord cannot use me, He will just move on." He will remove the candle stick from the church if you cease to be what He set you apart to be. I do not see any sense in that being done. Do not any of you get peeved at what I said to-day, for if the garment does not fit you, do not take it and wear it. I appeal to you in the name of my blessed Saviour. I know what I am going to do. I am going to let the Lord use me to make disciples. I do not want to be a castaway. Whenever you see a church that is a castaway, there is a reason—it has ceased to make disciples.

I have young men coming to me constantly asking for help, saying that they are unable to find anything to do. I called the attention of one young man to a junked automobile and asked him if he knew why that automobile was junked? He said, "Yes, it has ceased to function."

It is only when a car has become useless that it is junked. It is only when a church or a preacher or a Christian worker becomes useless that God casts them off. Paul says, "I am willing to beat my body black and blue that it may not be cast off."

The Greatest Compliment

Gypsy Smith was visiting in my home one time and I said to him, "I want to tell you the one thing about you that has impressed me most. I have heard you talk to my little children and tell them how you, at the age of sixteen or seventeen did not know how to use a knife or a fork or wear a fine suit of clothes. We have had you as our guest in our home. No more beautiful manners have we seen employed by anyone. I have never heard more beautiful language than that which you use in the pulpit. You tell us you got it all from the Bible and a dictionary." As we sat together in my home, I was reminded how he, as a little clothes pin peddler, had been called by the Lord and responding to the call, had been used on five continents. I told him how I had sent Mrs. Ham to hear his addresses at a conference in Winona Lake, Indiana, and how that within a few days she wrote back, "Mother and I have just taken Gypsy Smith out for a ride. We heard his address and somehow we feel like we have been in the presence of Jesus." He broke down and wept and said, "That is the best compliment I ever had."

My prayer is that wherever we go and whatever we say, folks will say of us, "I feel Jesus has been near." That can only be when we are fulfilling our mission—"BY ALL MEANS SAVE SOME."

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