THE NAZARENE Archives

Since 1936, the General Secretary of the Church of the Nazarene has been mandated by the General Assembly to maintain the denominational archives. As of 1984, the archives maintains approximately 1000 cubic feet of materials spanning from the 1870s to the present. The collection documents the rise, development, and movement of the Church of the Nazarene through photographs, correspondence, audio recordings, periodicals, minutes, sermons, personal papers, etc. The archives generally does not collect library or book format materials, theses, or dissertations. These are available to researchers at the library of the Nazarene Theological Seminary in Kansas City, Missouri. The archives also does not collect materials broadly related to religious history or the holiness movement unless these materials would have a definite connection to the Church of the Nazarene.

The collections are largely focused on the denominational rather than the district or local level of the church. However, the archives does maintain what may be the most complete collection of Nazarene district assembly journals (1908-) and a sizeable concentration of records from the American Nazarene schools. The materials related to the religious bodies which formed or later joined the Church of the Nazarene are another significant collection.
Access to the collections of the Nazarene Archives is limited to recognized scholars, published authors, church projects, graduate theses or dissertation work, and genealogists. Church projects may include projects by any institution or office within the church. Term papers for graduate or undergraduate classwork are not generally permitted; however, the archives will be happy to work with research seminars of graduate or undergraduate students when certain criteria are met. The faculty of the Nazarene colleges might especially consider conducting seminars with the Nazarene Archives during their January interims.

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Permission to reproduce any part of this microfilm for educational purposes can be obtained by writing the Permissions Editor of the PREACHER'S MAGAZINE or the Nazarene Publishing House, for all items except those carrying reprint credit lines.
The Preacher's Magazine was initiated by the Church of the Nazarene in 1926 under the editorship of J. B. Chapman. It was a monthly magazine "specializing in theological and sermonic material especially adapted to the requirements of the men and women who are giving their lives to the preaching of the Wesleyan doctrine of holiness." In the beginning it was stated that "the magazine will not be sectarian, and holiness preachers of all churches are invited to subscribe with the assurance that the central purpose will be to help preachers to preach holiness effectively where they are, and not to proselyte them to some other communion."

J. B. Chapman served as editor through 1947. D. Shelby Corlett, managing editor, then took the reins for several months until L. A. Reed became editor. Reed served until his death in 1952, and Corlett resumed the office and was named editor in early 1953. He served until July, 1954.

In August, 1954, Lauriston J. DuBois took the editorship and served through 1961 when Norman R. Oke became editor for the two years 1961-63.

In 1964 Richard S. Taylor became editor. Richard Taylor changed the magazine's name from Preacher's Magazine to Nazarene Preacher and it remained so until 1972. Taylor also initiated the magazine insert called "Pastor's Supplement" which carried promotion from all the departments of the church's headquarters.

In 1972 James McGraw occupied the editor's chair, and the magazine was reassigned the name Preacher's Magazine. He also renamed the insert, calling it "Nazarene FOCUS." These changes complied with the agreement made with two other denominations of Wesleyan/Arminian doctrine to make the magazine available to their pastors and include their own promotional inserts.
In the fall, 1978, Neil B. Wiseman became editor. He gave the magazine a new look with a colorful cover in the larger 8½" x 11" size (formerly 5½" x 9"). It also went from bimonthly format to quarterly. The insert was renamed "Nazarene Update." The magazine now served pastors in The Wesleyan Church, the Evangelical Friends and the Churches of Christ in Christian Union, as well as the Church of the Nazarene.

Wesley Tracy became the editor in 1980 and serves at this writing (1984). During Tracy's tenure another denomination, Brethren in Christ Church, was added to the recipient list on the masthead.

The magazine's stated purpose is much the same as it was in 1926: "A professional journal for ministers of the Church of the Nazarene and several other Wesleyan/Arminian denominations, designed to help parish pastors carry out their ministries more effectively."
The Preacher's Magazine
A monthly journal devoted to the interests of those who preach the full gospel
J. B. Chapman, Editor

Published monthly by the Nazarene Publishing House, 2100 Troost Ave., Kansas City, Mo. Maintained by and in the interest of the Church of the Nazarene. Subscription price, $1.00 per year. Application for entry as second-class matter at Kansas City, Mo., is pending.

VOLUME I                JANUARY, 1926               NUMBER 1

Publisher's Explanation

As manufacturers and distributors of full salvation literature we are very largely dependent upon the ministers "of like precious faith" for our success, and the remarkable increase in our business during the past few years is proof that we have had the co-operation of our ministerial brethren to a very gratifying extent. And for several years we have felt that there is a field for a magazine which specializes on theological and sermonic material especially adapted to the requirements of the men and women who are giving their life to the preaching of the Wesleyan doctrine of holiness. So far as we know there is no such magazine in the field. There are a number of journals to which the preacher's needs, but these are of a general character and many are not adapted to the needs of men who stand for doctrines and programs of the preachers of the Holiness Movement and who drive so constantly for evangelistic results as they do.

The continued increase in the circulation of the Herald of Holiness has encouraged us to believe that now is the time for us to launch into the venture for a preacher's magazine, an undertaking which we have postponed from time to time for the last several years. Some have urged us to be content with a special department in the Herald of Holiness, but our observation is that preachers do not feel free to make large use of material which is printed in the paper, and circulated among the people to whom they are called upon to minister. Almost any minister seems to feel embarrassed to stand up before his congregation and use an outline, relate an incident, or make use of an exposition with which many before him are familiar. But the plan is to limit the circulation of "The Preacher's Magazine" to preachers, so that the preacher can be assured that his people are not familiar with his "source" in this case.

Although we are denominational publishers, the magazine will not be sectarian, and holiness preachers of all churches are invited to subscribe with the assurance that the central purpose with the editors and publishers always will be to help preachers to preach holiness effectively where they are, and not to proselyte them to some other communion.
preaching of today is less thoughtful and less painstaking than in our fathers' days." And he thinks the pews become empty whenever the time comes that the pulpit has nothing worth hearing. And he says that midnight oil and the solitary forenoon are the only things that will bring the thinking public back to the pews.

And when Dr. James Moffatt, the famous Biblical translator, reported on America after his trip here last summer, he said that American ministers all seem to have motorcars, but their libraries are distantly thin. And even among people who profess a high regard for spirituality and soul depth, there is a tendency to lay great stress upon the minister's social qualities and upon secondary duties.

But as distinguished from the other causes mentioned, it is within the power of the preachers to give the people better preaching. There is no lack of books, and there is just as much time as there ever was. So if a preacher will study and meditate and pray and prepare, he can become a better preacher, and at least be more deserving of the listeners that he does have.

A Sane Interpretation of the Scriptures

THE habit of applying the scriptures without true regard to their real meaning is a vice all too common. Some preachers are better known for their ability to quote scripture than for a wise classification of texts according to their meaning. To be able to quote the scriptures is indeed an accomplishment worthy of all the effort it requires, but its advantage may be greatly increased by the use of wisdom in application.

The habit of giving fanciful interpretations to the scriptures is a vice both common and dangerous. The followers of "Pastor" Russell hold that all the teachings of Christ were parabolic. This claim gives them license to explain away the existence of hell as a place of eternal punishment and to metamorphize Holy Ghost religion into a system of symbols and presumptions. The Adventists fancifully find the fulfillment of Revelation 6 in a historic meteor shower, and more than one "Specialist" in prophecy has erred in his application to current events.

But even the desire to promote the truth or to emphasize an essential doctrine does not atone for the vice of misinterpretation. The Bible clearly teaches that men are sanctified after they are justified and the experience of Christians corroborates this truth; but the cause of second blessing holiness is not strengthened by the effort to make every Bible verse that contains a co-ordinate conjunction teach the two works of grace. There are enough texts that do not require applying for one to be expected to follow his fancy in discovering in a passage a meaning that the author did not intend. Isaiah 55:7; 2 Corinthians 1:15; Hebrews 10:9, and Hebrews 9:28 are, to say the least, no clear second blessing texts, yet I have heard sermons on each of them that made this their meaning.

Thoughtful people want to know what the Bible means, what it was intended to mean; not how it may be applied. There is a conviction that the Bible is a sane book. No one can fail to discern the sense of appreciation with which the true interpretation of the Bible is received. Fanciful people like fanciful preaching. But sane people like sane preaching.

MODERNISM VERSUS CHRISTIANITY

By REV. F. M. MESSENGER

EXCHANGES which come to our desk frequently discuss questions like this: "Is belief in the Bible story of creation essential to a living faith in Christ?" "Can a person be a Christian who does not believe in the Virgin Birth?"

We are not endeavoring to answer these questions directly, to formulate an intelligent answer would require a definite knowledge of each individual case, which is to be considered.

St. Paul wrote to the Thessalonians, "For the mystery of iniquity doth already work." The apostle John declared "Even now are there many antichrists." The anti-christian spirit is certainly no less in evidence after nineteen hundred years than it was then. Satan is to appear as an angel of light so that if were possible he would deceive the very elect, and people should now consider very carefully whether their conception of Christ is Christian or antichristian.

MODERNISM AS IT RELATES TO THE CREATION

If the Bible cannot be taken at its face value it should be disregarded altogether, for it claims too much to be authentic only in part. It treats of tremendous things, things which it is impossible for man to reason out in his present state. One man has said that we are living in the womb of eternity. Our Bible treats of the present in its relation to a future life, and as well might the unborn babe endeavor to explain what his condition would be at his advent into this world of sunshine and beauty, as for man, unaided by some sort of revelation, to peer into and understand his future condition in the eternity towards which he is hastening.

If men cannot reason out these things—and he cannot—to be consistent there remains but one of two courses for him to pursue, namely: declare himself to be an agnostic, or accept the revelation which God has given. Revelation must be accepted by faith, the Christ life is a life of faith. God says three times in the Bible, "The just shall live by faith." This is not a blind, misguided faith, God has given us myths of exceeding great and precious promises upon which thousands of his faithful children have ventured and in doing so, true faith has never been disappointed.

Coming back to the story of creation, Hebrews 11:3 reads, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." By faith we understand it, there is no other way to understand it, scientists do not understand it. Honest ones do not pretend to, they reason, they speculate, they disprove—they think they do—the word of God, they wonder off and fall in the dark and there they leave their followers. By faith we may understand it, by scientific research never. Science is all right and of value while confined to subjects and theorems within its own finite sphere but when it invades the infinite it falls helpless.

Science or Modernism creates things from atoms, molecules, protoplasm and such like, but God says that by faith we may understand that the things which are seen were not made from anything which does appear, either atoms, molecules or monkeys. The third verse of the eleventh chapter of Hebrews is a direct challenge to the modern evolution theory; no man can reconcile the two. The whole modern evolution theory is a direct contradiction of the whole purpose and sentiment of the Bible, regardless of the desperate attempt of some so-called Christians, to harmonize them.

Coming to the question of the evolution of the man from the monkey species, a careful study of the question brings the writer to the place where he would not dispute such a claim by one of these teachers, at least until he had given them the benefit of his findings. Making man out of the dust of the earth and breathing life into him by his Maker is so simple and so concise that there is no question for faith to waver or for reason to stumble, but some things happened after man was made which may—and
in our opinion does—have great significance as it relates to the man-monkey theory.

"Now the serpent was more subtle than any beast of the field which God had made" (Gen. 3:1). In commenting on this passage, Dr. Adam Clarke, probably England's greatest Bible commentator, makes an exhaustive study of the animal used by Satan in the temptation. He finds that the meaning of the original word in the Hebrew which designates this animal is very obscure; and he seeks other languages expressive of this word which gives something plainer and more definite; this he finds in the Arabic—the word "Nash" signifying the ape, satyrus or any creature of the simia or ape genus. He sums up his findings by saying, "It therefore appears to me that a creature of the Ape or Orang Outang kind is here intended, and that Satan made use of this creature as the most proper instrument for the accomplishment of his murderous purpose against the life and soul of man."

Dr. Clarke quotes eminent authorities in support of his proposition, leaving the reader to accept or reject as it speaks to him. It seems to us however, that the text itself and other of the contexts, support Dr. Clarke at least in implying that this creature was not a serpent in the sense that we understand the word serpent today. The text speaks of him as "a beast of the field," a serpent is a reptile, not a beast, and God addressed him "Thou shalt be cursed above all cattle."

Evidently this was not a serpent originally, but changed into a serpent when God cursed him. "Upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life." Is it not apparent therefore that Dr. Clarke in his laborsious search after truth, and knowing nothing of the present conditions, dug out, and has left to us, a key to the prophecies—which proves that the instrument used by Satan in deceiving our first parents by duping the Word of God, "Thou shalt not surely die," was of the ape, monkey or baboon species and is living again today in our modern evolutionists, higher apes and so called scientists. Does it not indicate that—morally at least—they have evolved from the monkey species?

The Virgin Birth—The second proposition concerning the Virgin Birth, "Can a person be a Christian without believing in the Virgin Birth?" The great apostle to the Gentiles, writing his epistle to the Romans, showing that there is no difference between the Jew and the Gentile, that neither could be saved by the law, that both must be saved by faith, sums up by saying, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? So then faith cometh by hearing and hearing by the word of God" (Romans 10:12, 14, 15, 17).

We submit then that, a person is not a Christian unless he has been saved; if he must be saved through faith and faith is begotten through hearing and the hearing must come from the Word of God, how, from any logical point of reasoning can he remain saved—remain a Christian—and dispute the teaching of any statement in the Word of God which is at once so plain and simple as the Virgin Birth?

THE PHYSIOLOGICAL BASIS OF MODERN RELIGIOUS PHENOMENA

By H. OOSTE WILLEY

UCH of the supposed miraculous phenomena passing current in certain religious circles can be accounted for on a purely naturalistic basis. Such strange phenomena as "stigmatisation" or marks appearing on the body in imitation of the nail prints of Jesus, or "dosselaeula," the speaking in tongues and kindred phenomena have been duplicated again and again in scientific research societies as their records will show.

The relation of the mind to the body has always been and perhaps always will be a matter of much uncertainty and speculation, but there are certain outstanding characteristics which are-conditions where it will be generally understood. There is what is commonly called a "central" consciousness and a "marginal" or "sub-consciousness." The control of the body through the nervous system shades off from voluntary action in clear consciousness to the marginal or subconscious actions where the life processes such as respiration, circulation, and such like are carried on apart, from the voluntary control of the will and outside of the range of consciousness. The blood supply for instance is controlled by the vasodilator and vasoconstrictor nerves, and are ruled by the subconscious mind. The rush of the blood to the face, or a general pallor occasioned by fear are examples of this subconscious control apart from the conscious will.

The central consciousness may be narrowed by 'fixing the attention on a definite object and with the narrowing of this central consciousness the marginal consciousness is given a wider field. In hypnosis the central consciousness is so narrowed as to be practically obliterated and the physiological processes and even muscular control can be carried on by this subconsciousness at the suggestion of another mind.

It is here that much of the supposed miraculous phenomena finds its explanation. In the case of "stigmatisation" which was held as a mark of divine favor during the middle ages, St. Francis and St. Catherine are examples, the former a member of the Franciscan order, the latter of the Dominican. St. Francis who was probably the first to receive these marks was a mystic who had given himself up to meditation and prayer, especially dwelling upon the suffering and death of Jesus. On Sept. 14, 1224, the record says that Jesus appeared to him in the form of a seraph with arms extended and feet as if fossil to the cross. To ecstasy his whole figure appeared on his own body marks corresponding to the nail wounds in his hands and feet. The wound in his side bled occasionally although Bonaventura speaks of it as a scar. St. Francis died two years later.

About one hundred and twenty-five years later the same phenomena occurred in St. Catherine. As a girl she gave herself over to rigid austerities, these being so exaggerated as to be self-evidently impossible. For instance, it is reported that she went for several years without food and slept only fifteen minutes out of every twenty-four hours. At twenty-three years of age while partaking of the sacrament she felt into a trance as was her custom and while there had a vision of the flight streaming from the wounds of Christ to her own body, leaving her impress upon her and in this manner she received the stigmata.

There have been modern instances of these same phenomena, one of the most recent being that of Mrs. Stuckenberg of Louisville, Ky., in 1891, as reported by Myers. She bled spontaneously every Friday from June to December, from wounds in her hands, feet and a wound in her side. There was a cross on her forehead, a cross and a heart on her chest and the letters I, H. S. on her right shoulder. The wounds were very painful and the bleeding was accompanied every Friday by a trance.

It will be noticed that the above mentioned phenomena appeared only after a period of severe and prolonged concentration. While we are far from saying that such a miracle might not be wrought by divine power, from the conditions under which these occurred, it is far more likely that they were cases of auto-suggestion. A blush may be caused by shame, and pallor by fear, the subconsciousness registering the results in bodily expression, so the absorption of the central consciousness in prolonged attention and meditation upon the wounds of Jesus, may have given rise through auto-suggestion to the phenomena known as stigmata which after all is only a severe blush in a limited area, of such an intense nature that blood bursts through the skin.

The same results have been produced in hypnotic subjects apart from any relation to religion. A classic example is that of the famous hypnotic subject, Louis V. He was placed under hypnotic power, and while in the trance, the operator suggested to him that at four o'clock he would go to sleep and his arms would bleed. Louis, believing this to be the case, went to sleep, and the arm began to bleed as would appear in letters of blood. He then traced with a dull instrument his name upon the arm of the subject, and at four o'clock he went to sleep and the name came out in bright red relief, and in several places there were drops of blood. Later this subject was taken to the asylum, and in this mentally diseased condition he suggested to himself the stigmata which were soon realized.

Here then is an example of stigmata occurring apart from any religious relationship and produced purely by hypnotic means. To some, such peculiar phenomena as visions, stigmata, tongues, ecstasy make a peculiar appeal and are reckoned as examples of divine manifestation. We need to examine our foundations carefully. Is it likely that Jesus who came to heal men would perform a miracle so out of harmony with His expressed mission and the spirit of His own teaching? We need to be wary of all such lying wonders. The test must be, not alone the physical appearance but the moral and spiritual influence. That cannot be of God which has a tendency toward evil as have all such manifestations of hypnotic power.

NAMPA, IDAHO.
LETTERS ON PREACHING

By A. M. Hills.

And no man taketh this honor unto himself, but he that is called of God, as was Aaron (Heb. 5:4).

I t is doubtful if God regards any calling on earth as higher or more sacred than that of the ministry. We once heard Henry Ward Beecher say in a lecture to us students at Yale, something like this: "God stands at the door of the world's Nature and calls men to birth. When a quarter of a man is born He says, 'Stand aside!' When a half man is born He again says, 'Stand aside!' When threequarters of a man is born He still says, 'Stand aside!' But when a whole man is born God says: 'Come forth: here is my preacher!'"


These and many other expressions of vast import reveal God's estimate of the tremendous importance He attaches to the work of this class of servants. Other men and women also have their peculiar missions and responsibilities which they are divinely called to bear. But apparently to this class, more directly than to any others, are committed the wealth of instrumentalties, and the infinite interests of God's kingdom on earth and the salvation of men. Ministers ought to feel the peculiar dignity and immeasurable importance of their work, and magnify their office and make it honorable.

I. No man should ever think of entering this vocation without a distinct call from God. This should be the first condition and primary reason for induction into the ministry. It is "a ministry received from God" (2 Cor. 4:1). It is not therefore a profession like law or medicine, or a college-professorship, but a vocation—a calling—"from God. Samuel was called when a child, and so has many another child been called. (Jehovah said unto Jeremiah: "Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I shall command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord" (Jer. 1:7-8).

No man may intrude into the shepherdfold as an undershepherd: he must wait for the call and command of the Chief Shepherd, as Christ commanded Peter to "Shepherd his sheep." No ambassador appoints himself to represent his country at a foreign court, He is invited and appointed by the President or King or Emperor. So a preacher must wait God's call. How shall they prefigure the election in heaven? A man that runs into the sacred office unbidden later will have the Lord say of him and others like him, "I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord." (Jer. 23:22). Perhaps that will explain the lack of success of some occupants of the pulpit.

Jesus said of Saul, "He is a chosen vessel unto me to bear my name before the Gentiles and kings" (Acts 9:15). "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). Amidst all the trials and discouragements of a minister's life, happy is he who can say with the greatest of all preachers, "Paul an apostle, not of men, neither by man, but by Jesus Christ, and God the Father" (Gal. 1:1).

It is a most deplorable thing for a man to go through life out of the divine order, having somehow missed God's will for him, and be compelled to say toward the end of life with tragic grief, "I have missed my calling!"

II. What are the signs of a call from God?

1. An abiding impression, "Woe is me if I preach not the gospel!" That makes it truly seem to be a tremendously solemn thing to be a minister. It is often not a man's wish or preference. There may be some other line of work that seems more inviting or attractive. Or perhaps some other occupation appeals more strongly to capricious ambition, the love of fame, gain. But God's Spirit keeps on prodding and appealing. "Go preach my gospel!"

That was exactly the experience of the writer of these lines. On the one hand a worldly ambition to be a lawyer, and a money-maker, and active in public life. But all the time a troubling impression that God wanted me to preach haunted and gave me no rest unless after years of struggle I said with all my heart, "Yes," to God.

2. Another way God calls is by putting into the heart an intense, all-absorbing desire to preach the gospel. Finney had that, from the hour of his conversion. We have heard him say that when he was coming from the woods where he had yielded to God he felt that nothing else was worth living for but the salvation of souls.

It is said of Alleine that he was "infinitely and insatiably greedy of souls." I think it was Whitefield who exclaimed, "O God, give me souls or take my soul!" No such spirit as that comes from the carnal mind or the Devil. It is the call of God.

3. This call is something wholly disinterested. A more desire to preach for the respectability of it, or the publicity or notoriety of it is simply contemptible. A man who can have such a feeling for a moment has no call to preach. It is the man who looks with unperceivable pity and sympathy upon a sin-cursed and 'dying world, and knows, from his own heart's blessed experience of salvation, that Christ is the only remedy, that may cherish the notion that he is called of God to the ministry.

4. St. Paul felt that any preacher should be "apt to teach." In other words, a fair degree of the natural qualifications needful for the work, and some success at least in the use of them, and a heart glowing with the love of Christ and men, and "a gift of utterance" will be something of an indication that God wants you in the work. If He has selected a man for the sacred calling we may assume that He has given him some ability for public address. There may be at the first stammering hesitancy and nervous fright that shall pass away and unshaken voice and unshaken manner; but the gifts will be there at least in embryo, or he probably has no call.

5. Sometimes, also, God speaks His secrets to His spiritually discerning children. They some-
and the great congregation showered their pastor with compliments. Some told him, it was the most beautiful sermon they had ever listened to. The minister was overjoyed to meet his old friend, and have him visit him. They talked of many interesting things of the past when they were together. They congratulated each other upon the success they had made. The lawyer acknowledged that he had been successful in his professions, but he was worth millions, etc. "But," said the lawyer, "you were a better boy than I was, you have made a better man and have sought a better profession." The minister, thanking him acknowledged that his efforts had been crowned with success, that he was pastor of the largest, and wealthiest church in that city, and, "By the way," he continued, "what did you think of my sermon this morning?" "Well," said the lawyer, "that was wonderful, I think it was the most entertaining sermon I have ever listened to; I had one objection to it, but I would not mention it, were it not for the fact that we are such good friends." "Now I want to thank you for that," said the minister, "criticism is what we need if we improve. I will tell you what I missed in that sermon this morning; part of it was not right." "Oh," said the lawyer, "the sermon was all right. If there was anything wrong with that sermon, I could not detect it. But," was just thinking," the minister continued, the lawyers, who were preaching that sermon, that if you just only believe it, how effective it would be, and do you know," he continued very earnestly, "I got to wishing that you did believe it." "What?" said the minister, "do you mean to say that you did not believe what I preached?" "Certainly," said the lawyer. "Now you cannot afford to let the world know that of course, but you are certainly not afraid to talk to me. Now really you did not believe what you preached this morning did you?" "Indeed I did," said the minister, "Man, what do you think I am preaching for? Believe what I preach? Indeed, I believe it with all my heart." "Then," said the lawyer, "I beg your pardon. I did not think you believed it." "But why," asked the minister, "did you think that way?" "Well," said the lawyer, "I will tell you why. First, I must confess to you that I have never been converted, never sought to be, but as a lawyer I defend. I am afraid to prosecute for fear I might be the cause of innocent suffering. I have gotten as high as one hundred thousand dollars for defending one man. The money is always made sure before I take the case. That matter is settled, and then I begin to realize that the life of that man is dependent upon my efforts. I begin to feel the responsibility, whether I am receiving a large fee, or no fee at all. It does not make any difference, if that man is saved, I must save him. The burden gets heavier. Sometimes I lie awake at night and plan, when every- thing seems to be against me in the fight. I ex- amine my conscience, try to find my character. I plan how to pre- sent that evidence most effectively, how to sur- prise the prosecution and confuse, if possible, and when I have done every thing else and the time comes for me to speak in behalf of my cli- ent, I forget every thing else in the world; I plunge into it with all my heart and soul. The supreme test has come, and I battle as though my life was dependent upon that court decision; yet and yet I lose the case, it is just one man executed, that's all; but you stood there this morning and said the world was lost, eternally lost, and that man could only be saved by ac- cepting that gospel which you preached. I said to myself, 'If that man believed that, he would sweep this congrega- tion off their feet,' but you stood there with all the world before your. I reciting something that he was not interested in; but just did not understand you, you say I did believe it. I beg your pardon," the minister sat there in deep silence, then looking his friend in the face, said very earnestly, "I guess you are right. I thought I believed what I preached, I see I don't believe it very much." Reader, do you believe what you preach? Do you believe what you teach your children? Do they feel the force of your teaching?

THE MINISTRY
By W. D. Sheler

PLEASE read Romans 15: 15, 16. Here the Apostle Paul is testifying to the brethren at Rome. He is reminding them of the grace that is given to me of God, that I should be the minister of Christ to the Gentiles, etc. Paul had a lot to say about grace in all his letters, and here he wanted the Gentiles to know that he was their minister by grace. A man may be a minister of a dogma, a creed or a sect without grace.

but not of the gospel of Jesus Christ: Whether he claims any or all of the gifts of the Spirit, he must have grace. The apostle is saying here that the ministry is the gift of God by grace. He gives the same thought in Eph. 4: 7, 8, 11; "Unto every one of us is given grace . . . Wherefore, he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. It is plainly seen that these various offices are gifts by grace and not of the Spirit apart from grace. These gifts without grace would be dangerous indeed. They would be abused and misused, and would tend to exalt man instead of glorifying God. There are people who have "natural gifts" and can talk and even pray with a good deal of freedom and yet entire strangers to grace. More is required of a minister than ability to speak fluently. He must be more than a man of words, he must be a man of grace. Some people's concept of a minister is that of a machine filled with words, speeches, sayings, and sermons. All the minister needed to do was to fill it with motion to press a button. But that was not Paul's idea, not God's idea, at all. He looks on the minister as being a man of God, saved by and filled with grace. Spirituality is his first concern. Grace first, gifts afterward. We venture the assertion that if the ministry had more grace there would be given more and larger gifts. To reverse this order by giving gifts without grace would mean the ruin of the ministry.

Again, there are some men in the pulpit today because their father before them was a minister, or to please an unwise mother. Others sought honor and thought it could be attained in the ministry, or they wanted an easy life and an easy living and thought they could be found in the pulpit and parasighted. They think about all these to the pulpit is to "draw their breath and their salary" and pass around beautiful rose-water serenettes Sunday after Sunday. But God's preacher fills the place he does through no choice of his own; "because of the grace that is given to me of God, that I should be the minister of Jesus Christ." I may suggest a few kinds of grace, aside from the grace of gift spoken of in the text, which relates to apostleship, that every minister needs: First; The grace of wisdom—common sense. If he has a good degree of this he can oftentimes set aside all with his orders, The grace of patience. An impatient preacher is a disease to his office and calling. "Be patient," said James. Third; The grace of silence. You may have to "study to be quiet," but you will find it profitable study. Be a man of few words, and especially at certain times. They will be times when you will even have to "keep silence in the church!" You cannot afford to take advantage of the pew to give them a fogging every time some individual member does not please you, or agree with you, or when some person is too ambitious as they should be, or when a baby cries, etc. Silence, brother!

Now, after dealing with the Grace of the ministry, we turn with Paul to the business or the "instrument"; "Ministering the gospel of God." In apostolic times it was decided that it was not reason for the ministry to leave the Word of God to serve tables, but that its time should be given continually to prayer and to the min- istry of the Word (Acts 6: 2, 4).

It is a man's job to be a minister without running some other business as a side line. We must not only be ready to serve as a minister for some of our good ministers to work and preach and God is blessing their labors and they are worthy of their reward. But they and their churches would be the gainer if it were other- wise. We have in mind another thought at this point, probably more important. It is concern- ing those who pretend to be the ministers of God and yet do not "minister the gospel of God." They may mix a bit of gospel in now and then with their "dry goods and notions" about the Seventh-day Sabbath, some special mode of water baptism or dress, speaking in tongues, "doting about questions, and strifes of words," etc. but that is not preaching the gospel. The "gospel of God" is a saving gospel, hence a saving message. That would include holiness of heart, "holiness without which no man shall see the Lord." To be God's minister is to bear God's message which is a saving mes- sage. All else should be commonplace and sec- ondary in the preacher's life. And instead of playing on one thing, and streaming some nonessential, he should be delivering a message from all sin for all men. We believe that preaching the Second Coming of Christ (as much as we believe in His soon coming) is of little
value only as it leads men to repentance and holiness...mission for the Second Advent. The preaching of healing is relatively unimportant.

It is well that our people be taught their privileges along this line, but to preach it as being equal in the statement with regeneration and sanctification is to unduly emphasize a non-essential...the sanctification of the saints.

Paul speaks of some who pervert the gospel of Christ, and bring in "another gospel" of their own. He declared that the gospel which he preached was not his own nor of men but of God—a supernatural gospel—and to the Romans he...the power of God unto salvation to them that believe.

A saving gospel. How sad for men to pretend to preach the gospel of Christ and yet never get souls saved and sanctified. It is a travesty on God and the gospel: "Woe is unto me, if I preach not the gospel!"

We now come to the last part of the text which has to do with the object of the ministry; 'That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.' Paul here seems to say that preaching is a sort of sacrificial service, a sort of spiritual priesthood, and that his "acceptable offering" was to bring the Gentiles (sinner) out of sin unto Christ. He then makes the statement that his "acceptable offering" (converted Gentiles) to be "sanctified by the Holy Ghost." So sanctification—Christian holiness—is the object of the true ministry. The same apostle in his first letter to the Thessalonians tells them that he is praying night and day that he might see their face and that he might perfect that which was lacking in their faith. They had faith, but they also had a lack in their faith. He then tells them that it is God's will for them to be sanctified and further prays that "the very God of peace sanctify you wholly."

The object of his ministry to them was their sanctification. Then in Col. 1:28 he so clearly states the object of his ministry. His theme was—Christ; his method was—"warning and teaching;" and his object was—"that we may present every man perfect in Christ Jesus." Every gospel minister has a wonderful goal indeed—the perfection by sanctification of the saints.

It is one thing to get people 'converted and even sanctified,' it is another thing to lead them on and bring them to maturity in Christ and be able to present them to God perfect and complete in Jesus.

"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: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a Perfect man, unto the measure of the full stature of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

From whom the whole body fittingly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11-16).

A LITTLE TALK WITH YOUNG PREACHERS
By E. E. Woodworth

Very preacher wants to succeed. Defeat is always humiliating. One's utmost self revolts against it. We want to engage in a winning battle. But the question arises as to the best way to success. Space will forbid any lengthy discussion. We must confine ourselves to one or two things.

First, the method of preaching. An eminent psychologist insists that all minds are logical; some of course more marked than others. He says that no mind is convinced except by logical processes. Mark you, "no mind.

We fully agree with him. Psychical laws must be recognized in dealing with congregations. The wise preacher will make a thorough study of psychology, and will apply its laws in dealing with souls. Your success or failure in large measure rests here.

Personality, or the soul, is composed of intellect, sensibilities and will. By intellect we mean the power or faculty of knowing, as distinguished from feeling and will. It is the reason, the understanding, the knowing faculty. By sensibilities we mean the capacity for emotions, or feeling—distinguished from intellect and will. It is the experience of sensations. Hence we judge, or 'pleasure,' 'shame or praise; mirth or sadness. By will we mean that faculty which governs choice, determination, purpose, intention. Hence we say, 'He has an iron will.'

No man is ever saved until his will surrenders and obeye the divine will. "Whosoever will," says the Book. The human will, in the order of salvation, is the final decision of the soul. First the intellect must know, then the emotions must be stirred, then the emotions drive the will to action. This is the law of the mind which is as unchangeable as the laws of the Medes and Persians. Therefore the preacher should present his message in accordance with mental laws, otherwise he is in a measure, unsuccessful.

We mean to say that the inversion of this order is quite confusing and ineffective. Especially it is true in new fields of labor. The wise evangelist, when in a new field of labor, should preach informing, doctrinal truth setting forth in a very lucid manner what regeneration and sanctification are. Go over the ground again and again. Explain regeneration, illustrate it, prove it by the Word of God and do this again and again. They will not "catch on" the first time you present it, do not所得税. Bettered yourself for not making it plain to them. It is a reflection on you rather than on them. Repetition is a fundamental law of psychology. Do this with each doctrine you present. You will not waste time but make time. Do not "jam" the people for rejecting holiness. They do not know as yet what you are driving at. Tell them what it is. Make it real plain. Do not forget that what is plain to you is very foggy to them.

Teaching is the first thing of importance. Do you not remember how slow you were to "catch on." Then be patient with others. This is the appeal to the intellect. Always appeal to the intellect first.

Next, stir the emotions. A pathetic story or something humorous, the description, of pleasure or horror, of telling the audience the weep. Be emotional yourself; feel your illustration; enter into it. You can cultivate this power. Especially the pathetic has appealing power.

The emotions stir the will to action. Nothing else can motivate a man to act. Remember this. This is what you want.

If you can combine the appeal in one message it is frequently advisable to do so. Especially is this true of the pastor where the work of God is established. The evangelist in a ten days' meeting should make his strongest appeals at the latter part of the meeting. But remember the order; first inform the mind, then stir the emotions, then move the will to action. When this is done you have brought a soul into the kingdom.

Never rest until the will acts. Try again and again. Be patient but unceasing in your effort. Preach to the conscience for conviction; to the emotions for results.

Above all be a man of much fervent, believing prayer. Remember it is recorded, "Not by might, nor by power, but by my Spirit saith the Lord." Learn to fully abandon yourself to the Holy Spirit. Never be discouraged. Never give up the fight. God is on your side. Your strength is in Him. When you have prayed and wept in secret and studied faithfully and prepared your message, then "let go and let God" as Paul Rader says.

MINNEAPOLIS, MINN.

A SUCCESSFUL PASTOR IN THE PULPIT
By Vernon L. Ward

The highest calling in the world today is the call to the ministry. Other professions have their place and are necessary, but they come from human likes or dislikes, or from the ever increasing demands of humanity which are constantly changing. Only a few years ago we did not need air pilots, for there were no aircraft to pilot. We did not need the radio engineer until of late, because there was no radio apparatus to be engineered. However those with many others are needed today. While professions are constantly on the change, there is no such change in the work of the ministry. It cannot and will not change its purpose, and its purpose has but one aim and one object in view, that is to carry on the work of the kingdom of God. 'In Christ Jesus began both to do and to teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandment unto the apostles whom he had chosen.'

The main object in Christ's call to ministers is to 'teach the Word and not to dabble in secular things such as political, social, or economical reforms. I say, preaching is the chief work.
of the ministry, although it is by no means the only work. Paul, you will remember, said, "Christ sent me not to baptize, but to preach the gospel." Preaching the gospel is ordained of God, and that it differs from other professions. A man may choose the profession of law because he likes it or for some other reason; but a man goes into the work of the ministry because the divine call of God is upon him, and in his heart he feels, "Woe is me if I preach not the gospel." With this fact in view let us note for a moment:

**What Constitutes a Successful Pastor in the Pulpit**

There are two views as to what constitutes success: First: There is the fact that the world would count success, such as numbers, prestige, and worldly glory. Second: There is what God considers success. We shall drop the first as not fitting for consideration here, and note at least four different things which go to make up what God counts success.

First of all, the greatest power for success in the pulpit is the Holy Spirit, enfolding in the heart of the preacher. Largely speaking, that will take care of a great many of his mannerisms, conduct, etc. The preacher may not be a college graduate. He may be only a poor fisherman, but he will remember that after the great event of Pentecost, the Holy Spirit in the heart of a humble fisherman, drove out all the timidity and the cowardice that had formerly been there, and put the overflowing blessing in him so good that he preached one sermon and three thousand were at the altar crying, "Men and brethren, what shall we do?" (Acts 4:12).

The preacher will not preface the truth, but he stands as a monument of what the truth can do for a man. Like the Apostle Paul, he is able to cry out, "I was the chief of sinners, but now by the grace of God, I am what I am." (1 Tim. 1:15). His life is in accordance with his preaching and his character reflects the image of Christ. The preacher is tinted or blended with the truth he preaches. He has become a savior of divinity, because of the presence of the Holy Ghost. He is in the indwelling place of the precious Holy Spirit. "He is common unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." He is so filled with the spirit of God that the words of praise and exhortation prompted by the heavenly being within, long for expression. Shall I say, a man

promptly by the Holy Spirit cannot help but preach good if he has been called to the sacred office. God has never made a mistake in His calls. Such a preacher must be successful, for the Master Preacher is within to teach and to guide. His message in every place is the salvation of the lost and the Holy Spirit within him is the minister of conviction and salvation. No man is fit to be a successful pastor until he has had that Pentecostal experience which takes away all dross and fills the heart with perfect love.

Jesus, before He left the work of the kingdom to His disciples, sat on the city of Jerusalem until ye be endued with power from on high, ... and ye shall be witnesses unto me." Unless we have the endowment with power we shall be a sad failure. We will be like a locomotive without fire, like a gasoline motor without gasoline, or a stove without fuel—dead, lifeless, and cold.

The second great power for success in the pulpit is an appreciation of the character or nature of the work to be done. The success of any preacher depends upon the attitude he takes toward his work. If he regards it as a mere profession his success is defeated on the spot. He may become a great speaker, lecturer, or orator, so that men may say, "That man is a genius, he is a wonder." and therein he has gained success as far as the world is concerned. But our calling is to lift up Jesus so that men will say, "What a wonderful Savior." The pastor's job is not to bring the world and the church together on a common level, one concerning the other. His work is a work of transformation, one of persuading men to prepare for another life; another world. It is a change from the old life of sin to a new life in Christ Jesus. Worldly things passing away as the dew on a June morning and everything becoming new; Our job is not one of social, political, economical, or religious reform. But summed up in a single sentence of two words, it is, "Preach Christ." Ours is a religion of Jesus Christ and not a Christless religion. It is not too old-fashioned. The blood has not grown cold. There is life in it after these two thousand years. "The blood of bulls and goats could not make the conscience perfect; but the bringing in of a better hope did." "Hallelujah! The blood, the blood is all my plea, hallelujah for its cleansing me, it cleanseth me now, hallelujah to God, I'm out on the prom-

ise, I'm under the blood." Worldly successful preachers today are doing away with the blood. In so doing they are retaining nothing but an empty form; no love, no light, no salvation. Their message, if it can be called such, is but a tenement which will soon go back to dust. God said unto Noah, when he was planning to replenish the earth after the flood, that food should eat and stay different kinds of animals, but he commanded him not to eat the blood, which, saith he, is the life thereof. If we take the blood, which is the life thereof, out of our salvation, and out of our preaching, we have nothing left but a dry, lifeless form and a cold discourse. When we feel, the responsibility of our task and get a vision of the souls that are dependent upon us for this great salvation, our attitude toward the Bible and its precious truths will be the same as that of the Wesleys, Adam Clarke, Whitefield, and their Dr. Biscoe and a host of other faithful soldiers.

Third, every work of importance must be preceded with diligent preparation. I should like to use the words of Dr. J. H. Jowett, who says, "The pulpit may be the center of overwhelming power or it may be the scene of tragic defeat." I believe there is no place more easily detected than in the pulpit, whether it be spiritual poverty or intellectual. Some good brethren try to appropriate the words of Jesus, recorded in Luke's Gospel, "Take no thought what ye shall say ... for it shall be given you;" nor, means to excuse them from study, also to excuse their, intellectual poverty. But they must notice that these words were spoken to a different class of individuals. They were those who were to be brought before magistrates and powers to stand trial for their testimony and not to those who shall be called upon to come before a congregation to preach the gospel of good tidings. No man is capable of being a finished physician without first taking a full course in medicine: That course is not the final preparation; but when he has left the halls of a university to be successful he must study. He has had the theory in school, now he must put the theory into practice, and it will cost him many hours of study to do so. When a preacher leaves school his days of study have only begun. In days that have passed gone, a preacher may have been called to get along with a very little education. But while salvation has not changed, times and conditions have; and to get the ear of the people today it will take the best that we can obtain along the line of education, whether it be obtained in a college or in the four walls of our study upon our knees. I have not said that a preacher to be successful must attend college, but I do believe that any man to be the success that God would have him be must study continually. I firmly believe that those who find themselves with no place for service and no calls coming to them, is because they do not have the work of real diligent study, and because of the dislike they just let study slide. If they are called on to bring a message, as they say, they depend upon the Hallelujah, but summed up in a few words, they depend upon what measure learning they may have had in the past, and the inspiration of the congregation they are called on to minister to. If called to minister to the same congregation for a number of times their message becomes tiresome. Any normal man can study, at least any man who has a call of God to the ministry, for that call is a call to study. If we fail, it is because we will not study, or we are not interested enough in the precious gold mine of God's eternal truth to study. Paul said to one of his preachers, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And there is no way for you and me to rightly divide something that we know very little about. Your will never do a good job cutting up a beef unless you understand where the joints are. Yet some people try to preach with scarcely any study to find out where the joints of their text are. It came to my hearing the other day, of a certain preacher, who in using the text from 1 Timothy, "Having their conscience seared with a hot iron," put the word the reason so many people lose their "smeariness" in the place of "scared" and used it that way all the way through his discourse. It is very plain to see, he failed to look into his text very carefully before he came before a diving congregation to break the bread of life. He was supposed to lead the people, but they were more able to lead him. This I remember when I was in school said to the class, "I believe there will be degrees of learning in heaven, and I want to study here so that if there are degrees there, I will be somewhere beyond the lowest."
HOMILETICAL

HINTS TO FISHERMEN.
By C. E. CONNELL

Don't neglect the place of secret prayer. All other prayer will not take the place of secret prayer.

Don't be untidy in your person. Keep your face shaved and your clothes brushed. Get a shoe shine, press your trousers.

Don't close your sentences with an "ah." After, you have said "ah" for about forty times it becomes monotonous. Not a few preachers are unfortunately forming this habit.

Don't neglect the children and young people. Put your hand on the head of the children; mingle with the young people, go out of your way to commend them.

Don't yell so loud that no one can tell what you are saying. Perspiration is not inspiration. Cultivate the habit of fervor without froth. Avoid a high key continuously; similarity of tone makes it difficult for your hearers to enjoy your discourse.

Don't let yourself drift into the habit of scolding. Those you scold are usually absent and will not hear you; and those who are present do not need it. Rebuke with all long suffering and doctrine, but don't scold. Command often.

Don't start your services any old time. Be an example of promptness yourself, start your services on time and close on time. If you start late your people will come late.

Don't neglect the Sunday school. Your presence will greatly cheer the superintendent and teachers. If at all able, you ought to teach a class. The preparation of the lesson will be a blessing to you.

Don't loaf at the corner store or anywhere else. A lazy, story-telling preacher is an abomination. People generally have but little use for a lazy preacher.

Don't be soft with the opposite sex. Tremendous danger here. The holding of the hand, rubbing up too close, a wink of the eye, a patronizing glance, visiting too long when your wife is not with you, calling too often on the same woman, will sooner or later reflect upon you as a preacher. Maintain your dignity as a preacher; your calling is high and holy. How awful the fall when a preacher goes down!

Don't run into debt; live within your income. If you must go into debt, have struggles about paying, try to pay, pay something; show an honest purpose. Always patronize the man who accommodates you; spend your money with him. He will respect you if you do. Too many preachers are careless here. "One man anything but to love one another."

Don't treat your church board with indifference. Take them into your confidence; have the board behind every project, if at all possible. Mike the Board responsible for the running of the church. The Board represents the church. If you ignore the Board, you will strike trouble sooner or later. Don't think that by it all, some member of the Board might know a little. Board members like to be recognized.

Don't try to do all the work of the church. I recognize that in many sections and many churches, leadership is scarce. But if possible use members of the church. Responsibility some-time brings out latent something to do very often develops a spiritual muscle. You will make a good general if you can use those under you.

Don't neglect to call upon your people. But don't be a gadabout. The preacher who wears out his shoe leather to the neglect of his reading, study and prayer will come into the pulpit empty. An empty preacher is like anything else that is empty; there is a strange empty sound. Try for a symmetricaly developed life. Do the proper amount of calling and take time for study and prayer. Don't be belpaded.

Don't neglect the ministry of letter writing. Write to the shut-ins, the sick, those in trouble, the unsaved and unsanctified. Answer all of your correspondents; don't throw letters in the waste basket unanswered. Write to absent church members; keep in touch with members...
who have gone away for a time. A cheerful, hearty, brotherly letter will do good like a medicine. Not many letters carry out this plan. The ministry of letter writing is of untold value. Practice it.

Don't say, "Just a few words in closing." Then take a long breath and proceed to preach an- other full half hour or until everyone is tired or really and some have left. Better stop preach- ing in time to make an altar call. Always try to string the fish if there are any in the stream. If you are not after fish what are you after? Don't preach too long. Only few preachers can preach an hour without seriously regretting it. Forty minutes is better than sixty in the majority of cases. I have known a long-winded preacher to spoil his perfect love ser- mon by a show of impatience because people were leaving before he had finished his long-winded discourse. He also lost his opportunity, to make his altar call at the psychological mo- ment. Results were sacrificed that the preacher might say "a few more words."

Don't neglect to hold your gospel gun to bring down the game. Prepare your sermon with the thought and prayer that someone will be moved toward God. Pray for the salvation of souls, plan for the salvation of souls, preach for the salvation of souls. Ask God to send in one that your prayerfully prepared sermon will strike. You at work on one end, and God at work on the other end. God and man can hand results. Your sermon ought to be helpful and edifying, but it ought to be more, it ought to move men to seek the Lord.

A SERMON SHOULD BE.
1. Scriptural—
2. Doctrinal—
3. Educational—
4. Homiletical—
5. Spiritual—
6. Oratorical—
7. Rhetorical—
8. Evangelical—
9. Practical—
10. Devotional—
11. Powerful—
12. Helpful—
13. Logical—
14. Truthful—
15. Intellectual—

—C. B. Widmeier

SERMON OUTLINES

**Morality Not Enough**
By Rev. A. M. Hills, D. D.

"What good thing shall I do to inherit eternal life?"
(Matt. 19: 16).

One of the very striking scenes in the Bible. An afflitional, cultured, high-born young man, of pure life and an official in the church; eagerly running and kneeling before Christ in the public street, and anxiously asking the question of the test: "What shall I do?"

1. What paying man had when came.
   1. Youth; 2. Wealth; 3. Health; "He ran."
   4. Exalted social position: "A ruler."
2. Humility and courage: daring to humbly seek.
   6. Morality and a fine character.
3. Loveliness: such Jesus loved him.
   2. A troubled heart: a deep sense of need.
4. He did have an inquiring mind. He seemed willing to be taught, and went to the world's greatest Teacher.

**II. Notice Some Things He Did Not Have When He Went Away**
1. He did not have satisfaction for his hun- gry heart.
   2. He did not have the joy of salvation: he went away sorrowing. Anyone will have sorrow who refuses to be led by Christ.
3. He did not have the spirit of obedience to walk in the light when God gave it to him.
4. He did not have eternal life: what he came for.

**III. Notice What He Had Learned**
1. That he loved his riches more than he loved to please God. He had a heart-fil.
   2. That more than morality and social standing were needed to fit him for heaven.
3. He learned how near one could come to the Lord of the angels and still miss everlasting life.

**What Sanctification is Worth in the Life**
By A. M. Hills

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assur- ance for ever."—Isa. 32: 17.

Sanctification is costly. It means dying out to

the world, and to sin, and to self, and going out alone with Jesus, bearing His reproach. Does it pay? Is it worth while?

1. Notice, definitely, the cost,
   1. It means the sinking of the obstinate hu- man will into the will of God—God gives the Holy Spirit to them that obey Him. "Ob- dience" is complete submission to the will of God about everything. The depraved heart does so like to have its own way!
   2. It costs entire consecration, the turning over of everything to the Lord—body, soul, time, talents, friends, possessions, influence, repu- tation, to belong to Him for ever. All good and innocent things, even the beloved son Isaac.
3. Then, by simple faith, receive the cleansing baptism with the Holy Spirit: "So wash me, Thou, without, within; Or purify with fire, if that must be."
   4. No matter how, if only sin,
   "Die out in me, die out in me."

**II. Notice God's Description of Sin's Effects**
An awful disease.
Verse 6: "Whole head sick: whole heart faint.

**III. Pass on to the Next Step of God's Argu- ment**
What stern judgment and fearful punishment we might expect for such wicked sin? How He might hand us over to our doom? But no! He fails us, pleased with us, and offers us double grace.

"Pardon to make us legally white as snow. Cleaning—sanctification to make us 'whiter than snow.'" "He of sin the double cure, Save from wrath and make me pure."

**REMARKS**

1. How reasonable is the religion of Jesus? Pardons sin and cleanses the sinner. Reason- able as light to the eye, water to the tongue, air to the hungry. God is good to the hungry stomach. It meets the deadless needs of the soul.
2. How unreasonable in man who, with the consciousness of sin, refuses this complete salva- tion?
   1. Is it reasonable to rebel against an infinite God of Love?
   2. Is escape from a burning house reasonable?
   3. Is it reasonable to refuse the pardon that saves from the penalty of sin, and refuse the cleansing of the blood that saves from the corrupting appetite for sin?

David needed the double salvation and sought it. So should we all.
What Has Become of Heaven in the Modern Pulpit?

By Rev. C. E. Connell

Text: Revelation 21: 27.

I. CONCERNING THE ABSENCE OF PREACHING ON THIS SUBJECT.
1. The uncertainty of experience.
2. "Having a form of godliness, but denying the power thereof."

II. DEATH CANNOT AND DOES NOT CHANGE CHARACTER.
1. As the tree faileth, so it lieth.
2. If character is changed, it must be by believing on Christ Jesus.

All that one has gained of mental or moral power remains, and becomes a preparation for the larger work and greater opportunities with which one is transferred by death.

(a) By prayer. (b) By the Word. (c) By holy thinking.

III. THE PROMISED RECORD OF THE RIGHTEOUS.
Compare Scripture: Daniel 12: 2-3.

Matthew 25: 34.
John 14.
Romans 8: 17.
Ephesians 1: 18.

IV. THE HEART'S IDEAL, HOLINESS AND HEAVEN.
Compare the holy Christian and the press janitor.

1. How they live.
2. How they die.


"As I sat by the bedside of Father Kinsey, who just passed out into the glory world, I took the following inventory of his center table. 'Sunshine and Smiles,' by Bud Robinson; 'The Story of My Life,' by M. L. Haney; 'The King Is Coming Soon,' by R. S. Kelley; 'Spreading Spiritual Holiness,' by Davard; 'Discipline of the Methodist Episcopal Church,' Saved to the Uttermost,' by William McDonald; Bunyan's 'Pilgrim's Progress'; 'Life of Carvosso'; 'Life of Inskipp'; 'Soul Help' by Coleman; 'A Pitcher of Cream,' by Robinson; Wesley's 'Christian Perfection'; 'Christian Perfection,' by Godsey; three Bibles; and holiness papers.

"The last words of Brother Kinsey were made to the writer, his pastor, in answer to the question, 'Do you find Jesus your Friend?' He said, 'He is my Brother.'"

V. THE HOLY CITY.
1. Abraham looked for a city which hath foundations, whose builder and maker is God."
2. God's people of all ages have been taught that "here we have no continuing city, but seek one which is to come."
3. John saw the holy city coming down out of heaven.
4. A very great city (See Revelation 21: 16-27). Its greatness: "The base of it would stretch from the farthest India to the farthest Florida. It would cover all Britain, Ireland, France, Spain, Italy, Germany, Austria, Prussia, and half of European Russia taken together. Its stories rise up, up, fifteen hundred miles high.
5. A clean city.
6. A capital city.
7. Do you expect to be there?

A Prayer for Holiness

By Rev. C. E. Connell

I. GENERAL STATEMENT.
1. The inspired utterance of a holy man.
2. Not irrational, idealistic, or unattainable, but within the reach of all Christians.

II. A CAREFUL EXAMINATION OF THE TEXT.
"The God of peace himself!" (R. V.)

The God of peace, the author of peace, the river of peace, who sent the Prince of peace, who proclaim a gospel of peace, which brings peace to each heart who will receive Him.

No one can be sanctified who does not first accept the gospel of reconciliation.

V. "SANCTIFY."
1. Primary meaning, "Separated from things profane and dedicated or consecrated to God. Like the vessels of the temple."
2. "To cleanse or purify.

Greek grammarians say that "sanctify" is in the aorist tense, meaning an instantaneous, past transaction. Once for all, at one stroke, completed throughout. A supernatural act in response to a human act. A divine bestowment in response to a human condition.

IV. "YOU."
1. Who? The young Thessalonian converts.
PRACTICAL

THE MINISTER AND BIBLE STUDY
By Basil W. Miller.

The "princes of preachers" have been masters of Scripture knowledge. Their minds were imbued with the eternal truths of the Bible. Their souls were saturated with the doctrines of the "gospel of God." They lived in the holy atmosphere of divine inspiration; and around them was the glory halo of the wisdom of God. Spurgeon, England's genius of the pulpit whose printed sermons have outsold all others, preached the Bible. His messages fairly bristle with the gems of this Book. Numerous quotations make forceful his applications to holy living. His writings are a veritable commentary. The messages of Macarlan——the prince of preachers——were so spiritual, biblical, so true to the Bible, that they were finally printed as his matchless Expositions, a great treasury of sermons for ministers. Ministries have been renowned, mighty, only as they have obeyed the injunction of Paul to "preach the word."

The holy calling of the ministry demands a knowledge of the Bible. We are soul-stirring, heart-moving, life-giving. This the preacher is unable to do unless he studies, delves into the deep riches of the Bible. We are to be men of one Book, masters of the truths of divinity, geniuses in the treatment and knowledge of the Scriptures. The preacher's messages shall be truly the "Oracles of God;" then shall the congregation arise and say, "God hath spoken." To hold the hearts of men, "preach the word." This can only be done by being filled, permeated with its truths.

The modern ministry knows science, history, biblical criticism; but not the Bible. It preaches astronomy, predicts the histories of literature, heralds the rising day of social reform; but it speaks not the Bible, and these messages fall short of lifting the morals of the age by turning men to Christ. This modern ministry knows about the Bible; but it knows not the Bible as the Fathers knew it. To fail in the ministry preach the fount of human wisdom; to succeed preach as Isaiah did the "Word of the Lord."

Study the Bible because it is God's Word. In it He has revealed His will. To guide others we must know through the page what God teaches. The broken heart is the Scriptures. The promises are ours to appropriate for daily use in our ministerial activity; and unless we have studied these promises we will never be able to apply them in the lives of others. The duty of the preacher is to proclaim the Word of God; to give others, to light them to the cross of Calvary, to stir them to godly living; and to warn them of impending doom. In such a ministry a knowledge of the Bible through study is paramount.

God's Word contains a promise for every broken heart; study that promise. It holds a light for the pathway of every sinner; learn to reflect that light through well selected quotations. It has rays of glory shining more and more unto the perfect day for the saint; study how to uncover those rays. It is a rich and rare mine of treasures for which the Church is clamoring; but only through study can we unearth those hidden treasures! In it there is a warning for the erring; but to make it forceful in the lives of sinners, learn to quote that warning. The strength of Moody's personal work was his power to quote the Bible. Master the Bible to discover the source of this spiritual power to lead others to Jesus. Our own Uncle Biddle's power is the use of the Bible. He has studied it, memorized it; and now he quotes it until his congregations are deluged with the words of God. Fellow ministers, we are powerful only through the cleansing of the Holy Spirit, and through a usable knowledge of the "grand old Book."

If you would know what to preach, study the Bible! The Bible has never grown stale; nor do they fail to move the heart. The Psalms alone are such a source of preaching material, that if one mastered them, from them he could preach a life time, and still never work the ore of this rich mine: "The prophets are thundering voices of judgment; soul lifting echoes of eternal hope" through the coming of the King. The wisdom, literature are springs of power in a world desiring, refreshing and life-affording! The master minds of twenty centuries have failed to explore the magnitudes of Christ's teachings; to search the profundities of the religious philosophy of Paul; and to fathom the love of Christ as revealed by John.

Study the unfilled prophecies, the unexplained types and the unsatisfied longings of the Old Testament; and the fulfilled prophecies, the explained types and the justified hopes of Christ; that you may preach from them. Every lesson of history carries a message for man; every prophet, each singer; every Apostle heralds a sermon for the soul. Explore, search, the Bible for preaching material! Unless you know the Bible through different studies, you may lecture; but you will never be able to preach!

To know how to preach, study the examples of the Bible. Here are found the inspired messages of Moses from God to Israel; the salutary addresses of David and Solomon. Here are messages in power to the returned Jews. Study here the sweeping eloquence of Isaiah, the tender pathos of Jeremiah, the scathing sarcasms of Amos. Learn the simple yet masterful address of Jesus in parable, allegory and pithy saying. Listen as Peter preaches on Pentecost. As Paul speaks to Jews; Greeks and Romans. Master here the soul tremors of the master preachers of God! Imitate the preaching examples of the Bible; if you would preach well. Read them; study them; memorize them! Saturate your soul with the words of living, and moving, and most good. Will enumerate these failures, only that we may yet the practical lesson.

TAKEN FROM LIFE
Reasons Why Some Pastors Fail
By A. E. SANNER.

A brother Sanner, who has been an active minister for over thirty years, recently said: "I have been in the pulpit for the past month and so far it continues with the following practical tips: Three Bibles: "Three Testaments; Three Sentiments; Three Virtues;" Three Charities; Three Duties." This promises to be a most useful and interesting series.—Editor.

Introduction: There are qualifications to which we must give careful attention besides the spiritual, prayerful life. Things which lived are an asset, and which neglected become a liability. We each have a moral weakness, and here we must study ourselves, and butts against faults until our moral weakness, entertained or engrafted, is cut out, gone down. We must not be Judases. The Devil knows our moral weakness, and here it is he will seek to overthrow every pastor. We must fortify against him. There are three things in us that greatly appeal to a man of the world, names, sincerity, frankness, and knowledge. A man can be absolutely good in character, yet fail in the pasture. Here are illustrations from life, of good men I have known to fail, and who later discovered their weaknesses, overcame them, and made good. Will enumerate these failures, only that we may yet the practical lesson.

1. Failure in pastoral visitation. This young man could preach and pray like a streak, and lived well. In his preaching and praying he was not the most to the best; he was cynical in the pulpit. His outward life was above reproach. Notwithstanding, the people complained and wished for another pastor. He failed in four pastorates, and the general complaint was, "He will not visit. He knows he should, but had not the moral courage to what is considered an unpleasant duty. He finally promised God to visit in the community. He visited a great deal, especially active among the "flu" patients. In three months he redeemed himself in the..."
Why, isn't Bro. X a fine fellow?" Yes, they would say, "against the man we have nothing at all. As a man he is simply fine, but he cannot feed his people in the pulpit." So here is another cause for failure. People who attend our meetings must be fed. Where do they come once, we must see if we possibly can that they will not be disappointed, and make them desire to come again. Intellectual feasts are not enough. The church has many of such kind. We must feed the soul. This means much time in secret prayer, meditation, and devotion.

Dr. Bresse said he could prepare only two sermons in one week, and that a preacher would do well to prepare one live sermon a week. The sermon must be prayed over, soaks in, and made a sort of passion of our soul when delivered. If you can sit a man's soul he will come again to hear you. We must not fail the people in holding forth the Word of Life. This young man failed because he visited at the cost of secret prayer and sermon preparation. We must strike the happy medium in the fulfillment of all pastoral duties.

Other reasons enter into failures, but these here mentioned we trust will help us to be on guard. We must remember that different communities and people require different methods, manners, and sermons; we must pray earnestly, that God will help us to adapt ourselves to the need of the people, whom we serve. Plans that would succeed in one place may fail in another. Tactics must be changed sometimes, but the one note stressed in our messages must always be, "Christ, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28). This is Paul's example. Subject: Christ. Manner: Warning on the one hand, teaching on the other. Object: To present every man perfect in Jesus.

THE PREACHER'S MAGAZINE

PREACHER PROBLEMS

By C. B. WISDEVER.

E very profession has its problems, and we should not for one moment think that the life of the minister is one of constant sunshine, and that his pathway is strewed with roses. Certainly the preacher has his problems and it seems very practical to have a discussion along these lines in this line in THE PREACHER'S MAGAZINE. From time to time various phases of the work of the preacher will be given consideration, and it is hoped that much good may result.

The minister of God must have a divine call. Substitutions at this point lead to nothing. In the case of the Levites, God claimed the first born of man and beast. The man was God's chosen spokesman and the beast was the sacrifice to be offered by man. On the occasion at Mount Sinai after Aaron had made the golden calf, Moses called out to the people in these words, "Who is on the Lord's side, and the people of the tribe of Levi stepped forward. Then and there the Lord chose the Levites as his servants, and the descendants of Aaron as his priests. All priests were Levites, but not all Levites were priests. The fact of birth settled the proposition of the call, and the order of priests remained until the coming of Jesus, who was after the order of Melchizedek, yet Christ fulfilled the order of the Aaronic priesthood.

It appears that the Lord God brought to light over this order of priesthood and the evangelical ministry of the New Testament by choosing the order termed prophets in the Old Testament. The Jews became very much attached to the priesthood order and the Lord had to destroy the temple and scatter the Jews in order to abolish the system. But the prophet was not an order in a tribe, nor was he one of particular training. True there were the schools of the prophets founded by Samuel the prophet and perpetuated by Elijah and Elisha, but the true prophet of the Old Testament sought to carry the mind of the Jews from the order of the priesthood to Jesus Christ and his Apostles. The Jews severely persecuted the prophets and murdered the holy men of God, until the order was completely withdrawn and for four hundred years we have a period of silence.

Dark were those days when the voice of God was silent, but suddenly there appeared in the wilderness a priest of the tribe of Levi. He was called the Elijah of the Old Testament, and all of the people went out to hear him. John the Baptist, had a divine call. He was to be the messenger of God. He had no time for the offering of sacrifices, but called the people to repentance.
God does not call every minister after the same plan and order. A man who never duplicates a leaf or a blade of grass, He does not use the same agencies for calling men to preach the gospel. Many people can testify to "hearing voices" while others have been impressed that their work was preaching the gospel. Missionaries tell us that no one should go to the foreign field without a definite call; likewise no one should choose the ministry just as a profession, but each individual must be called by God.

But someone says, "How may I know that I am called?" Many are familiar with the story of the man who saw glowing in the sky the letter "P. C.," and he thought that it meant "preach Christ," while another interpreted it to mean "sow corn." We once heard of a young man who was anxious to have some material sign of his call to preach, and while in prayer he asked the Lord to drop a piece of money in the room and thus confirm his conviction in the matter. As he continued to wait in prayer he heard nothing, and then the light was turned on, he found it to be a coin, and thus he concluded that it was called to preach the Gospel.

"How may I know that I am called to preach?" This question confuses the minds of many good people. A man who is called to preach should be united to certain facts and experiences. In the first place the individual should be thoroughly assured in his own mind that God has spoken, and when once the message is understood, he must receive from that line of duty. Sometimes there is no cloud of uncertainty that surrounds the preacher, but this is due to the fact that the mind has been allowed to listen to various voices and interests. God will make dear to the individual that the call is real. The person may hear the direct voice of God, or the Spirit may direct the mind to the Scriptures and thus the call be confirmed. Then again, there is an inner consciousness which gives assurance to the person called that he is in the plan of God. Again, the great spiritual need might be the dominating motive in deciding the matter: or on the other hand there is a response on the part of the church. With the call to preach there are evidences by which the church may judge. However, in some instances where there is little spirituality on the part of the membership of the church, few would note the

THE PASTOR AND HIS YOUNG PEOPLE
By D. Shelby Culley

Happy would be the pastor who has a good group of young people in his church for it offers to him a field of unexplored treasures that can be found nowhere else; a field of unlimited possibilities; a mine of buried talents and powers that must be developed and trained; a wealth greater than gold, in the developing of the character of his youth; a building to be erected in the training of the church of the future.

Among pastors we have found them to assume one of four different attitudes toward their young people. First, the pastor is indifferent and never attends their meetings or takes an interest in their activities. He is too busy with what he considers "essential" to be "bothered" with a group of young people. He considers a Young People Society to be a detriment to the church and something to be avoided. Or if he should be so "unfortunate" as to have one he has no time to put into it. The inevitable result is that he shall soon have no young people to be "bothered" with.

Second, the pastor who dictates—a driver. This attitude is as wrong as the former. Young people, like older ones, are not like horses; they cannot be driven. The pastor does not have the place of a dictator, but he is a pastor, a shepherd to the flock. He is not the "lord over God's heritage," but is their helper, their friend. What he has been taught in the church, where the pastor has assumed the role of a dictator, and ruled with a "rule or ruin" spirit.

Third, the pastor who criticizes—a knocker. He takes no interest in the activities of the young people, but criticizes everything they do. He criticizes their services, they are not spiritual. He finds fault with their talks, they are not deep enough. He accuses the young people of "run-ning" off with the church when he is usually to blame for not having helped them to do otherwise. He rides the hobby of "worldliness," and instead of giving some helpful advice and counsel in which he could show the young people the evils of the world, and worldliness, he knocks, and criticizes, and finds fault publicly and privately until he has driven his young people from the church. And then assumes an attitude of a holy man, he is nothing more than a knocker. Had he only stopped his "knocking" and taken a genuine interest in his young people he might have saved them to the church.

Fourth, the pastor who directs his young people—a leader. This pastor considers the young people to be the wealth of his church. He takes time to attend their services quite regularly. He considers that he is the pastor of the young people as well as the older ones. He is the pastor of the Sunday school, the Young People's Society, and all other departments of the church. Especially he is a friend and helper to his young people. He is interested in them not merely as a society but as individuals. He will note when one is "slipping" or "drifting" and by helpful counsel and prayer help him back to his rightful place. This is the ideal pastor.

A pastor should meet with his young people in the other services and also in their business and social meetings. He should be there not to do the speaking, but to boost and add inspiration to the service. He should be the man behind the scenes, directing the young people, seeing what is lacking, and giving helpful suggestions toward providing a remedy. He should help them plan their meetings and be interested in the activities of the different committees. He should study his young people and discover in them those latent powers and talents that should be developed. To one he may suggest the matter of teaching a Sunday school class; to another the matter of the ministry or missionary work; to another singing in the choir; to another some part of the local church organization that needs development and for which he is peculiarly fitted. He should see that none are "pushed" by the young leaders to the neglect of other members.

A pastor should encourage his young people. A word of commendation from the pastor at the close of some good inspiring service, or even when the meeting has been a little "dry" will be a source of encouragement to the young people. An occasional word of appreciation from the pulpit, or in the weekly bulletin will encourage them. Especially should the pastor be interested in the inexperienced leaders, or the newly converted who have made their first endeavor to lead a meeting, and commend them personally for what they have done.

Some have taken the attitude that it is all the church and no special group that needs attention. This may be the case in some instances, but usually the church is in the need of the young that need our attention. When a child in the home has grown to young manhood or young womanhood, the parents need not take the same interest and exercise the same care as when they were younger children. So it is in the church, the older and adult members who have been Christians for years should not require the same attention as the young person who has been converted but a short time. These "young Christians need training and development, the same as children in our homes. They need the helpful advice of a wise pastor in their battles as young Christians. Blessed is the pastor who is interested in the youth of his church, for he shall have a church when his older members have gone to heaven.

MINISTERIAL COURTESY
By Mrs. C. C. Chaffee

Courtesy is a valuable asset in any life, and especially that of one who professes to love the Lord with all his heart. However, we have found it sadly missing in the lives of many, and
numbers of ministers do not know or do not ex-
ercise the least of common courtesy.
We do not need to be refined, educated, and
cultured. The real thing is the personal ex-
perience of salvation, which will help us to prac-
tice courtesy which involves the Golden Rule,
"Do unto others as you would that they should
do unto you.
Many times we have written to preachers, and
other people, supposedly spiritual asking for in-
formation along a certain line, including a
stamped envelope or card, for return answer,
which would involve but a few seconds of their
time, but the answer is still to come, and in
some instances our postage used for something;
else. This is not only extremely discourteous,
showing the marks of ignorance, but it verges
on dishonesty. And at least raises a question in
the mind of the sender, as to the honesty of
the one in question.
A preacher said to me recently, "I have found
more discourtesy of this kind, among ministers
of my acquaintance and correspondence, than
you, would think were possible." Beloved, the
WORD says, "Re: courteous to all men," and "He
that is faithful in that which is least, is faithful
also in much." "Be not at the end of small
things." For "The little things spoil the wine.,

HERE AND THERE AMONG BOOKS
By P. H. Lunn.

A CONTEMPORARY Reviewer of Books, who styles himself "The Piper," makes the following assertion: "It is not true that the desire to search out by wisdom, concerning all things is a sore travail given by God to the sons of man to be exercised therewith!" He was arguing for the value of reading, both for pleasure and for profit. Wasn't it Bacon who said, "Reading maketh a full man?! If that is true in the case of a layman, surely a preacher must do considerable reading in order to be symmetricaly intellectually.

In this respect as in every other there are two extremes. The preacher who scarcely ever reads a new book and trusts to inspiration (?) and past experience, who must eventually run short of background material and seed-thoughts to make his sermons interesting, fresh, vigorous and gripping. On the other hand the preacher who has the proclivities of a scholar must tear him-
self away from his beloved book shelves to get out on the highway and into the market place
to rub shoulders with humanity. Such a preach-
er it was who wrote a volume entitled "The Lure
of Good Books."

I suppose most of our preachers have at least
every few years denounced Modernism,
hurling anathemas against the higher critics.
If I were to handle this subject I would do so
only after careful preparation and being sure of
my ground and somewhat familiar with the weak
links in the chains of those whose teaching I
cared to refute. Some years ago I read
Fitchett's "The Higher Criticism Fails," published by The Methodist Book Concern
($1.25). My first thought was a desire to have
everyone of our preachers read it. The author
is not a "raster" but he goes at his task deliber-
ately, coolly, and with the calm assurance of
one who knows where he speaks. His book is
analytical as will be seen from the following
questions which are proposed at the very start.
"What is meant by the Higher Criticism, and
how is it affecting the general Christian faith?
Is it an enemy to be feared or a friend to be wel-
comed, or a folly to be ignored?"

Now comes one Rev. G. B. F. Hallock, with
an unique volume entitled "Cyclopedia of Pasto-
ral Methodics," published by Geo. H. Doran
Co. ($3.00). The author is a prolific compiler
of books to make a pastor's job more effective
and easier in the wise of saving waste time and
effort in his sermon preparation. This particu-
lar volume is divided into four parts. In Part I
are found prayers for every conceivable occa-
sion. I haven't the courage to study the writer's
prayers with "vain repetitions." Part II has more prayers for special
persons and objects. Part III certainly is timely
with Devotional Forms, Services, etc. Part IV is
worth the price of the book with its Ceremonies
for Special Occasions--Weddings, Funerals,
Communion, etc.

Bishop Mouzon, the veteran preacher and ad-
ministrator of the Methodist Church South,
had the following word of life of service to giving
the world "The Minister's Evangel," (Cokes-
bury Press, $1.50). The book contains a series
of five lectures delivered before the School of
Theology, Southern Methodist University. Ev-
every page pulsates with the writer's evangelical
passion and intense vigor of mind. In this
materialistic age with its decided leaning toward
pragmatism, the following quotation comes as a
refreshing and stimulating draught after a weary
journey: "It needs to be kept in mind that the
word, and the soul alone, has absolute and intrin-
sic value. Everything else whatever it is of
value only as it relates to the soul." And this:
"If our love of material things shall utterly
swamp the spiritual, then civilization itself is
doomed.
I am exceeding wary of too enthusiastically
recommending books of sermons. Most of them
lose their value when reproduced in cold type.
Dr. J. C. Massee seems to be an exception to
the general rule that his sermons fairly scint-
illate with vitality. Although the pastor of
Trenton Temple, Boston, one of the greatest
Baptist churches in the country, he is by no
means a time-server. His messages burn with
a passion for lost humanity, and he is ortho-
dox to the core. One of his latest volumes is
"Eternal Life in Action" (Revell $1.50), a series
of ten expository sermons on the First Epistle
of John. These sermons were preached to the
author's own congregation and were heard by
thousands on the radio. An insight into this
great preacher's humility is seen in the follow-
ing passage from his sermon on "The Trinity of
This World"—where under the subdivision of
"The Vain glory of Life," he says: "the lust of
possession, the vainglory of life: Pride of
my place, of my prestige, of my possession, of
my power, and of my pull. Ah! the nobility of it;
the Satanic, soul-destroying subtility of it! Some
commentator has said that a minister of Christ
will tell of some manifest presence of God and
the joy he has in soul-winning and make it a
boast for himself while he is doing it. It is dead
easy to do that, thus fulfilling the lust, the vainglory
of life. He preaches the name of Christ for the
purpose of self praise." Given a man with
such a vision of human frailty and such
ideals of self-abnegation coupled with Dr. Mas-
see's training and experience, and I want to read
everything that comes from his pen. If you
don't read another book of sermons next year,
be sure to make this your one volume.

BOOKS FOR PREACHERS
Some months ago we asked for lists of books
which preachers think are good for other preach-
ers to have. These lists were to be published in
the Herald of Holiness, but the following came
after we had published the regular lists, so we
offer them here.

Rev. Theo. F. Harrington, Wilminton, N. Y.,
suggests the following:
Aggressive Christianity, by Mrs. Catherine
Bouth.
When the Holy Ghost is Come, by Col. S. L.
Brendle.
Soul Food, by G. D. Watson.
Divine Guidance, by W. C. Upsham.
Living Signs and Wonders, by J. W. Goodwin.
Godliness, by Mrs. Catherine Bouth.
Methodism in Earnest, by J. Caughley.
Progress After Sanctification, by A. Zapp.
Revival Lectures, by C. G. Finney.
Lectures on Preaching, by Bishop Simpson.
Rev. U. E. Harding, Pastor First Church of
the Nazarene, Pasadena, Calif., sent the follow-
ing list:
The Day of the Cross, by W. M. Colow.
Pushing to the Front, by Marston.
Sunday Half Hours with Great Preachers.
Bible Characters, by Talmage, Parker, Moody
and others.
The Home Beyond, by various authors.
Funeral Sermons and Outlines, by Wheeler.

ADVERTISING THE CHURCH
By M. LuEg.

PUBLICY and advertising cannot be sub-
stituted for other forms of activity in the
church program, but they can as they have
in the world of commerce, become a mighty fac-
tor in calling attention to and creating interest
in the commodity or service advertised.
'Advertising under proper condition pays. Oth-
erwise business men would not pay from five to
ten thousand dollars for a single advertisement
in a magazine with nation wide circulation.
Men and women have been induced to demand
certain products and particular brands of mer-
chandise, to invest their money and to seek an
education, all through the attention attracted,
the interest aroused, and the action stimulated by
advertising.
Every instinct of man's nature is studied, ana-
lyzed and appealed to by trained specialists with
the aim of creating dissatisfaction with present
circumstances or accomplishments. Are the chil-
dren of this world wiser in their generation than
the children of light? Are we appealing to men,
women and children through every possible ave-
The publishers can furnish descriptions and prices on Bulletin Boards. Drop them a card if you are interested.

In the February issue, we shall give definite information regarding furnishing blue-prints and specifications for constructing a serviceable and attractive "home made" Bulletin Board, patterned somewhat after the above illustration.

We shall publish, each month, a number of suggested slogans or texts suitable for Church Bulletin Boards. Suggestions from our subscribers for this department will be received with appreciation.

Many of us pet into our heads that "to do good" we must go far outside our daily routine interests.

Is life an inheritance to be enjoyed or a trust to be administered?

The Devil tempts to destroy; God proves to crown.

The test of religion is not piety but love.

A man's life is an appendix to his heart.

Trouble and perplexity are grace to prayer, and prayer drives away trouble and perplexity.

MELANCHTHON.

Kindness is a language the dumb can speak and the deaf can hear.

A little with righteousness maketh a million.

"God is in science, history and conscience."

"If God did not exist it would be necessary to invent Him."

"The Devil has no Happy Old People."

When tempted to discouragement read Isaiah 40.

Are you lonely? Read Psalm 32.

He who holds nearest communication with heaven can best discharge the duties of everyday life.

"Men ought always to pray and not to faint."

-Bible.

"The way we are facing has everything to do with our destination."

To steer his course the sailor scans the stars, yet does not fail to see the rocks and bars.

An admission of failure is a sign of meekness, and we should not have any influence should be enjoyed and held by the holy presence of God's day."

FACTS AND FIGURES

By E. J. Fleming.

A religious census was recently completed in Hungary, which shows the following results: Roman Catholics, 5,396,726, or 63.9 per cent; Reformed, 1,673,444, or 21 per cent; Lutherans, 497,012, or 6.2 per cent; Jews, 473,310, or 5.9 per cent; Greek Orthodox, 175,247, or 2.2 per cent. The remaining one per cent is divided among numerous other bodies, with Baptists predominating.

A recent survey shows that the Buddhists of Japan are doing their utmost to counteract the influence of Christians upon the young people of that land. The Buddhists have organized 4,175 Sunday schools. These stand over against 1,891 Christian Sunday schools. There are four children in the Buddhist Sunday schools for every three enrolled in the Christian Sunday schools.

Of course this is not remarkable considering the great number of Buddhists and the small number of Christians, but it does show that the Buddhists are awake to the wide-spread efforts of Christianity. They may be counted on to make a hard fight for their ascendency, though corrupt faith—Bel sollen Baptists.

Some Baptist figures—The Northern Baptists have 4,794 churches and 1,419,941 members; the Southern Baptists have 27,215 churches and 37,545,513 members; the Negro Baptists have 21,886 churches and 3,084,528 members; the Canadian Baptists have 1,795 churches and 140,025 members. The total number of Baptist churches in the United States and Canada is 54,452 with 18,165,757 members. The total valuation of church property is reported at $434,172,300.

There are 125 chapels in the United States army graded as follows: colonel, 1; lieutenant colonel, 1; major, 5; captain, 20; lieut. colonel, 62; lieut. 100. The basis of the apportionment of chapels as fixed by the War Department is 75% to the Protestant churches, 25% to the Roman Catholic church, with 5% for adjustments. The number of chapels in each denomination is as follows: Baptist, 12; Baptist, Southern Convention, 5; Baptist, National (Colored), 2; Congregational, 9; Disciples of Christ, 8; Evangelical Church, General Conference, 1; Lutheran, 5; Methodist Episcopal, 19; Methodist Episcopal South, 9.
A study of the recent census of India shows that the proportion of Christians in the population continues to increase, while that of Hindus is on the decrease. The decrease of Hindus has been steadily under way since 1881. There are now about 14,000,000 Brahmans, 143,000,000 non-Brahmin Hindus, and 60,000,000 outcasts. The growth of the Sikhs, from 2,000,000 to 1,250,000 in 1921, is of interest. All but 4 per cent of these are in the Punjab. There are now 4,750,000 Christians, or one and one-half per cent of India's total population. This is two and a half times the number of Christians 40 years ago.

OUR UNFINISHED TASK
By Miss Emma Word.

Africa contains 42,000,000 Mohammedans.
Of the 3,600,000 people of Madagascar, 3,000,000 are heathen.
Slam, "Kingdom of the Free," has 87,000 Buddhist priests and 13,000 Buddhist temples.
Multitudes among the 340,000 Indians of the United States have become followers in the old pagan faiths of their ancestors.
Of the people of India, 316,000,000 are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Buddhists, 10,000,000 are animists, and less than 5,000,000 are Christians.
In our Philippine Islands there are 300,000 heathen animists, 600,000 Mohammedans, 1,700,000 independent Catholics and 8,000,000 Roman Catholics. The population as a whole totals about 11,000,000.
China still has more than 300,000,000 adherents of heathen religions.
More than 118,000 Shintō shrines and shrines are to be found in Japan. Buddhist temples total more than 70,000. These two religious number at least 72,000,000 of the 77,000,000 people.

OUR FOREIGN POPULATION.

The missionaries of the Church of the Nazarene are stationed in all of the large mission fields of the world. In many of these fields we have well established mission stations. Our missionaries are endeavoring to reach sections of the mission fields that are untouched by other missionaries. The following figures give the population of the territory in the various fields occupied almost exclusively by our missionaries:

<table>
<thead>
<tr>
<th>Region</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>283,000</td>
</tr>
<tr>
<td>Argentina</td>
<td>200,000</td>
</tr>
<tr>
<td>Brazil (Cape Verde Islands)</td>
<td>20,000</td>
</tr>
<tr>
<td>Central America</td>
<td>135,000</td>
</tr>
<tr>
<td>China</td>
<td>1,512,000</td>
</tr>
<tr>
<td>India (Western)</td>
<td>725,000</td>
</tr>
<tr>
<td>India (Eastern)</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Japan</td>
<td>800,000</td>
</tr>
<tr>
<td>Mexico</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Jerusalem</td>
<td>3,500</td>
</tr>
<tr>
<td>Peru, South America</td>
<td>164,000</td>
</tr>
</tbody>
</table>

MEMBERSHIP IN FOREIGN FIELD.

One of the interesting features in connection with our work in the foreign field is the fact that our converts are anxious to identify themselves with the church.

The question of church membership in foreign fields is one of great importance and is always carefully considered by the missionaries of the field.

Customs and conditions in foreign fields are so different from those in the homeland that much instruction is necessary to prepare the converts for church membership. There are two classes of members—the probationer and full member. All converts in foreign fields are taken on probation. During this period they are carefully instructed in the doctrines of the church and the customs of Christians. With helpful advice and instructions they seem adjusted to the new order of things and they are then taken into the church as full members.

At the present time the church of the Nazarene has a splendid membership in the foreign fields. The following statistics will give you an idea of the number of members. The probabilities are not included in this list:

<table>
<thead>
<tr>
<th>Region</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>770</td>
</tr>
<tr>
<td>South America</td>
<td>81</td>
</tr>
<tr>
<td>Brazil (Cape Verde Islands)</td>
<td>150</td>
</tr>
<tr>
<td>Central America</td>
<td>294</td>
</tr>
<tr>
<td>China</td>
<td>700</td>
</tr>
<tr>
<td>India (Western)</td>
<td>29</td>
</tr>
<tr>
<td>India (Eastern)</td>
<td>18</td>
</tr>
<tr>
<td>Japan</td>
<td>216</td>
</tr>
<tr>
<td>Mexico</td>
<td>714</td>
</tr>
<tr>
<td>Jerusalem</td>
<td>30</td>
</tr>
<tr>
<td>Peru, South America</td>
<td>117</td>
</tr>
</tbody>
</table>

KANSAS CITY, MO.

Recent Publications

Mental and Spiritual Lifting Jacks
By J. Wayne Hoffman. Selections from various writers on numerous subjects that are of interest to every serious person who enjoys the mental stimulus and spiritual uplift that comes from reading the reflections of thinkers, poets, philosophers, preachers, etc.

Dr. Chapman writes as follows:
"The book consists of selections from the best authors who have written on the best subjects in the centuries of the past, together with the results of the serious thinking, sublime meditations, and deep poetic feelings of the author himself. It is a veritable gold mine for people who think. To preachers, teachers, parents and Christian workers it is worth its weight in gold. Only the shallow will depreciate this remarkable production."
Prepaid price, $1.00.

Must We Sin?
By Howard W. Sweeten. A second edition of this worth-while book has just come from our press. It is indeed a book written to meet a real need. Nothing else that we know of, treating the "sin" question as comprehensively and as convincingly as this one. Have you friends, relatives, neighbors who claim it is impossible to live without sin? This book will give them the truth by reason and revelation. I have just finished reading your book. "Must We Sin?" It stands in a class all alone, and treats on a subject that is vital to salvation, and the very fundamental of all religious experience. Such a book ought to set the people right on the sin question as it handles that question without gloves, and shows up the folly of a sinning religion."—C. B. Jermin.
"This book touches practically every phase of the sin question, giving a tremendous knock out blow to the false doctrine that man cannot live without sin. I hearly commend the book and desire to see it have a large circulation, for it will do much good."
Prepaid price, $1.00.

The Time of the End or Book of Revelation
By F. M. Messenger. Studies in the Book of Revelation written from the standpoint of scriptural holiness. For some years there has been an awakening with reference to "dispensational truth" resulting in numerous books upon this subject, many of them linked up with fads and notions that are dangerous and hurtful.

The author of this volume has been a devoted student of prophecy and its fulfillment for almost a quarter of a century, during which time he has seen his own, and the theories of others, tested and sifted and revised. In this book he has given the world the results of his mature reflections and extended investigations.
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Three styles: Reference, Concordance and Teacher. Self-Pronouncing Proper Names; Large Long Primer type, India Paper, Silk sewed, with head bands, and marker. Size 83/4 x 53/4 and only 13-16 of an inch in thickness. Weight 26 ounces.

Specimen of type

"And these are their names: 'The son of Elur, in mount E-phra-im:
9 'The son of Deokla, in Ma'az,
and the Ish, and the Black, and the Meshah, and the Ilia, and the Ilia\naka;"

No. 9 76X: Reference Edition $9.75
No. 5 116X: Concordance Edition $10.00
No. 8 16X: Teacher's Edition With special help for Bible students $10.50

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

The
Preacher's Magazine
VOL. 1 NO. 2 FEBRUARY, 1926 WHOLE No. 2

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

DAVID LIVINGSTONE
Preacher, Missionary, Explorer
1813-1873
The Indispensability of Uction

HOW the preacher says it is almost as important as what he says. And we are not speaking of correct rhetoric, clear diction or of trained voice and gestures, but we are speaking of that strange 'anointing which distinguishes Pentecostal preaching from every other form of discourse. None of us may know how to define uction, but if we have ever had it we know what it is. And if we are in earnest in our calling we do not want to preach without it.

But uction can come only as a result of much waiting before God in prayer and meditation and study of His Word. The preacher who is predominantly "a man of the people," that is a man who spends his principal thoughts and strength on social matters, will not preach with uction. Only a man who himself, realizes that he is fresh from the presence of his God can preach with uction and genuine spiritual power.

The College of Apostles thought it not meet that they should leave the Word of God and prayer and turn their attention to serving tables, but the average modern minister is so occupied with material and social affairs that he can give but a fraction of his time to prayer and meditation and personal, "inside" preparation to preach the gospel. And this is the reason we do not have more men who preach the gospel with the Holy Ghost sent down from heaven.

A preacher may be ever so clear in his doctrine, he may even be sure that he has been sanctified wholly since he was converted, but he will have to come to his pulpit saturated with prayer and meditation and Bible study if he preaches with uction and genuine spiritual power.

The Preacher and His Greek Testament

Many ministers who have never had the opportunity of studying Greek in college have found it possible to do some profitable work in the language in connection with their home study; and while it is of course scarcely probable that one will become a "Greek scholar" by this method, still the study has training value and offers very fair practical returns.

Perhaps the most practical way to attempt this proposition is to secure a copy of Huddleston's Essentials of New Testament Greek, a copy of Westcott and Hort's Greek Testament and a medium priced lexicon. Applying himself to these three books, the preacher will soon get to where he can recognize a word in the various forms in which it appears in the Testament and he can go to his lexicon and search.
out the various meanings which that word has. This will enable him to compare
the possible translations with the one selected by the various committees, and thus
his understanding of the text will be assisted.
Results from a study of this sort should be very largely reserved for the preacher's
personal benefit, and yet this is all that a lot of preachers who quote Greek publicly
have ever done. Greek must ever remain an essential study with students of theology
and dependable hermeneutics, and if a preacher cannot go to school and study it
under qualified teachers, I believe he will do well to give some attention to it at home.

The Magazine Well Received
Beginning with the time when the first announcement of the purpose to publish
THE PREACHER'S MAGAZINE appeared, full salvation preachers of many denomina-
tions have been sending in their subscriptions at a remarkable rate, and still they
are coming. There is now no doubt but that the publishers were correct in their
assumption that there is a field for a publication like this, and there is no mistak-
ing the sincerity with which the preachers have welcomed the new publication.

We are at this writing just beginning to get comments on the first number,
and these comments are most gratifying to the publishers. Some have even said,
"You did well, but how can you keep up such a standard?" Our answer is that we
hope to be able to make improvements with each succeeding issue, and there will be
something new every time.

We greatly appreciate the promptness with which so many sent in their sub-
scriptions, and we shall greatly appreciate any word anyone may speak in the
effort to bring the magazine to the attention of other ministers who might like to
subscribe. The publishers are prepared to furnish those who subscribe now with the
January number, also, thus making the files for the first volume complete; though
of course this offer can hold good only while the present supply of the January number
lasts. And this, in the very nature of things, we hope will not be very long.

The Polemical Preacher
Some preachers have remarkable ability for stirring up controversy: And when
their methods are studied it will frequently be found that they do not obey the apostolic
injunction to endeavor "to keep the unity of the Spirit in the bonds of peace." In
other words, they assume the attitude that others are not going to agree with them,
and thus they invite controversy.

When a man is always anxious for argument there is an instinctive feeling on the
part of others that he is not quite sure of his ground and that he is bolstering up
with bravado and mere appearance. But when one has clear and sound conviction he natu-
really assumes the attitude that, since he is correct, naturally all the just and right
thinking people agree with him. And when this attitude is real, and not merely
assumed, people do have a tendency right away to join him in a faith that is so sure
and so satisfying.

There are probably times when polemical and controversial preaching are neces-
sary and useful, but these occasions are the rare exception. And our experience and
observation convince us that these types of preaching are of small profit to the spiritual-
ity of the preacher himself or to that of his hearers.

Getting the Attention of the People
SENSATIONAL advertising has been largely abandoned by the best grade of
people in the professional and business world, and is now pretty much confined
to the theater, the picture show, and the Church. That it is adapted to the
two former, and that it gets results for them, perhaps few will deny. But regarding
the Church, the agreement is not so universal.

Preachers and churches that resort to sensational advertising admit, consciously
or unconsciously, that, in their case at least, the Church is not getting the attention
of the people. And they, are to be commended for their anxiety and honesty in the
matter. But there is danger, as someone has suggested, that the means shall become
the superficial substitute for the end. When the preacher becomes a mere enter-
tainer or humorist he is no longer a preacher. But if he announces as an enter-
tainer or humorist and then offers his patrons mere preaching he has not made good
on his advertising, and is open to the charge of practicing fraud.

The first thing one should do in beginning to prepare his advertising is to
answer the question, "What will the people get when they come to my church?" And
having determined this, he has only two things that he can do in the way of
advertising; one is to offer what he has to those who want his line of goods, and the
other is to make his proposition attractive to those who hitherto have been un-
interested in what he has to offer; for he dare not pretend to have something that he
does not have. If your preaching is biblical and your meetings spiritual, it is
wrong for you to make out to the public that they are something more human
and sensuous.

More Emphasis on the Positive
THERE are more good books on prayer and devotional life written by men
who believe in the baptism with the Holy Spirit, but who hold that inbred
sin is simply suppressed or counteracted, than by those who hold to the
Wesleyan doctrine of eradication. This by no means argues for the correctness of
the suppression theory as opposed to eradication, but it does indicate that there
is danger of any of us becoming so absorbed with the negative phases of full sal-
vation that we shall fail to give proper emphasis to the positive side.

We would not suggest any less emphasis upon restitution, repentance, con-
secration, pardon and eradication—we must keep all these to the fore. But we
would suggest more emphasis upon assurance, and upon the indwelling of the Holy
Spirit in His power and fulness. Our Wesleyan position on the possibility, de-
sirability and necessity of being cleansed from all inbred sin is scriptural and correct;
but we must urge our people to read the Bible, and pray, and in the good and
New Testament sense of the word, "practice the presence of God." Not only is
Calvary and crucifixion connected with entire sanctification, but Pentecost and full
spiritual resurrection are also involved.
The Object in the Sermon

IT IS said that a certain preacher’s wife, who was much interested in her husband’s work, when forced to miss hearing his sermons, was accustomed to ask him, upon his return home, “What was the subject of the sermon?” But one day she startled her husband by asking, “What was the object of the sermon today?” For indeed the preacher had no clear notion of the object himself. He knew the subject very well, but just what he wished to accomplish by the sermon he had not really stopped to analyze.

Perhaps a preacher could not do a better thing than to ask himself, “What do I hope to accomplish by preaching this sermon?” “Just what difference should it make whether I preach it or not?”

Of course we know that the ultimate purpose with every God called preacher is to save souls. But there should be a specific as well as a general purpose. Even the evangelist is a better evangelist if there is method in his work. He will of course aim at having a revival any where he goes; but the particular sermon: what special purpose is it designed to fill?

Sometimes the best sermons originate with the object rather than with the subject. This is especially true with the pastor. In his pastoral work he finds some of his people are careless as to certain duties, or unmindful of certain privileges, or that they are exposed to certain temptations, or that they are capable of certain forms of useful service; now the pastor has the object, it is his next move to find a subject that will serve to help him reach that object. And the field is wide as to subjects. In fact it may be safely conjectured that the average preacher suffers more for lack of well defined objectives in his preaching than in variety of subjects. Perhaps the majority of us have had our ardor cooled almost in the middle of a promising sermon by the sudden acknowledgment to ourselves that this sermon “does not fit.” In such a case we simply became aware that we either did not have a well defined objective, or else the road we were on did not really lead us to that objective.

Since the pastor has a definite teaching, as well as an evangelistic mission, it will usually be a help to him to make for himself a tentative preaching program for some weeks or even for some months in advance. He will of course find it often advisable to vary his proposed program, but he can more easily vary from a proposed program than he can make each particular item of the program as he goes along without any reference to what is coming on afterward.

It is not usually a good plan for a preacher to announce series of sermons in advance, but it is a good plan for him to forecast for his own advantage. In a general way, the pastor should aim at a well rounded ministry; for he, of all preachers, can least afford to become a hobbyist. He must preach on doctrine often, on practice frequently, on prophecy occasionally, on missions and temperance and denominational loyalty either constantly in connection with the other themes, or else betimes with special emphasis. At any rate, whenever he has gone the cycle of the year, he should be able to say that he has gone the cycle of themes essential to the best nurture of his people, and it is not likely that he will do this unless he plans definitely to do it; for we all are inclined to give more stress to some favorite line than to others of equal, perhaps greater importance. And for this reason, the object, rather than the subject must often be our guide.

The Preaching of Jesus and the Apostles

The preaching of Jesus and the apostles was expository, exegetical and didactic. Today there is a decided tendency to be topical, declamatory, hortatory and emotional to an extreme degree. Preachers may attempt to justify this variation from the apostolic type on the ground that people will not now listen to that which is deep and really instructive. Nevertheless, it is a fact of history that the preachers whose work has stood the test have been distinctively doctrinal preachers, who have given the greatest care to the task of preaching the truths of the Bible to the people.

The hortatory method may secure more apparent results for the present moment, but the wise husbandman wants fruit that will abide. The method of Jesus and the apostles and of the outstanding preachers of the centuries may require more patience, may be better adapted to selected hearers than to the wayside masses, may require more study and hard work, and may require much prayer and much personal devotion to keep from becoming “dry,” as some assert, nevertheless, it is the type to which the Church owes the most, and it is the type which most thoroughly grounds its listeners.

Perhaps in this day of specialization, we will do well to permit a division of methods among preachers, permitting some to develop the declamatory and hortatory type rather exclusively; but if this is true, then the rest must work the harder to teach the people the doctrines of God’s Word, in order that they shall not become like ships having much sail and little ballast. For with men as well as with children, the Gospel must be given “line upon line, and precept upon precept,” with patience and care and completeness.

The special need of the times is a ministry that can, get a hearing and hold the attention of the people while the fundamental doctrines of sin and salvation are given out. In apostolic days it was said, “Give attention to doctrine, for in so doing thou shalt both save thyself and them that hear thee.” This word “save” was doubtless used in somewhat of a broad sense, meaning that thou shalt keep thyself and hearers from many slight and hurtful doctrines and evil practices by being well grounded in sound Gospel truth.

If people do things just because the preacher asks them, without being actually shown the reason, and without being truly convinced in their own hearts and minds, their outside conduct may be slightly improved but their morality and Christian character will be weakened.

Would the people to whom you preach be content to listen to sermons like John Wesley preached? If they wouldn’t perhaps you can bring them “up” to where they would. Do your people love to read and study the Bible? Do they take an actual interest in the teaching phases of your sermons? Do they know why they believe what they do and why they are not adherents of Christian Science or Roman Catholicism? Are they really “intelligent” Christians and “intelligent” members of your church?
DOCTRINAL

THE PRESENT CRISIS OR CHRISTIANITY VS. RELIGION

By E. F. ELLIOTON

CRISIS is a familiar human experience. Every age has had a crisis or crises. Some of these have been political, some social, some economic and some religious. Man always has been and will always be religious, but the question as to who shall be worshipped and after what method and by what means has occasioned much controversy and brought on many crises. The history of our world tells the story of many religious wars both with physical weapons and with mental argument. This is the shame of our history and one of the results of sin. However much we may regret it, it is the fact of the past and we must face it. It is the fact of the present and we must admit it. It is the fact of the future and we must prepare for it. It is the fact of the world and we must live by it.

In the sphere of religion, in particular, the present time is a time of conflict. The great redemptive religion which has always been known as Christianity is battling against a totally diverse type of religious belief, which is only more destructive of the Christian faith because it makes use of traditional Christian terminology, and which we might add, sometimes insists on calling under the Christian name.

Religion is not necessarily Christian. Any belief in a supreme being and any devotion to and worship of such a being, true or false, is religion. The world is full of religion and religious movements. All men are religious, they have a spirit nature and have some idea of and belief in a god whom they consciously or unconsciously worship, but all men are not Christian. Pantheists make nature god and worship it. Theists believe in a personal God. The conflict has sometimes been between these. Christianity is theistic, but it is more than theism. Polytheism worships many gods. Monotheism worships one God. The conflict has sometimes been between these. Abraham settled this controversy long ago in favor of monotheism. Christianity is monotheistic but it is more than defined monotheism. There are several different forms of monotheism such as Mohammedanism, Christian Science, and others, none of which are Christianity. Very much of the popular newspaper, magazine, platform, schoolroom, and sometimes pulpit, talk about religion today is only monotheism, and sometimes it has a strong polytheistic tendency, it is not at all Christian.

There are some things that differentiate Christianity from all other religions, and make it more than mere forms of salvation from sin. Belief in God and right living is not all there is to Christianity. It is possible to be very religious and not be Christian. One could scarcely be more religious than the devotees of Hinduism and Buddhism. Paul found the people of Athens too religious (Acts 17:32). We must have something more than religion, just religion is not enough. It is time to cry Awake! Awake! to the Church. The Church is much more than a religious institution, the true Church must be Christian. It is a question as to our continuing religious, the world will always have much religion and many strong religious organizations. Even the Antichrist, when he comes, will have a religion of his own (Dan. 11:38). Nor is it a question of the Church remaining monotheistic. We must recognize that the Modernist movement is very strongly unitarian. It is rather a question as to whether the Church shall remain Christian. The content of today is religion vs. Christianity. Christianity is a belief in the one true God, but its interpretation of God is different. It is also different in its treatment of Monotheism, Christian Science, Unitarianism and Modernism. There are essentials, differentiating essentials to Christianity, and there are more than religion interpreted as monotheism and correct worship of God. The word 'Christian' was first used in Syria. "The disciples were called Christians first at Antioch." Why, we ask, were these people called by this name, what gave rise to the use of this word when speaking of this company? The answer to this question will give us much light on the differentiating essentials of Christianity. These people were not called Christian because they were religious, or because they were more religious than other Jews. The Jews were the most religious people in the world, and certain sects among them were religious extremists, strict religiousists of the most radical type. Neither was it because they were monotheists, for all of the Jews were rigid monotheists, worshipers of the God of heaven and earth, the Creator, the First Great Cause, the personal God, the only true God. There was something about these disciples at Antioch that made them different from the other Jews and from the Gentiles, there was something new that led to the being called Christian, there was a belief in something different from the religion of the Gentiles and more than the one true God as taught by the Jews. There was no moving away from Monotheism, no introduction of a new religion, but the Jews were the first to accept and propagate that and revelation so related to Jesus Christ as to lead the people of Antioch to use His name in designating them. Christ is not essential to religion, nor to monotheism, but He is essential to Christian religion.

But in what sense is Christ essential to Christianity? Is His connection with this form of monotheism the same as that of Mahomet to Mohammedanism, is it named Christianity after Him simply because He was its first and greatest teacher or its prophet? It would seem to from much of the modern talk about religion. Christ is no more to liberal Christianity than is Mahomet to Mohammedanism. But this is not the case with this Antioch and the New Testament company. Christ was the great teacher, He was a Prophet; these disciples did not give the things that He taught, but to them He was more than a Teacher and Prophet. Listen to what is said about the new convert, Paul, who soon became a "ring-leader" of the sect. "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). It was not so much Christ's teachings in general as that which He represented Himself to be that gave the great offense to the Jews. It was not just that these disciples taught and followed certain religious tenets that led the people to call them after His name; the reason was far deeper than this. The disciples were...
called Christians because of what they believed Christ to be, because of what they taught that He was, and because of their attitude of worship toward Him. To these who were first called Christians, Christ was the Son of God, an object of worship, a Savior from sin; they gave to Him a place in the Godhead.

Christians are a group being and uncompromisingly monotheistic. There is no shadow of polytheism in it. But Christianity does teach a 'trinity in the one God, it places Christ in the Godhead.

This was an essential differentiating tenet of that which was first called Christian at Antioch. But it is very clear to one who observes at all carefully that this view of Christ has no place in this popular religious talk of today. Usually they grant that He lived but He is only a good man and a great teacher, the best man and greatest religious teacher that any ever lived. However, none of these ever give Him a place in the Godhead, they deny this essential and differentiating truth of Christianity, they are religious and hold some of the tenets of Christianity but deny this essential differentiating tenet.

Again, the beginning, the nucleus, of this company that were first called Christians at Antioch, and those who became their leaders were the apostles of Jesus. These were especially commissioned to be witnesses unto Jesus and were foundation stones in the Church and were to be baptized with the Holy Spirit to empower them for their witness and church building. But just before this baptism was given to them one of their number had fallen out by the way and a successor was to be selected for this place. Now it is clearly stated that the person selected must be one who had known and been associated with Jesus and was "to be a witness with us (the apostles) of his resurrection" (Acts 1:22). It is said of these people a little later "that with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 5:29). And these apostles give us clearly to understand that this resurrection was not alone spiritual. One of the apostles who was a bit slow to believe, was shown the very nails and spear prints in the resurrection body, and those who looked into the tomb saw the grave clothes but those who awoke and went was and later seen by many in the visible manifestation of Jesus. The "ring-leader" of this sect in explaining the opposition that arose against him at one place said, "of the hope and resurrection of the dead I am called in question!" (Acts 14:9). And this same "ring-leader" in one of the great epistles devoted a considerable section to the subject of the resurrection and makes it very clear that this resurrection means more than the spirit, that that which is put into the grave is to come forth (1 Cor. 15). The resurrection of Jesus, and the resurrection of the dead were essential tenets of that which was first called Christian. But in this popular talk and writing about religion today we find no resurrection of this kind, it is even considered unscientific and impossible.

Allowing no place for the written word of Jesus, it is not surprising that in this popular talk and writing there is no mention of the virgin birth of Jesus, except to deny it. But this company of disciples that were first called Christians held and taught this as one of their very essential tenets. To them Jesus was the eternal Logos made flesh, who for a time dwelt among them and they beheld His glory; to them He was the begotten of God, the only begotten Son of God, born of the virgin Mary. This virgin birth was their explanation of the union of the two natures, the divine and the human in this one person, the God-man. The virgin birth, conception by the Holy Spirit and birth of woman, is an essential truth of that which was originally given the name of Christian.

This company that were first called Christians and their followers for many years received and followed that which we now call the Bible as their authoritative manual and source book. These writings were held by them as their sacred Scriptures and they believed and taught that they were written by holy men who were moved by the Holy Spirit, that they were divinely inspired. Jesus Himself commanded that these writings be "searched" because they testify of Him. One of the greatest teachers among them says that these writings are "able to make one wise unto salvation." And one of their brightest expositors was highly commanded because he had known the holy Scriptures from his youth, being taught by them both his mother and his grandmother. These writings as the revealed and written Word of God and will of God were an essential factor in that which was first called Christian and his attitude toward the Bible has been held essential through all the Church's history. Men have come and gone and this Sacred Book with its message has continued and has kept Christianity pure.

Another tenet that was held essential by those who were first called Christian was that of the blood atonement of Jesus and redemptive salvation by a supernatural new birth and forgiveness and cleansing from sin through the blood. The "Ring-Leader" of the sect and all of the other apostles who wrote epistles are clear and emphatic at this point: "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood we shall be saved from wrath through him" (Rom. 5:8, 9). "The blood of Jesus Christ cleanseth us from all sin" (1 John 1:7). "Being born again, not of corruptible seed but incorruptible, by the word of God, which livest and abideth forever" (1 Peter 1:23). Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). Nothing is found in the modern talk about religion of this blood atonement and redemptive salvation unless it be to ridicule or deny it and place in its stead a salvation by culture and the human will, which is a reformation rather than salvation.

This is the religion of Liberalism, of the modern scientist, and philosopher, and preacher, the religion of much that is in the newspaper and magazine and schoolroom, a religion of modernism with the essentials of Christianity left out, a monothelitism or different from that of Abraham and Moses when Christ was present in promise. The suggestion that modern scholars lack reverence and are unchristian is greatly resented by some who assert that scientists are mostly religious. We do not know how to correct the statement of Prof. Leuba of Bryn Mawr may be, who concludes, after making a careful survey of 1000 representative scientists, that 52% of the modern scientists, including himself, either doubted or have given up all belief in a personal God. It is to be hoped that he has overstated the facts, but this is rather a hope against hope. We can freely grant that the other 48% are religious, and often quite devoted and reverent relative to their religion. We need entertain no doubt relative to the truth and sincerity of the recently signed statement of fifteen leading scientists, in defense of their religious faith, but it will be noticed that while the statement is strongly religious and monothetic, referring to "a sublime conception of God which it founded by science," it does not contain a simple distinctive Christian statement. They believe strongly in God and correct ethical living but they have no Christ in their Godhead, no God-man, no virgin birth, no atonement, no redemptive salvation through the blood, and no inspired Scriptures. This is religion, but it is not Christianity, as it was first called Christians at Antioch, nor is it the Christianity of the Church for the first two centuries of its history. Leaving out the essential differentiating tenets of Christianity it can have no just right to the name Christian.

With these facts before us, it is clear that the present issue is a choice between Christianity and religion. This religion is supposed to be an advance, an accomplishment of the supposed advancing evolution of the race, an improved form and better interpretation of religion, even an advance over the Christianity of the past. This, however, is a mistake, it is rather a backward movement, a going back to Socinianism, Ebonism, Judaism; to Hebrew monotheism with Christ misinterpreted or left out and its miracles rejected, and with some tendency toward pantheism. Oh, yes, it is much better founded than modernism and contains more truth than heathenism, paganism, polytheism, etc., and may be valued for its civilizing and cultural effect, but it is not better as a saving power. When these self-styled "intellectuals" are so full of their boast and accusation against those who hold to the Bible and its teachings as surrendering progress and going back to the dark ages, they need to have the poem of Burns quoted to them where it says, "Oh, wad some power the glibbie pie us, to see ourselves as lbers see us." For they would have us go yet farther back to a time before the opening of the Chris- tian era. To quote Dr. Machen again, "The liberal attempt at reconciling Christianity with modern science has really relinquished everything distinctive of Christianity, so that what remains is in essentials only that same indefinite type of religious aspiration which was in the world before Christianity came upon the scene. If a condition could be conceived in which all the preaching of the Church should be controlled by the liberalism which in many quarters has already become predominant, then we believe, Christianity would at last have perished from the earth and the gospel would have sounded forth for the last time."
DEVOOTIONAL

CHAPTER II

 Ep. 4:12

By A. M. HILL

THE WORK OF THE MINISTRY

1. PREACHING.

The Apostle Paul evidently thought that the people called into the ministry were indebted to God into a laborious occupation. It was not a little picnic-enterprise, a holiday recreation, like a pleasure trip to the mountains or the sea. It was a grave, serious, momentous life-work, a calling that would bring into exercise all the faculties, and tax the physical and mental resources of the strongest men of God.

Again this princeley man of the Christian centuries said: "We then as workers together with Him beseech you also that ye receive not the grace of God in vain, giving no offence in anything, that the ministry be not blamed: But in all things approving ourselves as the ministers of God in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings: By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor, and dishonor, by evil report and good report: As deceivers and yet true; as unknown, and yet well-known; as dying, and ye live; as chastened and not killed: As sorrowful yet always rejoicing; as poor yet making many rich; as having nothing yet possessing all things." (2 Cor. 6:1-10.)

"This is the kind of life the Apostle lived from the time he entered the ministry until he was beheaded for Christ's sake. It scarcely seems to be the description of a life of leisure! If anyone is seeking for a life-long soft-snap let him not enter this profession, or choose this calling.

The preacher is one who should be able to say: "The Spirit of the Lord is upon me, for He hath anointed me to preach." What is preaching?

Preaching is the proclamation of the Word of God with a view to the salvation and upbuilding of men.

1. It is proclaiming or announcing a message from God. This is the fundamental and only true conception of the matter of the discourse. The holy prophets went forth with a "Thus saith the Lord" upon their lips. They did not review the latest novel. They did not discuss the best method of city drainage or sanitation. They did not lecture about agriculture, or the rotation of crops, or the breeding of hens and cattle, or the weaning and dieting of babies. A thousand subjects that might have been both interesting and profitable to their hearers they severely let alone.

Again, they did not deprecate their immortal enemies, distrusting and criticizing and perverting and destroying the Word of God. They did not go to the synagogue or temple with some find or fancy of their own invention, which they determined to read into the message, and proceed to twist and pervert the Word of God deceitfully that they might drive their preconceived notions through to the acceptance of the people.

False prophets and recreant preachers have done these very things through the ages. The Devil has always had preachers who would dare to contradict God and emasculate His Messages, from the serpent in the garden and the prophets of Jerahm, down to Pastor Russell, Mary Baker Eddy and Harry postal.

2. But God's true preachers have practically confined themselves to God's two great themes of spiritual and salvational, and have faithfully preached His messages without fear or favor, humbly and trustfully leaving the results with God.

The burden of the true sermon is the gospel of salvation from sin and hell. This does not, however, narrow preaching: sin covers All human history, and salvation includes all God's efforts through the ages to redeem our race. It does, however, continue to the whole-some limits of religious truth. It was a fearful criticism which Louis XVI made upon one of his chaplains, when he said, "This preacher would have left nothing out of his sermon if he had happened to touch upon religion." It reminds one of the gushing commendation made upon the new rector by an Episcopal girl in Mt. Vernon, Ohio: "O we have a jewel of a preacher! He can speak three quarters of an hour any time and not touch morals, politics or religion." God's true preachers will unfold truths and discuss themes that have to do with spiritual interests and eternal destiny.

3. Again, such a preacher will declare not theories but facts; not doubts but convictions; no conjectures but God's truths, clearly revealed in God's Word and experienced in the preacher's own heart-life. Then he can preach with dogmatic assurance, like St. Paul when he said, "I know whom I have believed and am persuaded." (2 Tim. 1:12.)

If a few words about the manner of preaching the message.

1. Primarily it may be spoken with the audible voice. But we cannot believe that the pulpit ministration is all that is meant by preaching. Moses' voice might have been heard by an audience of three thousand; let alone the printed page and the printed page his messages have inspired the hearts of men for three thousand years

Twice Jesus seems to have preached to an audience of one: but the sermons, by other means, have gone, like the light, to the ends of the earth. Some preachers have preached to Brooklyn to 500 people; but a syndicate of newspapers sent his sermons weekly to thirty millions. The high priests of literature are the enduring preachers of all time, who sway the spirits of men from their pulpits.

2. Again, preachers' lives and influence, like Wesley's, preach their greatest sermons when their voices are hushed-in earth. What a privilege and what a calling it is to preach the living gospel of the living God.

The majority of preachers the privilege is not granted to--have their sermons multiplied by the printing press. Most sermons spend their lives at birth. Therefore, let the ambassador, through whose lips the living God speaks to dying men, be awake to the situation--he may perhaps have forty minutes to arouse an audience from the superstition of worldliness; to realize the importance of spiritual things; forty minutes to break the spell of sin upon a multitude of hearts; and induce them to prepare to meet their God--forty minutes to get dull ears to listen to the Spirit's voice;--forty minutes to bring the dead to life! God is trying to say through the preacher to that congregation, "Awake, thou that sleepest: Arise from the dead; and Christ shall give thee life!" How it ought to thrill and inspire the preacher's soul!

III. The purpose of this preaching is to induce men to turn from sin to righteousness.

Preaching that does not build up men in the graces of a Christian character is of little value. Paul wrote to the Corinthians, "I am made all things to all men, that I might by all means save some." "Knowing, therefore, the terror of the Lord, we persuade men." God is a terror to evil doers, and it is the preacher's business to "persuade men" to turn from sin to righteousness and flee from the wrath to come.

Paul wrote to the Colossians about "Christ in them the hope of glory." Whichever we preach, warning every man, and teaching every man--all wisdom: that we may present every man perfect in Christ Jesus." He evidently was a preacher that was not satisfied until he got men saved and sanctified and prepared for heaven. It is an awesome thing for a preacher to prepare his "terrible and opportuinity just to draw a crowd and win them to himself and not to Christ."

Preaching that does not make heaven richer and hell poorer is not worthy of the name.

Crying to God for a Message

By A. W. Qwen

SOME years ago, at a camp-meeting, I heard a preacher make the following remark, just before beginning a sermon: "When I was requested to preach I at once went on my knees in secret and cried to God to give me a message." This remark made a deep impression upon the people. They felt that there was a man who greatly depended on God in preaching.

Eternally crying to God ought to be every preacher's practice both for pulpit and pastoral work. He may have hundreds of good sermons on hand, but he should definitely seek to know what particular message God would have him present before entering the sacred desk.

The theme of the breakfast in question was holiness. And he enjoyed the experience. There were persons at that campmeeting hungering and thirsting for the same blessed experience. And they got the message the Holy Spirit desired them to have. Doubtless there would be more
preaching on holiness did preachers often truly call upon God for the message. He desired them to go. It is well known that definite holiness sermons have at times resulted, even in the salvation of sinners.

Generally speaking, the Gospels should be so proclaimed that all classes will be profited, the unsaved convicted of sin and led to God and Christians edited and wholly sanctified. Let no ambassador of Jesus Christ fail prayerfully to look for his messages from on high. Some choose their themes too much at random, and sometimes from a reserve "stock" pray and meditate with ease. Perhaps some sermons should be subjected to the divine crucible for the elimination of all dress and self. Possibly some new sermons should be prepared as long as health and life last.

Brethren, let us beware of dealing out state and inspired manna to the people. When our sermons do not deeply grip our own hearts, how can we expect them to kindle a holy fire in others? Our God, very consciously speak to us, and then mightily through us! Los Angeles.

SOME THINGS OUR EVANGELISTS SHOULD NOT DO

By R. L. Major

We employ specialists in medicine, politics, and every thing that concerns modern activity, and it would seem strange if a man did not learn how to do a thing by doing it continually. And besides this, God certainly does, call some men especially for the evangelistic work, and such men are especially equipped for this task. All things considered, it is economical to employ an evangelist for the special meetings.

Evangelists have a great deal to their credit. Nearly two hundred churches sprang from the labors of Whitefield in New England. Evangelists should be men of commanding intellectual and spiritual ability, and not the ordinary, cheapjack, irregular workers who are evangelists because there is no demand for them in any other line of Christian work. An evangelist's visit to a church is usually a bright blessing or else it is a calamity.

But there are some things that I wish evangelists would not do, even though they may be clear of any charges of unfitness for the work:

1. I wish they would not break engagements that they have made with churches. Especially after the advertising matter is out, and the arrangements are all made, then to get a telegram that the evangelist will not be there is an annoying thing. In fact this borders so closely upon covenant breaking and sin that we do not know just how to distinguish between them.

2. I wish evangelists would not devote so much of their time to relating their financial situation. If they are God called, then God is responsible for their needs, and if the preacher advertises that he makes no regular charge for his labor (though this may not always be objectionable), and then begins to talk about his traveling expenses and family needs as soon as he gets on the ground, he shows unreasonableness about his own proposition. And if he accepts an engagement on an "exchange of bests" he ought to refrain from speaking publicly about the matter and ought not to complain and embarrass the pastor when the offering is finally taken.

3. I wish evangelists would not relate so many blood-curdling incidents which sound more like tales from "Arabian Nights" than actual occurrences. Frankly, I do not believe some of these stories are true, and I feel confident that Bible preaching will make more solid converts than these "moon light on your mother's grave" and death bed stories do.

4. I wish evangelists would not use exacting tests every night. These tests result in many people compromising their conscience by standing when they should not, and they result in unchristianizing some of the most consistent members of the church, for I often doubt if the evangelist himself would measure up to the tests which he puts.

God give us more evangelists who can really evangelize, and who do not add to the pastor's cares by their folly.

The main difference between a wise man and a fool is that a fool's mistakes never teach him anything.

What sculpture is to a block of marble education is to a human soul.

THE PREACHER'S MAGAZINE

HOMILETICAL

SOURCES OF PREACHING MATERIAL FOR MINISTERS

By C. P. Lanphier

Two things are positively requisite for the scriptural preacher in the ministry of the Word: First the preacher must possess a personal Christian experience, and second there must be a divine commission issued by the same. One who complicated Moses and separated Paul and Barnabas to the office of the ministry.

Charles Kingsley writing in his private journal on the morning of his ordination said, "In a few hours my whole soul will be waiting silently for the sense of admission to God's service, of which I dare hardly think myself worthy—night and morning for months my prayer has been, Oh God, if I am not worthy, my sins in leading souls away from thee is still unpardoned, if I am desiring to be a deacon not worthy or the sake of serving thee, if it is necessary to show me my weakness, and the holiness of my office more strongly, Oh God, reject me!" And the preacher who fails to sense the seriousness of his office and the sacrosanct of his commission has missed the first real source of preaching material.

Jesus gathered many of His instructing messages from events and conditions which came under His observation. He found sermon material in the seed sower, the cares, the dragnet, the two debtors, the talents, the heapy figurines, and many other similar subjects that were common matters of His day. We have recorded some thirty parables which He used and about twenty allegories or germ parables upon which He based telling messages. And without doubt the preacher who reads much will not lack for sermon material. Wesley found a failure among his preachers in the matter of reading. He said to certain of them, "Your talent in preaching does not increase; it is just the same as it was seven years ago, there is no variety, no compass of thought. Reading only can supply this, with daily meditation and prayer. You injure yourself greatly by omitting it. You cannot be a great preacher without it, any more than a thorough Christian. Oh begin! begin! You may acquire a taste which you have not. Whether you like it or not, read and pray daily, it is for your life I say it. There is no other way, else you will be a trifler all your days. Out of justice to your own soul give it time and means to grow."

In our present day there have probably been few more helpful preachers, with a greater range of ministry than the late Dr. Dewett. He says in his lectures to preachers, "I need not, perhaps say, that in all the leisurely preparation of a sermon we must keep time, and immediate relation to life. The sermon is not to be a disquisition on abstract truth, some clever statement of unapplied philosophy, some brilliant handling of remote metaphysics. The sermon must be a proclamation of truth vitally related to living men and women. It must touch life where the touch is significant, both in its crises and its commonplace. It must be truth that travels closely with men, up hill, down hill or over the mountainous plain, and therefore, the preacher's message must first of all touch the preacher himself. It must be truth that finds him in his daily life, truth that lies squarely upon his own circumstances, that fits his necessities, that fills the gaps of his need. Let the following tide fill the bays and coves along the shore. If the truth he preaches has no urgent relation to himself, if it does no business down his road; if it offers no close and serious fellowship in his journeyings, the sermon was best he said. The sermon must make recognition of lives more varied than our own, and in the preparation of our sermons this must be kept in mind, that there are great differences in temperament and vast varieties of circumstances of which they have to take account if our message is to find entry into new lives, and to have attraction and authority." Dr. Jowett in speaking of pulpit language or terminology says, "You are not to be the bond-servant of much worn phraseology, and to forms of expression which have ceased that destination. A famous doctor said that sickly people are often helped in their appetites by a frequent change of the fare on which their food is served. The new fare gives a certain freshness to the accustomed food. And so it is in the ministry of the Word.
A new way of putting the thing awakens zest and interest where the customary expression might leave the hearers listless and indifferent. The sermon needs purpose and ambition for the day. We should survey our course and steadily contemplate our haven, one weakness of the pulpit is that we are prone to drift through a service when we ought to steer. Too often we are out on the ocean of preaching with no destination, we are out for anywhere, and for nowhere in particular. The consequence is, the service has the fashion of vagrancy when it ought to be possessed by the spirit of a crusade. On the other hand a lofty, single, imperial end knits together the detached elements in the service and all are related and vitalized by the persuasive influence of the common purpose. The sense of sacred purpose will insure the strong, gracious presence of reverence and order.

Personally, it has been our experience that sometimes a theme will be presented for treatment which necessitates the finding of a text to fit or prove the basis for the theme. Anyone who has read "The Crisis, of the Christ," by G. Campbell Morgan, and has a love of such reading, has doubtless been impressed by the thought and language of this excellent book. On the subject "Man Distanced From God by Sin," the author says, "Man was placed in circumstances of probation, that is to say, the cedal of his nature was his will. It was for him to choose whether he would abide in the relation to God which would insure his fullest realization of possibility, or whether he would by severance from God encompas his own ruin. Man was a sovereign under a Sovereignty, independent but dependent. He had the right of will, but this could only be perfectly exercised in perpetual submission to the higher will of his God." What splendid thoughts are here for a sermon on the sovereignty of the human will.

On the subject "Sin Unveiled—Grace Outshining," Dr. Morgan says, "The first declaration is that of the cause of the Cross from the Godward side, and in the light of it, the cross is seen as the epiphany or appearance of grace, again the cause of the cross is seen as the revelation of human degradation," Hardly is it possible for a preacher to read this book without the wheels of his sermonic factory beginning to turn with increasing momentum.

It is said of the peerless Matthew Henry that as a preacher his method was largely determined by his opinion of the end to be kept in view. By one brief distinction, namely that the end of preaching is persuasion, he separated himself from a large school of sermonizers. Persuasion, rather than instruction, is the great end of preaching. Instruction is essential, but without persuasion the sinner is never moved or saved. Possibly the old-school preachers selected themes that were more startling than many of the preachers of today use. Dr. James Alexander in his book "Thoughts on Preaching" speaks of ministers who preach twenty years and yet never preach on Judgment, Hell, the Crucifixion or kindred themes. Doubtless this does not generally apply to preachers who read this magazine.

Finney enlarges on a thought that is well worth our consideration: viz., the emphasizing of certain doctrinal preaching as productive of revivals. He speaks of the days of Jonathan Edwards and Whitefield, saying that the churches of New England knew little else except Arminian preaching, and were all resting in their own strength. Edwards and Whitefield preached much on Divine Sovereignty and kindred themes and they were greatly blessed. They did not dwell on these doctrines exclusively but they preached on them very fully. The consequence was, that because in those circumstances revivals followed from such preaching, the ministers who followed continued to preach these doctrines almost exclusively, and they dwelt on them so long that the church and the world got intoxicated behind them, waiting for God to come and do what He required them to do and so revivals ceased for many years. Now and for years past, says Finney, ministers have been engaged in hunting them out from those hiding-places. And it is important for ministers of this day to bear in mind that if they dwell exclusively on ability and obligation they will get their hearers back on the old Arminian ground, and they will cease to promote revivals.

Here is a body of ministers who have preached a great deal of truth and have had great revivals under God. Now let it be known that they have hunted sinners out from their places of refuge, but if they continue to dwell on the same class of truths all sinners hide themselves behind their preaching, another class of truths must be preached, and then if they do not change their mode, another pulpit will hang over the church until another class of ministers shall arise and hunt sinners out of their new retreats. It is a preserved view which chills the heart of the Church and closes the eyes of sinners in sleep till they sink down to hell.

Mr. Finney magnifies the thought of preaching.

3. He became a mark of scorn and a stumbling-block.
4. He lost something he never got back. One may backslide and be restored, but he will never get back all.
5. He awoke too late to avoid an awful disaster.

Lesson.—We would better get sanctified and break with the world, rather than lose God.

Samson—

By B. F. HAYNES

Text: Judges, chapters 16-20.
1. His Distinguished Advantages.
2. His people were in bondage, in need of a leader. A time of national or social need is the time of opportunity for powers and heroism (Judg. 13:2).
3. His birth was pre-announced, showing that God was on his side, and meant him for great things, and great things for him (Judges 13:5).
4. Was blessed with wise parents who sought divine direction: "How shall we order our child and how shall we do unto him?" He prayed much, and God who had appeared to his wife might be sent again unto him, to teach him his duty to the child.
5. It was said: "The Lord blessed him"; and frequently: "The Spirit of the Lord was upon him," "moved him".

Despite all this he nearly made a wretched failure of life.

Last was his incipient besetting sin leading him to a mistake in marriage and he became: (a) An ingrate. (b) A libertine. (c) A gambler. (d) A liar. (e) A murderer and (f) A suicide.

II. Lessons.
1. Distinguished religious advantages no guarantee of glorious outcome. Religion a personal thing, Danger of inward evil neglected.
2. The terrors of a mistake in marriage. Every courtship and marriage need emphasis. Evil flowing from Samson's marriage.
(a) Murder of 30 Ashkelonites
(b) His needless destruction of their corn.
(c) Wife burned with fire with her father.
(d) His consequent slaughter bill and thigh.
(e) The precipitation of a new and totally different issue, between him and the Philistines from the one which God has decreed. Not a contest now for the freedom of God's Israel from Philistine bondage but a contest for the deliverance of the Philistines from a bloody and traitorous murderer drunk with power, maddened by revenge, anger and lust.

(f) His slaying the 300 with the jawbone of an ass at Leshi after his voluntary surrender.
3. Gifts without grace are unprofitable. Without grace they foster by their use; self-centials, vain-glory and selfishness. Scarcely a single exercise of Samson's gift unselfish, and tended to the fulfillment of his divine life-mission.
(a) The gift of wealth.
(b) The gift of learning.
(c) The gift of power and place among men.
(d) Gift of ministerial power.
4. The Lord may depart and the soul remain unconscious of it. Possible because:
(a) The tests of the Lord's absence not always immediately applied. The rotten tree stands till the storm strikes it.
(b) Satan guileful. Sin gradual.
(c) The gifts remain after the power departs

Conditions of Effectual Prayer

By B. F. HAYNES

Text: James 5:16.
1. Must be for definite object. We would hardly generalize petitioning legislature or court.
3. With submission to God's will. From proper motives.
4. Persevering. Jacob wrestling all night.
5. In the name of Christ. Must remember all your sins.
6. Must be in faith.

Blessings of Sanctification

By B. F. HAYNES

Text: John 17:17.
1. It brings a new sense of the presence of Christ.
2. The sovereign will of God becomes sweet and blessed. His will becomes our great life purpose. We praise Him for our very sorrows.
texts and topics
by F. M. Messinger.
Topic: A forward Vision.
Text, Phil. 3: Last half of 13th and the 14th verse.

Hints to Fishermen
by C. E. Cornell.

Some startling facts and Figures.
Report of the Institute of Social and Religious Research of New York. Made choice of Indiana as a test area. $4,000,000,000 worth of property stolen in the U. S. each year. 15,000 murders and homicides occur in the same time. The government spends $600,000 annually to guard mail sacks on railroad trains. That juvenile delinquency is mounting at an alarming rate.
The church and the home seem to be a failure. 17,000,000 children and youth under twenty-five years of age receive no religious instruction. Seven out of ten children and youths are not enrolled in any Sunday school. 47 cents of every dollar in Indiana is expended on the public schools; while only two cents of every church dollar is expended for the church schools.

Closing:
Compare honors, riches, and joys of the world in its short duration; with honors, riches and joys of life in a glorified body fashioned like unto his own, Phil. 3:21, described in Luke 24:39, St.

A Forward Vision
by F. M. Messinger.

Text: Phil. 3: Last half of 13th and the 14th verse.

Introduction:
We are all imitators. St. Paul the greatest of human examples.

Outline:
1. The Starting Point.
2. The Mark.
3. The Prize.

I. THE STARTING POINT.
1. Things to forget.
2. Things to reach forth to.

II. THE MARK—The Resurrection out from the dead.
1. Reached by knowing him;
   (a) By fellowship of his sufferings.
   (b) By conformity to his death.

III. THE PRIZE—The high calling of God in Christ Jesus consisting of:
1. Joint heilship (Rom. 8:17).
2. The joy of the Lord, described in Heb. 12:2 and allotted in Matt. 25:21, and, had.

Closing:
Compare honors, riches, and joys of the world in its short duration; with honors, riches and joys of life in a glorified body fashioned like unto his own, Phil. 3:21, described in Luke 24:39, St.
THE MINISTER AND BIBLE STUDY

No. 2. Methods of Bible Study

By Basil W. Miller

To master the greatest Book of the ages requires diligent study. A lifetime of patient labor, like a lifetime of the best methods is to mine the precious treasures, to lay bare the hidden secrets, to understand the deep mysteries. There are certain necessary qualifications for a successful Bible study. The first of these is that the student must be honest with the Scriptures and their truths and with himself. He must search for truth with an open mind, and when truth is discovered, whether it accords with his prejudices or beliefs or not, it shall be accepted.

He must be diligent, striving to master, seeking to learn, delving into the books, the laws, the teachings, doctrines, commandments and characters of the Bible. Every spare moment is to be used, for one is studying the truths of God. In this diligent search after the wisdom of the Scriptures, only the best portion of the day is used. One can never expect to learn while the mind is sluggish, the body weary and the eyes heavy with sleep. Study the Bible early in the morning while the mind is alert. Many preachers have never learned the Bible because their only time for study is while resting after their meals.

The Bible above all things is to be studied spirually. The first requisite of successful Bible study is to be born again. Study with a love for the Bible; the Book of God. Study with a spiritual willingness to do hard work. "Meditate day and night," is the command given to Joshua. Study with a will,surrendered entirely to the Lord. To derive the greatest profit out of Bible study one must be obedient to its teachings as they are revealed and understood. One must study with a childlike, open mind, without preconceived notions, and with a willingness to be led into truth. It is the Word of God, hence finally study the Bible on your knees, prayerfully. Prayer will do more than a college education to make the Bible luminous with truth, a cave of exquisite wonders, a mine of precious stones.

1. The first method to employ in profitable Bible study is to learn the Book as a whole. Learn the constituent parts of the Bible; read it through from beginning to end time and again. Know every book of the Old and New Testament in their proper locations. Learn by whom, to whom, at what date, on what conditions, and under what circumstances they were written. Rapidly survey each book, in which survey it is well to fix in the mind a general outline of the book, the historical details, the teachings, the doctrines, the chapters, the divisions, peculiarities of phrasing and wording. All of the books have a definite outline, other than the mere chapters. Form an outline for yourself of each one.

Every book has key chapters, verse or word, in which key the general message is discovered, as the kernel in the shell. Know the general messages of all the different books in relation to the others. Thus Genesis is the book of beginnings; Exodus is coming out for God; Joshua is the book of faith conquests or victories; Luke reveals Christ as a light to lighten the Gentiles; Mark as the mighty God and John as the everlasting Father.

In this study of the entire Bible it is well to form a chart of the different books, their divisions, writers, chronologies, messages, histories and outstanding characters. The best reference books on "entire Bible study" are: Bible Study by Books, by Sell, Thinking Through the New Testament, by Ross, and The Cyclopedic Handbook to the Bible, by Angus-Green.

2. The second successful method of worthwhile Bible study is the analytical. The first form is to survey, to read, to gather a knowledge of the whole, the second is to analyze, to dissect, to lay bare the outline of each book, chapter and verse. The first is general, the second is minute. In the selection of the first book to study by this method, a short and easy one is preferable; but one that is rich enough to illustrate the method.

Master the general contents of the book; prepare an introduction to it. Who wrote it? To whom written? The date, the occasion and purpose of writing? What are the leading ideas, etc.? (Much of this material will be at hand from a study of the entire Bible).

(a) Divide into its proper sections. In doing this it is well to use the reference books mentioned above. Study these sections until mastered. Find their relation to each other, to the chapters of the book. Nothing short of a complete mastery of these divisions will suffice for efficient work.

(b) After mastering the contents of the different sections, study each verse of the book in order. The first thing necessary is to have an accurate meaning of all the words of the Bible. This can be gained by using a good dictionary; or better still by using a concordance to the Bible (Strong's, Young's and Cruden's are the best); compare the different uses of these words in other contexts and by diverse writers. Then carefully study the context of the verse; after which compare the verse with parallel passages. For this purpose no better book is printed than The Treasury of Scripture Knowledge.

(c) Finally analyze the verse. In every verse there are precious treasures to be discovered, to be observed, to be noted. Put nothing into the verse that is not plainly in it. Form a clear accurate notion of what you have found in the verse. Be sure to discover all that is in the verse. Above all be accurate.

3. When the book is thus mastered, the chapters, the logical divisions or sections are thoroughly understood, and the verses are, explored, mined, scrutinized, their secrets laid bare, meditated upon the whole. Through analyzing, dissecting, outlining, then condense, collect all that you have learned. Think, commune with your own heart, and again think. When in doubt consult some good commentary, outstanding among which are Whedon's, Clarke's, Henry's, and Jamieson-Fausset-Brown's. In nine cases out of ten Commentaries written by modern thinkers are untrue to the faith.

Meditate upon the spiritual lessons. Seek the great truths of each verse until they are soul food. We can master the book as a literary product and still not be benefited spiritually by our study. On your knees, prayerfully think upon your analyses of the book and its contents. Read all books, analyze all, classify all, meditate and think upon all for the sole purpose of furnishing food for the inner man, "That the man of God may be thoroughly furnished." (San Bernardino, Calif.)

PREACHER PROBLEMS

The Problem of Preparation

By C. B. Whitemore

The first problem to be settled in the life of the preacher is his personal experience of salvation. A preacher must know that he has been converted, and furthermore, like the disciples of Jesus, must tarry in the "upper room" until he is baptized with the Holy Ghost and with fire. These experiences are not supplemental and no substitute may be offered. These experiences are the pre-requisites in the line of preparation, and throughout the life of the minister must be self-evident not only to himself, but to his congregation.

The problem of education certainly enters into the preparation of the preacher. The great question to be settled is "How much education must one obtain?" Speaking broadly, every twentieth century preacher of the Gospel ought to have a college education. A minister once made the statement that missionaries should have fourteen years of scholastic training before going to the field. This in some respects seems to be an extreme position, yet one must consider that in some countries the missionary is called upon to meet an educated class of officials and priests.

Education in itself is not a sufficient preparation for one who is to preach the Gospel, but it is a conceded fact that the greatest leaders of the Church have been men of learning. One of our latest, boldness preachers recently said, "If God can do without the wisdom of this world, he can do without its ignorance." God has never placed a premium on ignorant men, but he has used the best material that could be obtained.

No preacher of the Gospel should neglect his literary preparation. An intelligent presentation of the gospel is the demand of the Church. Every preacher should speak correct English, and should know how to construct forceful sentences. The baptism with the Holy Spirit will not give a man correct speech; for this must be learned. The man who is filled with the Holy Spirit will be more effective in his ministry, though he may make some blunders in grammar, than the man who has the polish of the schools, but is lacking..."
Three Requisites
By A. E. Sanner

He was a good man, and full of the Holy Ghost and of faith (Acts 11:24).

A CHURCH, such as the Church of the Nazarene, which is distinctively a holiness church, will have its own characteristics and its own peculiar needs and problems. Its organization, its system, its missions, its publications, its educational work, all are "to spread Scriptural holiness over these lands." The proposition, to which this church is devoted, is different. And the problems of its ministry much of the time are different.

A young minister, facing a holiness ministry, will study as other churches history and polity, the creeds and isms, homiletics and theology, and various other ologies down to their very Greek roots and up the Latin shunts. He will endeavor to finish a literary course; and should do so, if at all possible. And all of these will be valuable assets in his future work. He will likely study "Pastoral Theology." That too, will be valuable, but all the published texts on pastoral theology fail to meet the need of holiness preachers and the holiness church. Our point of view is unique.

This writer is of the firm conviction that every young preacher going out into the holiness ministry, should with all the other training have a course in actual "Holiness Church-o-logy," and be told the practical and actual of the church and its work and its ministry. Holiness is sweet, but not every thing in every holiness church is sweet. That's that, and all there is to it. Why not talk about the facts? For a while in these articles we will discuss personal characteristics and qualifications entering into the holiness preacher's life, and as illustrated by the article preceding this, try to put on paper somewhat of the actual conditions, actual propositions, actual work.

In considering the pastor as a man, under "Requisites," let us look at some qualifications he really must have within. Those characteristics which a church, when calling a pastor, have a perfect right to inquire about carefully.

A Pastor, an Evangelist—a Man:
(1) Good
(2) Full of the Holy Ghost, and
(3) Full of Faith.

Now strange as it may seem, members of holiness churches when calling a pastor often fall to inquire concerning these characteristics. Instead, around the "official" circle, listen: Is he tall? Does he have false teeth? What color is his hair? Is he married? What kind of a wife has he? (After a church has had three pastors, they always ask this question, and then some more about her.) Does he have any children? How many? (Oh, my!) Can he play a musical instrument? Can he lead singing? Is he good-looking? Does he have a neat appearance? Is he a good mixer? Etc., etc.

No where in the Bible is God's man required to be of certain so many inches long, certain physical build or stature, nor does it require that he shall be the musician that he shall be a handsome looking man. It is easy to grant that many such qualifications, either native or acquired, are an advantage, and the preacher should determine to enlist every aid he possibly can, but after all, the essential things, and the things every church has a right to demand in their pastor, are those mentioned in the above Scripture as descriptive of Barnabas.

First, every pastor must be a good man. He may not be a good singer, but he can and must be a good man. He may not be tall, or his hair in the middle, he may be short; or he may be long—what of that? If he is a good man. Read Phil. 2:14-16; Col. 3:12-15; 1 Tim. 4:12; 5:21; 2 Tim. 3:11, 12; 2 Tim. 2:22-25 and kindred passages portraying the ministry that God expects in His ministers. Sop! Better go back right now and get your Bible and read some of those selections, or your good intentions to do so will be forgotten. The thought runs "Without murmurings and disputings, blemishes, and controversies of God, without rebuke, kindness, humbleness of mind, meekness, longsuffering, forbearing, forgiving, an example, in word, in conversation, in charity, in spirit, in faith; in purity; without prejudice, doing nothing by partiality, free desire, to be rich, flee youthful lusts, follow righteousness, faith, charity, love, patience, fight [not everything and everybody, but] the good fight of faith." These are not our own attainment nor intrinsic merit, but must be divinely given. After one is sanctified and called to preach, he must pray for and cultivate these graces in his heart and life. He must watch, lest, almost unawares he possess a "baptized selfishness" and seek his own and not the welfare of others.

Second, the pastor must be qualified with the Holy Ghost. That is the baptism of God (Eph. 5:18), and as concerns Nazarenes, the requirement of the Nazarene Manual (Paragraph 47,

If the students in our public schools can read and study the writings of the heads of their publishers, why bar by law the sayings of Christ?—selected.
Sec. 3. The Minister). The church has the right to demand this of its minister. This possession will manifest itself in many ways, but we will here mention only three, in which the service of the minister will thereby be affected.

(1) His service will be whole-hearted.

(2) His service will be empowered by the Spirit.

(3) His service will be successful.

This opens up a field which we cannot explore in this article. Suffice to say, that in a holiness church, which keeps alive and spiritual, nothing short of a whole-hearted service on the part of the preacher will ever be acceptable and accepted. The old, self must be dead, and the whole heart, soul, and physical power enlisted in the battle for God. And the preacher soon finds he must have more power than he can furnish of himself. He finds a great foe, when he wants to advance the cause of holiness, and the adversaries are many, and the job itself is herculean. But God is for him, if he is right and true, and the power of the Spirit will put him across. And if he is filled with the Spirit, he will be able to succeed in the program God has for him. And he must succeed. The people want to be saved, and God wants him to succeed. Other considerations enter into success, but that granted, the Spirit-filled man can WIN.

Third, the holiness preacher must have faith. Nazarenes have a right to expect their minister to have faith. How can he lead on a church to triumphs and victories if he has no faith? The Nazarene pastor must be able to pray, and have faith to get prayer answered. He must believe that God will do his part until he can inspire others to faith. He must believe that things can be done. He must believe that they can be done that most other folk around say cannot be done, when they tell him what they do not believe, he must tell them what he does believe. He is simply compelled to add to his experiences until he can preach from texts like Mark 11:22 and 1 John 15:7, 22, and do it with conviction and sincerity. To get the experience he must be willing and consecrated to endure. He will learn to trust God implicitly in the hard places, where he must trust, when he seems cornered, and there is no way, humanly speaking. Let those times come, as they will in God’s providence. Be true in the test. Trust God. You will win. And these victories will put inspiration in your message to your people, they will get the “feet” in that message, that makes them “feel” that you know what you are talking about.

There is an average of about 325 at the regular preaching services on Sunday morning, and last year the church raised for all purposes and passed through its tithing about $19,000. Also six other churches are direct outgrowths of the Akron work. But the present quartermaster is too small, and a building program looks about. Already about $12,000 has been pledged for the new church, but Mcary they will not make an actual building, until at least $35,000 is in the treasury for the purpose. The present building will cost about $60,000. Its auditorium with its wings, will seat about 1000 people and there will be accommodations for a Sunday school of 3500. During the month of December the editor preached two nights in Macary’s church and held an interview with the pastor concerning plans and methods. The results of the interview will be of interest to all who would like to know how others go about it to build a strong full salvation church in a big city.—Editor.

Q.—Brother Macary, how do you go about it to advertise your regular and special meetings, and what methods of advertising have you found most successful?

A.—It pays to advertise. We have never economized in printer’s ink. The first year we spent $60. The next year we spent $700, which is our greatest success, and was a splendid feat by Dr. Chapman, entitled “An Explanation and an Invitation.” Our church and work were unknown in the city and we passed thousands of these from door to door. Our evangelistic meetings are advertised by the use of hand cards and window cards which we also use in the street cars. Perhaps the best results however are obtained through the city papers. The City Editors are always glad to make use of real news and that which is of interest to the public. At our last evangelistic meeting the local Broadcasting Station, through the courtesy of the Times-Press, gave us one hour. Bros. Vandall and Caskrey, our song leaders, put on a splendid program of vocal and instrumental numbers.

Q.—What methods do you use in raising money necessary to carry on your work? What per cent of your people tithes? Do you use the “drive” system?

A.—At least a majority of our people tithes. A few do not and some have reasons that would seem good. For example where the wife is a member and the husband has yet been won to Christ and feels under no obligation. We favor the budget plan rather than the drive system, though now and then we put on a “drive.” Our people are all of the working class but are great givers and it is wonderful how the Lord helps us.

Q.—To what extent do you co-operate with the other churches of your community?

A.—Not as much as we would like to. Because we could not see our way clear to close our evening meeting during the months of July and August and join in the union open air meeting, and we have not been given much opportunity. But our summer attendance, is usually large or larger than the attendance of the union meeting which represents seven churches, some of very-
large membership. Then again, we have not had a burren Sunday evening in twenty-seven months.

Q.—What do you consider your best and most important letter in this work?

A.—The secret of our success has been that we have built upon the great fundamentals as set forth by our church. We have a deeply spiritual church and people. Then again we have never lived unto ourselves but have always endeavored to do for others. Last year we gave for the District and General Boards and other benevolences upwards of $3,500. This spirit has always characterized our work.

Q.—What auxiliary organizations do you maintain, and what is your estimate of their respective value?

A.—Our church is organized into various departments. We have the Sunday school, Young People's Societies and Ladies Missionary Auxiliary. They are all functioning splendidly and each doing good work. We have a class meeting each Sunday morning before Sunday school hour.

Q.—What plans do you follow to provide "work" for your members, especially your new members?

A.—We endeavor to have something for every one to do. We have a "Personal Worker's Band" to which many belong. In addition to our regular services at the church we conduct from three to four cottage prayer-meetings, each week and these for a great deal of co-operation. We believe in Wesley's motto, "All at it—always at it."

Q.—How many were forward at your altar during the past year?

A.—We have averaged the past three years more than one thousand seekers each year. There is seldom a Sunday without from eight to ten earnest seekers, frequently double this number at our regular services. Many of these people are members of other churches and denominations. When this is so we make no effort to have them unite with us.

Q.—On an average how many are added to your membership each year?

A.—The largest number received any one year was 137. We have averaged over too the last four or five years, the net gain does not reach this because of the transient population.

Q.—Do you have many problems to meet?

A.—We do—plenty. But we are determined to make each one of them a stepping stone to success.

HERE AND THERE AMONG BOOKS

BY P. H. LUNN

I didn't especially intend to write about books covering a wide range of subjects, but after I had selected five comparatively new books for review in this month's Preacher's Magazine I was struck with the manner in which the books discussed will carry out the thought of the title, "Here and There Among Books." When we pass from a volume of sermons to children to a discussion of spiritual healing and then to a defense of prophecy, following which we turn our thoughts to a text-book treatment of churches in America, ending with a biography of a departed Sunday school teacher, you must admit that we have just about covered the distance between "Here" and "There." We adults don't like to admit it, but we aren't very far removed from childhood. And what interests a child often has an appeal for us. I'll confess that the simple game of skill which my twelve-year-old son received as a Christmas gift from his grandparents has been more absorbing to me than to its owner. Why did Jesus speak in parables? So that all, even the children, could understand. Preachers apparently are beginning to realize that it is good to grasp spiritual and mental truths. In large churches the common thing to have a children's church with a special service convening at the same time the grown-ups meet. Many ministers prey their regular sermons with a brief talk or sermon to the children. One of the pioneers in this field is Rev. Archibald Alexander who in his book "Turn but a Stone" (Doran, $1.60) gives us fifty of these sermons to children in the exact informal, conversational style that is given. This I believe is a better demonstration of his method than several chapters of trying to tell us how to do what he has done, viz., interest and influence children through messages, especially chosen for them and adapted to their capacities.

I indulged in an inward smile at Rev. Claude O'Flaherty's happy choice of title for his book on faith healing, "Health and Religion." Nothing incongruous in the association of those two words. Real religion is certainly conducive of better health. It is evident that most spiritual people believe in varying degree, in God's willingness and power to heal the body. It seems quite easy to understand why and how much error centers at this point. Holiness preachers, especially, should study this subject from all angles. Going back to the book—the author is a graduate Doctor of Medicine as well as a minister. His book certainly is the result of mature consideration and seems to be complete with flashes of deeply spiritual observations. I was stirred by reading the following: "The working out of Grace, therefore, involves two things: (1) on God's part a full and sufficient provision of power and guidance, an ample supply for the son's necessity; and (2) on man's part, a willing and trustful surrender to God's control, a definite self-sacrificing to God, to do His will, and a refusal to adhere to any sort of self-will which diverges from God; in fact, a death to sin, and a life unto God." Such sentiments would evoke a chorus of amens in any holiness gathering. Making allowance for some statements with which we would take issue there is sufficient enlightenment and inspiration in the book to make it well worth a careful study.

When Marion Lawrance set up late at night and rose early in the morning in order to plan and prepare for his first Sunday school, in all probability he little dreamed that some day his name would stand at the head of all Sunday school workers and that his memory would be revered by thousands in America, Europe and Asia. I have always had a special love of biography. The record of how men and women overcame obstacles to present for the future, made their lives count for something worth while, always has fascinated me. In a letter to his son, Marion Lawrance, he wrote, "I want to live after I am gone." His wish is realized for wherever Sunday schools are found and, as long as they shall continue, the memory of Marion Lawrance will be kept alive. It is very fitting that this departed leader's son, Harold G. Lawrance, should compile the biography. It is a comprehensive biography with 475 pages, including many illustrations. I most heartily recommend this book, especially to pastors.

Nowhere does consecration, devotion and sacrificial labor predominate more than in the history of the growth of the various denominations in our fair land. There has been a real need of a compact, yet a comprehensive outline of these interesting facts. Prof. William W. Sweet of DePauw University in his book, "Our American Churches" (The Methodist Book Concern, 75c) has given us this history in text book form; thirteen chapters each followed by a list of questions for discussion. One chapter, "The Wesleyan Revival in England and the Great Awakening in America," is especially enlightening.

The recent Fundamentalist-Modernist debate between Dr. Stratton and Dr. Potter were given considerable publicity by the secular as well as by the church press. The principal arguments in both affirmative and negative sides of each debate were, published, immediately following the debates. Now the publishers have given us the orthodoxy side of Dr. Stratton's scholarly defense of the Fundamentalist position in one volume, "The Famous New York Fundamentalist-Modernist Debates" (Doran, $1.50). There are four subjects (1) The Battle Over the Bible, (2) Evolution-Versus Creation, (3) The Virgin Birth—Fact or Fancy, (4) Was Christ Both, God and Man?"

FACTS AND FIGURES

BY F. J. FLEMING

When the national prohibition act went into effect, approximately 50,000,000 gallons of distilled spirits were in hundred warehouses throughout the United States.

During the last four years Federal Agents have seized more than 600,000 stills and confiscated more than 47,500,000 gallons of distilled spirits, 160,000 cases of wine, 180,000 cases of beer, 20,000 cases of mixed drinks, and 626 boats and launches have been captured. Agents have made 249,054 arrests besides regularly inspecting 133,000 perimeters, as many as 485 re-skeletonizing plants in one year, and conducting thousands of investigations. State officers have made 12,918 arrests during the last fiscal year.

Federal courts have had more than 133,000 convictions for violations of the prohibition law in the last four fiscal years, in the 150,000 cases terminated or 75.5 per cent. These convictions carried average jail sentences of 11.621 years, and fines and penalties actually collected and turned into the U. S. Treasury as a result of these cases totaled over $17,000,000.

Prior to prohibition about 1,300 breweries were making 2,000,000,000 gallons of beer a year. At the present time about 400 cereal beverages are making about 160,000,000 gallons of near-beer per year.

Prior to prohibition 507 distilleries were producing about 26,000,000,000 gallons of distilled spirits per year. No distilleries have legally operated since January 1, 1922.
Prior to prohibition the annual consumption of beverage whiskey was about 130,000,000 gallons per year. There was an annual production of about 42,000,000 gallons of wine. Last year about 1,900,000 gallons of whiskey were re-
ceived from bonded warehouses on permit for medicinal purposes and about 8,500,000 gallons of wine were made and about 5,000,000 gallons were used for medicinal and sacramental pur-
poses.

There is a strong prohibition sentiment growing in Germany. Recently more than 15,000,000 people signed a petition asking for local option. The prohibition sentiment is growing the world around.

The motor fatalities in the United States in 1924 were 10,000 dead and 450,000 injured. Of the dead 5,700 were children.

It is said that less than half the owners of motor cars in the United States have an annual income of over $2,000, while one-fourth of the owners earn less than $1,500 a year.

In China there are eighteen Christian colleges. These institutions have graduated 3,320 students. There are 818 students on the various faculties. Of these 406 are foreigners and 412 are Chinese.

While we hear very little about it, the United States in 1924 had 64,538 cases of smallpox. British India which stood next had 46,374 cases. European Russia was third with 24,607 cases.

ADVERTISING THE CHURCH

By M. LANS

In the March issue we intend to begin a series of articles dealing with the practical problems of church advertising. We shall take up the different mediums of church advertising—newspapers, hand bills, weekly church bulletins, outdoor bulletin boards, etc. We especially want to give our pastors practical suggestions along the line of effective advertising and to present this material in such a way that it will be used for reference whenever there is advertising to be done.

It is a real pleasure to quote as follows from an article on Church Advertising by Rev. Laurence H. Howe of Harvey, Ill. The entire article in circular form may be had free of charge by sending your request to the Nazarene Publishing House, 2100 Troost Ave., Kansas City, Mo.

The time has come for the Church to advertise. The time has come for the Church to advertise most vigorously. The Church must do it; and if she does not, she will not only be guilty, she will be guilty of a noted character defect, or as is exceptionally capable, advertise the man. If he is not so well known, advertise the meeting or the church and bring the other in as a matter of course.

No advertisement is big enough for two ideas. Say just one thing. What I mean is this: If you are advertising special meetings leave out the advertisement of your regular church. If you are featuring the evening subject do not mention the morning service, at any rate do not try to feature both of them. The danger in most church advertising is that the one who prepares the copy will attempt, a bit smug and try to say in one or two advertisements at revival meeting time what he should have been saying week by week all through the year.

As a general thing, church advertisements should not be too lengthy. Brevity helps clearness. Long advertisements convulse and confuse. Short, wordy, pithy, short, and simple paragaphs should be the rule. Long, involved constructions will kill almost any revival.
world; but the reflex influence upon the doer is a priceless thing.

An ounce of performance is worth a ton of complaint.

Character which is pure gold needs no veneration. Science has more trouble with evolution than religious views.

Why wait for the morrow which never comes? Attend services today.

A PREACHER'S DIFFICULTIES

A young preacher in a college town was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel of his father, an old and wise Christian worker, saying: “Father, I am hampered in my ministry in the pulpit; I am now serving. If I cite anything from geology, there is Prof. A ——, teacher of this science, right before me. If I use an illustration of Roman mythology, there is Prof. B ——, ready to trip me up for any little inaccuracy. If I use something in English literature that pleases me, I am cowed by the presence of the learned man who teaches that branch. What shall I do?”

The sagacious old man replied: “Do not be discouraged. Preach the gospel. They probably know very little of that.”


A WORD FOR THE AGED MINISTER

Old age may be enfeebled and incompetent, but where it is vigorous, it should not be exchanged for inexperience. If an old man will not keep abreast with the best and last thought of the times, let him retire; but let us be cautious how we dispose of a man simply because he has seen many years. The cry for young blood is vicious; it is a premium on babyhood. Give young men the best chance to rise to positions of trust and honor, but let them remember that their chances are lessened by impatience. The last discovery in our high civilization is that intellectual men are in their prime at seventy. Experience is more valuable than the gift of young manhood.” — Rev. J. P. Newman.

Whatever is at the summit of a man's ambition is His God, regardless of what he professes to worship.

BARGAINS

A New Translation of the New Testament. By James Moffatt. Pocket edition, printed on fine paper, cloth board binding. Moffatt's translation is notable for its apt usage of words as well as for its originality of thought. The old version is supplemented, not supplanted. Regular price $1.50; bar


The J. F. & B. Commentary. Just a reminder: the popular one-volume commentary, formerly selling at $7.50 now offered at $3.50, prepaid. Refer to the January number of the Preacher's Magazine for detailed description.

The Beloved Disciple. By E. A. Gar
cie, D. D. The true judgment of one of the leaders of the day on the various theories which have been propounded regarding this Gospel and his own final conclusions. A book which every student of the Fourth Gospel will welcome. 240 pages. Regular price $2.00; bargain price $1.25.

The Gospel of Sovereignty. And Other Sermons by Rev. J. D. Jones, D. D. “For vernal and intellectual strength, for variety of subject and style, for scholarly aptness and strong human appeal, these discourses are wholly admirable.” (The Spokesman)

An Unusual Bargain!

Three sets of THE EXPOSITION'S BIBLE (50 vol. to the set) regularly priced at $7.00 offered at $4.00 plus carriage. Terms: $5.00 with order, balance in seven equal monthly payments of $1.00 each.

The set comprises 28 Old Testament volumes and 21 New Testament volumes. Each book is the work of a rec
ognized Bible scholar. This authoritative work stands paramount among Scripture commentaries.

We have only three sets and they go to the first three orders with remit
ances of $5.00. These are not used or shelf-worn books but each volume is in good condition.

NAZARENE PUBLISHING HOUSE
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