NOTICE TO THE RESEARCHER

At the time of microfilming, no issues of the following volume had survived with any cover. It is not known whether a cover was or was not used for this volume.
The Preacher's Magazine

The importance of perspective

...and the men and things. There is here wisdom and prudence. Our lessons are from the local church, and the preacher to see the year in its entirety, and every event and action of his ministry. We need to think about the importance of the ministry of the church and to discern all the dimensions that we can preach and exhort to holiness and love every one of them. It will be most helpful if we can improve the quality of the church, will be better if all stand by all with the same theologies that we shall use it to lead to personal growth.

EDITORIAL NOTES

...and they have a right to enter the building. We do not want to make the church the only kind of service is inexcusable. But in the perspective of the church and the preacher's ministry, we do not conflict with philanthropy, truthfulness, honesty, Bible reading, prayer, personal communion, and the building of the kingdom. It takes all these to make the church complete. And it may be true that we shall not need much progress during the first week or month, but by the end of the year, we shall see the need for a true perspective of our work, may be able to say that both preacher and people are further along in the things of God than in the beginning of the year.

J. B. Chapin

B. B. Warne

The Preacher's Magazine

which to complete the rounded plan. I say plan, for I think it ought not to be a hap-hazard matter. Plan now in preach on the various planes of Christian education—this plan has a thousand times more good for the first visit at the table of grace. We are now to declare unto the people of the counsel of God.

THE PRACTICAL PROBLEM

...and the people. The Lord and ask for his help if he also has an interesting and well attended preaching program. I wonder if my friend's Sabbath home is one where a great deal and be helped in his devotional life. We wonder if he has soul at the altar and in the fountain at his regular Sunday evening and other servicer. I wonder if he raises his local, District and General budgets, etc. In other words, we practitioners whether he be a fifth or a top preacher. We wonder if he could make an end to the valor to cover up his weakness on another. And in all of his plans as to what he has done and how he feels, we think of John the Baptist: "I have no plan, but I have left the other undone." No preacher, or, in our judgment, has a right to enter a building program that will sap the resources of his people to such an extent that they will be compelled to fall down on the spiritual activities or to default on their obligations to the denomination.

The full import of Einstein's theory of relativity may escape us, but we all know that times and places and men are tomorrow dependent upon one another to such a limited that their importance is increased or decreased by one another. There are no doubts been just as great soldiers as Alexander, Caesar or Napoleon who lived during periods when there were no opportunities for such geniuses as they give to the gain of the interest of their followers and of the world. We are all to some extent "soldiers of fortune." But Abraham Lincoln was just as great a soldier as those who lived during periods when there were no opportunities for such geniuses as they gave to the gain of the interest of their followers and of the world.

I was prepared to speak of the financial program as a third item. Truly spiritual and religious work could not be supported by any line of service is inexcusable. It is in relation to other branches, and they cannot be hampered without being smoothed. A certain paupers and students, the repentance of the representative of our own educational institution to raise money in its church, and inside of six months six of his members give $12,500 to an independent institution. Another pastor refused to accept his quota of the General budget. I do not think of his being in support of an independent missionary project, nor for one year only, but for all the years. A whole district may decide to "split sending too much money away from the church."

If the sports of liberal will be dried up and instead of the district and local projects having more money, they have less. Perhaps every pastor who would have his people practice "storehouse titling." And according to the interpretation of our last General Assembly, this means to place the title to the treasury of the local church.

The plan is so far as collecting money is concerned. There is some thing that must not be overlooked, and that is that it requires a distribution that is. Every preacher knows that the average church budget will stand for an increase in local expenditures must be allowed in the budget apparatus which means that money is to be sent away. But the preacher must have a conscience, and if he feels that his people in the local church under the Lord, he must also understand the local church be such a treasury in the matter of the Great Commission. The old Moravians insisted that they must give as much for the support of their church as they paid for the support of the ministry at home. But in fact, that is far for a practical standard; but at any rate, the church that does "balance its budget" as to its local, districts and general expenditures has no right to pass as the treasury of the Lord. I will say, on another occasion, that we must encourage the indiscriminate scattering of the Lord's money by our people. On the contrary, storehouse titling is like a pint of milk—that is, "save our金 despite its financial problems."

I am sure to preach to the paper, and am saying that you should insist that the ministers' families to the tabernacle. Whether it is the denomination or not the denominational support that you can preach and exhort to holiness and love every man and woman, if it is, it is one of the real projects of the church, will be better if all stand by all with the same theologies that we shall use it to lead to personal growth.

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I think it would be wise for every pastor to keep a supply of tithe literature on hand to give to people who make inquiry, and I do not know of a better line than that furnished by The Layman Company, Chicago, and their prices are so low as to be practically negligible.

It was a painful bit of information that F. Stanley Jones received in a meeting of preachers over in the East when he inquired about the prayer life of the preachers. Only two or three testified that they prayed as much as half an hour a day. A few more testified to praying five minutes or more. And a few did not seem to pray at all. But I have thought a canvass among our preachers about the amount of their reading would make a sad showing. A preacher gives out so constantly and has so little opportunity to hear others that he ought to be a great reader. Any preacher—unless he has to work for his living in addition to his ministerial work—should find time to read at least one good book a week. And if he is unable to buy, it is usually possible to borrow. And just as sure as it is “pray or backslide,” it is “read or die.” But the trouble is that these nonreading preachers do not usually take The Preacher’s Magazine either—so my exhortations will not reach them.

Now and then there is a preacher who is embarrassed to be classed “a book agent.” And yet there are few things more important than getting good books into the homes and hands of the people. I have known a pastor who used to send to the Publishing House for a limited number of some new book, have these right on hand at the midweek prayer meeting, give a little resume of the book and ask the people to buy them. This is one way, and Brother Carson down in Peru used to say, “There are a hundred good ways of doing anything.” So I hope you will find a way to fill the hands and homes of your people with good reading matter. You will find that it pays in more ways than one. It will make the people easier to preach to.

There is no substitute for passion in preaching. No matter how ready the mind or how well organized the material, unless you are what the early Methodists called “a pathetic preacher” you will not win many souls to God. And this passion can be developed only in an atmosphere of personal prayer and genuine devotion.

Likewise there is no substitute for work—hard work. No matter how brilliant and “popular” a preacher is, nine-tenths of his genius in succeeding in the ministry will be and should be just plain “hard work.” It is easy possible for a preacher to preach too easily; for in such cases he does not work, hard enough to generate heat, and the people share his coolness.

And once more, “there is no royal road” to success in the ministry. Just about all a preacher can do is to pull every string that he can find that looks like it might help a little and among all his activities and with all his plans and under the blessings of God he can hope to get ahead some.

Preacher, enter this new year embued with holy optimism and love for God and men and your work. If you keep enthusiastic you will not fail. But if you settle down to running your car without any oil in the crank-case you will develop so much friction that your machine will go to pieces. And may God grant you a happy New Year and a year of victory throughout the year!

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

The Second Rest

There remaineth therefore a rest to the people of God (Heb. 4:9).

Here are many figures and symbols to elucidate the Christian experience: some have been dominant in one age and others in another. All present some phase of the experience itself. Among those which used to be in vogue, but are not so prominent now, is that of the Second Rest, as was the form generally employed. When we consider the thought brought out by this designation, there steals over our souls a sense of its appropriateness. Mid the turmoil of the world about us, what a joy “to have peace within!” After the conflict of the drive of the old nature and the dynamic motive powers of the new, what a blessedness to have rest.

Unbelief the Inherent to Enter into Rest

The thought of the writer had been upon Christ and upon Moses. He had been drawing an analogy between the two; both had been faithful in the calling wherein they had been called, but Christ was worthy of more glory than Moses for the Creator of all is greater than one whom He created. Then there was another line of demarcation wherein Christ is greater than Moses; Christ was faithful as a son, but Moses as a servant.

Passing from the analogy of Moses and Christ, who were representatives of two different dispensations, the mind turns to the people who received the teaching of each. In the days of the wilderness the people had witnessed many divine manifestations of power over a considerable period of time; they had seen the works of God, but they had proved unbelieving; they had hardened their hearts and in consequence they were not allowed to enter into the rest that awaited them, the land of promise where they might cease from their wanderings and find rest.

Thus as the Israelites of old were prevented from entering into the rest that awaited them because of unbelief, so the Hebrew Christians of that day were in like danger. If they were to enter into rest, they must hold fast the confidence from them unto the end (Heb. 3:6, 14). They must take heed to themselves lest they be like those of old allow unbelief to creep in, causing them to depart from God.

The entering into rest comes through effort

The attitude of these young Christians toward the rest that remaineth for them should be that of fear on the one hand lest they should fail in this goal to be attained by effort on the other hand that they might gain the desired end. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11).

No attainment of grace without effort on the part of the recipient. Human nature so gravitates toward evil that every movement toward God takes the exertion of all the will power resident in man and that will power reinforced by the Holy Spirit. The fact is that man alone cannot attain into righteouness. While there is ever within us a spring toward independence and self-dependence, yet it ever remains true that we are dependent creatures. We are dependent for the first movements and stirrings toward God and salvation, and we are dependent for help in every movement made. As we labor to enter into the rest provided, then the Holy Spirit come to our assistance.

This thought of effort to enter the rest that awaits us is emphasized by the writer in the word used, "Let us strive earnestly." Faith is a requisite but passive faith unaccompanied by earnest endeavor will not bring to the spirit of man the transformation that it needs. Here we have the coalition of faith and works. Faith is the immediate exercise of the heart whereby we receive the grace of salvation, but antecedent to faith's activ-
ity lie other processes. Speaking of the fact that "absolute conditionality of salvation resides in faith alone," Lawry goes on to say, "And yet there is certain antecedent work which are as indispensable to faith as faith is indispensable to salvation. They are not faith, but the conditions of faith. They do not bring life to the soul directly, but put life into faith, and faith kindles the vital flame. Some of these preliminary works are prayer for spiritual hunger, renunciation of sin, submission to God, and a consecration of all to Him forever. Such deeds of obedience become the feeders of faith after its germ has been implanted by the Holy Spirit and the Word. They create a climate and diffuse an atmosphere in which faith can thrive and bear its fruit."

Often when the heart is in need of grace there is the tendency to wait until moved upon by some strong conviction of the Holy Spirit to act, but while the Spirit is gracious and in the hardness of our hearts comes to us moving upon us to lead us to grace and salvation, Yet how much more worthy would be our part if, when we catch the breath of the Holy Spirit, we would begin in prayer to seek, and how much more rightly would be the outpouring of the Spirit upon us for our own activity we will have increased our capacity to receive.

Continuing to speak on the conditions of faith, Lawry states, "If any man, cold and listless, shall stop and betake himself to continual and earnest prayer definitely for a clear heart, he will find two results coming into his experience with surprising quickness: First a burning thirst for righteousness. Second, a confidence that will develop into a conviction and evidence that the work is done. The process may be a mystery, but the effect will be an undeniable realization that he died to sin and wakes to holiness and God, with a loathing of all impurity, and a keen and sweet relish for all immaculate things."

Thus to obtain the rest that remaineth for the people of God, there is need of deliberate and determined effort. As we begin to reach forth for grace the Holy Spirit comes with enabling power to appropriate, then comes again with a divine assurance that our prayer has been answered and the desired inward change has been wrought.

THE PROMISED REST IN ITS INTRINSIC NATURE

From the whole tenor of the context it is evident that the rest for the people of God depicted a relationship beyond that already enjoyed. The context holds forth a warning on the one hand and an exhortation on the other, a warning lest they fall away from the state of grace wherein their oppressor and a rest from which there is no rest for rest. For this reason often do we hear the term second rest. While this special designation is not a specific term of Scripture, yet the thought is clearly inferred.

The rest that remaineth to the people of God is a rest that comes consequent to the coming of the soul into relationship with Christ. The initial rest brings peace from the sentence of condemnation and rest from a disorganized personality, introducing a new center around which the whole life may be centered. Such a rest has much of glory and blessing in it, but when the first enthusiasm of this newfound treasure begins to subside, forth from the inner depths of the nature there comes up an opposing element, not all is at peace, the rest becomes disturbed by antagonistic forces, there is inward strife and disturbance; by some this is termed a split personality. There is the steadfast purpose to be loyal to Christ, but crossing this purpose is a tendency to thwart its ends and aims, and the soul is torn in civil warfare.

As the message of peace came to the soul under the condemnation of God's wrath and rest came after weary struggle, so over this turbulent condition within thence comes an outlook of hope, a promise of rest. It is the rest that remaineth for the people of God.

Entering into the nature of this rest more particularly, we are told, "For he that is entered into his rest hath also rested from his works, as God did from his." An analogy has been drawn comparing the rest that followed the close of the creative period when no longer new created forms were brought into existence and the rest that man enters into when he ceases from his works. The fact is that the word in the Greek speaking of the rest remaining for the people of God is not the same word as used in the verses for rest, but in this case mean a Sabbath rest.

Thus from the text itself and from the context we have two descriptive phases of a rest that is the heritage of all those who serve God. From the context we learn that man ceases from his own works. He yields himself in complete surrender; the whole tenor of his life from now on is "Not my will, but thine be done." While away from God he followed his own wishes and desires, he was self-centered and from this focal point in his life there radiated forth various forms of sin. In regeneration he found a new center of motive power in loyalty to Christ, but underlying was still the pull of self dividing him in twain in the outgoings of his nature, but when once again he seeks rest, rest from rest, and rides a place where he ceases from all that pertains to self and seeks alone that which is in alignment with the divine will; he ceases from his own works.

Further we learn regarding this rest that it is a Sabbath rest. Developing this analogy we would conclude that this rest is not simply negative in its aspect, a ceasing from self and selfish desires but there is a positive element. The Sabbath brings rest from daily toil and the burdens of life, but a Sabbath properly observed brings with it its hours of worship when the mind turns away from things to sense to honor of the spirit. So with the rest within the soul it does not remain in negative vacuity, but is filled with love and worship for Christ, the Lord, our Redeemer, and God, the Father. Yes rest of the highest order does not remain essentially in a state of inactivity, it has an activity in its workings; a soul under the healing balm of the divine blessing finds in worship rest more truly than one in a state of inactivity.

A rest remaineth for the people of God. The very word rest brings with it hope. How often have we longed for rest? How often have the days seemed long and weary? How great has seemed the burden of sin. How has the sinful nature within our hearts borne us down? Oh, for rest! Then comes the blessed hope that there is rest, rest complete and full. But we must lay aside all our unbelief and rise in faith and confidence. We must strive to enter in using every function of our nature to reach toward this coveted rest, this rest that comes in as the second wrestling of grace with sin in the heart and life which brings the whole thing in submission and unites the heart of man to look the name of the Lord. This rest which helps the soul to pour forth prayer and worship as sweet incense from the altar of the heart.

"Con’t thou not see.\nThat there remains another rest for thee!\nNot this alone\nWhich comes to all His own—\nWhich comes to all who hide\nBeneath the shadow of the Crossed."

"There is a rest which all He waits to give—\nA rest wherein we all may daily live—\nThe rest whereby,\nAs in His death, by faith, we die,\nSo He will live in us,\nAnd living thus\nWe change our death to life—a life no longer ours,\nBut His, renewed with resurrection powers."

Oh, how receive\nThe calm, deep peace which comes as we believe\nThat all the works, and zeal, and strife,\nWith which we sometime sought to fill our life,\nAre vain and dead at best;\nThus shall thou understand, and enter into rest."


POSTERITY

Each man stands at the venter of a vast network of ancestors. Laying back on the past, we see how intimately one life is bound up with millions of others. Even physically it has taken all the generations from the beginning of time to produce us, all the generations of men in their crossing and intermingling to make you and me. It is an equal number of years. No farther back than the Norman Conquest, each of us has 16,000,000 ancestors, from each of whom we have received some contribution of weakness or strength. We, in turn, shall leave some impact on millions of descendants. In a little while our brief lives will be wounded with a sleep, but what of the generations that shall follow who shall be made stronger or weaker by the kind of character which we possess?—Christian Advocate.

WITNESSING

A Christian business man invited a stranger to his church on prayer meeting evening.

"Do you know," the stranger later remarked to him, "that I had lived in our city seven years before I met you? I had not been in the city three days before grocers and dairymen had hunted me up; within three weeks the politicians had learned my political preferences. But you were the first man to invite me to the house of God."

Shame on us professing Christians, journeying toward the land of hope and desire and too indifferent to invite our friends to accompany us!
PRAYER MEETING SUGGESTIONS FOR JANUARY

I. MUST FORGET THE PAST.
1. Battles.
2. Trials.
3. Hardships.
4. Failures.
5. Joys and successes.

II. THE GLORY OF A NEW BEGINNING.
1. Opportunity for a new trial.
2. Opportunity to bring success out of past failures.
3. The privilege of going to higher pinnacles.
4. The opening of greater doors of service.
5. The expectation of larger blessings.

III. EACH ONE MUST START FOR HIMSELF.

WAITING UPON THE LORD.

1. Who is the Lord?
   a. The One who shall feed His flock like a shepherd (v. 11).
   b. The One who has washed the feet in the hollow of His hand (v. 12).
   c. The One who met out the heavens with a span.
   d. The One who weighed the mountains in scales.
   e. The One before whom all the nations are as a drop in a bucket.
   f. The One who fainteth not, neither is weary.
   g. The One who commands His children to wait on Him.

II. THE MANNER OF WAITING.
1. Rest before Him in expectation.
2. To remain still until His arrival to deliver.
3. To attend as a servant.
4. To have fellowship with.
5. More than mere acquaintance.

III. REWARDS OF WAITING.
1. Strength shall be renewed.
   a. New fuel added.
   b. Renewal of inner resources.
2. A lifting above problems and perplexities. "They shall mount up."

SPIRITUAL CAPACITIES

I. GOD AWAKENED DESIRES THAT HE MIGHT SATISFY THEM.
1. Inspire faith to reward it.
2. Prompt prayer that He might answer it.

II. STRENGTH.
1. Man desires it.
2. God means wishes and plans to make all strong.
3. Spiritual strength a universal possibility.
   a. Strengthens by His Spirit.
   b. Measure is according to the riches of His grace.
   c. Man alone keeps himself weak.

III. TO CONTAIN GOD.
1. Capable of receiving, containing, keeping and appreciating God.
   a. Capable of possessing spiritual realities.

IV. SPIRITUAL COMPREHENSION.
   a. Love is the basis of spiritual knowledge.
   b. Emotions the avenue of religious knowledge.

V. GOD PLANS TO MEET MAN'S ENLARGEMENT.

SOME QUESTIONS ON THE GOSPEL OF JOHN

1. Which apostle told Christ that he had left all to follow Him? Peter (John 1:47).
2. Who is called "Light of the World"? (John 1:9; 8:12; 12:46).
3. By whom are we told to search the Scriptures? Jesus (John 5:39).
5. The words "Jesus Christ" are placed together once only in the Gospels. Where? (John 17:3).
6. Where is our Lord's first recorded act of intercession? (John 17:15).

QUESTIONS ON THE BOOK OF ACTS

1. In seven words give a very beautiful speech made by a woman to servants respecting Christ (John 2:5).
2. In one verse Christ is spoken of as a successor and declared to be a predecessor. Where? (John 1:15).
3. Name the person introduced by our Lord to three apostles (Luke 10:3).
4. What intimation was given to Peter of the manner of his death? (John 21:18, 19).

Questions on Biblical Characters

1. Who erected a monument in the middle of a river? The priests at the command of Josua.
2. Who was the first judge of Israel? Samuel.
3. Who was Moses' father-in-law? Jethro.
4. What prophet caused iron to swim? Elisha.
6. Name the disciple in Damascus who was commanded to go and speak to Paul. Ananias.
7. What man brought Paul before the Christians after his conversion? Barnabas.
8. What New Testament evangelist had daughters who were prophetesses? Phillip.
10. What apostle was given the care of Christ's mother? John.

(Please note that this text contains a mix of questions from various biblical passages.)

PRACTICING THE PRESENCE OF GOD

1. IMPLORE A COMPLETE VINDICATION TO GOD.

II. PRACTICING THE PRESENCE OF GOD IMPLIES THE PUTTING AWAY OF EVERY KNOWN SIN.

III. PRACTICING THE CULTIVATION OF EVERY SPIRITUAL GRACE.

1. Think of God.
2. Listen to God.
3. Speak to God.
4. Be in love with God.

IV. RESULTS.

5. Help and strength for life's difficulties.

GOD'S CALL TO ALL

1. All called unto holiness.

II. SEES FORTH THREE THINGS.

1. What God is.
   a. Chief hope of the sinner.
   b. Source of holiness for the believer.
2. What God has done.
   a. God has called with an ever-present call.
   b. Gave a call in person.
   c. A call with a purpose.
   d. Tell what God will do.
   e. Will do what is necessary to make the call effective.
   f. Will sanctify the individual.

VENTURE ON GOD

M. G. RANSOM

Text: Deuteronomy 35:27

1. Venture on Him freely and trusting for:
   a. His love has been proved.
   b. His power and ability have been proved.
   c. His truthfulness has been proved.
   d. His immortality has been proved.
2. Venture on Him fully.
   a. Body.
   b. Soul.
   c. Spirit.
3. Venture on Him continuously.
4. Venture on Him only.
"PASSED ON" OUTLINES

(For a full account of the "Passed On" Outlines, please see the documentation included with the original text.)

I. The Church's Mission
   A. The Church's Role in Society
      1. The Church's Responsibility for Justice
      2. The Church's Role in Education
   B. The Church's Mission to the World
      1. The Church's Mission to the Poor
      2. The Church's Mission to the Sick
   C. The Church's Role in the Family

II. The Church's Structure
   A. The Church's Hierarchy
      1. The Bishop's Role
      2. The Pastor's Role
   B. The Church's Committees
      1. The Finance Committee
      2. The Mission Committee
   C. The Church's Membership

III. The Church's History
   A. The Church's Origins
      1. The Church's Beginnings
      2. The Church's Growth
   B. The Church's Development
      1. The Church's Reformation
      2. The Church's Modernity
   C. The Church's Challenges

IV. The Church's Message
   A. The Church's Teachings
      1. The Church's Doctrine
      2. The Church's Ethics
   B. The Church's Evangelism
      1. The Church's Outreach
      2. The Church's Missions
   C. The Church's Social Justice

V. The Church's Missionary Efforts
   A. The Church's Global Outreach
      1. The Church's Work in Africa
      2. The Church's Work in Asia
   B. The Church's Domestic Work
      1. The Church's Work in Rural Areas
      2. The Church's Work in Urban Areas
   C. The Church's Work in Special Populations

VI. The Church's Future
   A. The Church's Vision
      1. The Church's Mission for the Future
      2. The Church's Adaptation to Change
   B. The Church's Strategies
      1. The Church's Outreach Strategies
      2. The Church's Education Strategies
   C. The Church's Challenges

THE PREACHER'S MAGAZINE

1. WHEREIN HAVE ALL MEN GONE ASTRAY FROM GOD?

1. In their thoughts. They have forgotten God that formed them (Deut. 32:18).
2. They forget His being and perfections.
3. They forget His grace and providence.
4. They forget His goodness, mercy and truth.
5. They forget their entire dependence upon Him.
6. They forget the high obligations to love, honor and worship.
7. They forget His justice, His awful threatenings and His fixed purpose to punish sin.
8. They think only of eating, drinking, pleasure, company, riches and honor.
9. Things of eternal value have little space in their lives.

2. They have gone astray in their actions.

In this respect they continue to go astray. He whom they are required to love is supremely hated: Sinners hate His government and laws, His pure and spiritual worship, and His plows and obedient people.

Nothing can be stronger proof that men are fallen from God than the state of their affections. Their heart is wholly the world's, and there are their affections.

3. They have gone astray in their conversations.

This naturally follows, for out of the heart the mouth speaks.

Were we to listen to the conversation of the most cultured and great we would hear but little, if any, of Christian privileges or duties, future rewards or punishments. They think it a disgrace to say much for their God and Savior.

4. They have gone away in their conduct.

After all the means that have been used to bring them back, they still continue far from the path of piety, justice, mercy and truth. They are proud, self-willed, covetous, full of deceit and cruel. There is not a commandment they do not break, a promise they do not shatter, nor a threatening they do not despise. They are all gone out of the way.

"The whole world lieth in wickedness." "They are all together become unprofitable."
2. Having chosen darkness, the light of heaven is withdrawn from them. They are ignorant of God, of Christ, of the nature and designs of pure religion. They have become fools. Heathens, Jews, Mohammedans, and nominal Christians, they are all strangers to God and vital godliness until the day of judgment on high shall visit them. 3. In this darkness real happiness is lost. Men talk about happiness and look for it in ten thousand objects but find it in none. Sin and misery are inseparable companions. So are hollowness and happiness. No soul can be happy without union with God as its Creator. He (man) can never satisfy his soul's large desire. Let us not seek happiness in wandering farther from God. 4. Wandering from God has not only lost happiness but produced much misery.

Men are mortal, and they feel a thousand pains in consequence of their mortality. There is much present trouble. The elements, disease and sorrow, their own anger and malice with discontentment murmuring and complaining. There is also the awful certainty of future judgment and eternal fire.

III. ADVICE TO WALKING SINNERS

1. Seriously consider your estate. Your present state is severe. Have forsaken your Creator and Preserver. If He does not seek you, you will never seek Him nor find Him. Will an offended God seek you? What reason have you for hope? Think how hateful to God is, and how it has damaged man. Do you think that He will have mercy on you while you still offend? Jesus Christ is your only hope for mercy. After all you have done against Him there is still hope through the bleeding Lamb of God. 2. Then humble yourself and repent of your sins. Sin will prove your ruin. God is now seeking you, and is willing to afford you His mercy and grace through His only Son. Do not delay. Now is the accepted time. 3. By returning to God you will regain His favor. Divine light will shine upon you. Your darkness will end. You will be happy in this world. Your misery of sin will end. You will escape the wrath to come.

Conclusions—When have you spent a truly happy hour? The pleasures of sin, which you have pursued, have produced pain. The world has deceived you. Your own heart has deceived you. The devil has deceived you. It is of the Lord's mercy that you are not consumed.

If you desire to return be not discouraged. Draw nigh to God with a contrite heart and He will receive you with kindness. The prodigal found welcome. The publican in the temple found mercy. You will be forgiven and received into the family of God.

God grant it for Christ's sake. Amen.

PRAYER

Mrs. H. H. HOBSTNER

Scripture Lesson: Ephes. 6:10-20

Text: Eph. 6:18.

Prayer is the greatest privilege divinity has extended to humanity. Divine communion started in the Garden of Eden.

1. There are conditions of success in prayer.
   a. Contrition (2 Chron. 7:14)
   b. Obedience (1 John 3:22)
   c. Faith (Mark 11:24)
   d. Perseverance (1 Kings 18:41-45)

2. Prayer is sometimes refused because not in accordance with Divine will.
   a. 2 Sam. 12:16
   b. 2 Cor. 12:8

   a. Disobedience (1 Sam. 28:6)
   b. Secret sins (Ps. 66:18)
   c. Neglect of mercy (Prov. 21:13)
   d. Indulgence (James 1:16, 21)
   e. Self-indulgence (James 4:3)

SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?

M. G. BASSETT

Text: Genesis 18:25.

1. Will He not make all things work together, for good to them that love Him?
2. Will He suffer us to be tempted above that which we are able to bear?
3. Will He not fulfill His promises?
4. Will He not answer prayer?
5. Will Not His presence go with us continually?
6. Will He not keep us from falling?
7. Will He not punish sin and reward righteousness?
8. Will He not finally explain to us why He has ordered our lives as He has?

"The truth is that to ask God to act at all, and to ask Him to perform a miracle are one and the same thing."—JELLETT in Efficacy of Prayer.
by the clutches of an evil habit, and desires of breaking it. With such a tenacious grip habits may so cling to one, until with Paul he is forced to cry out, "Who will deliver me from this body of death?" The psychology of satisfaction is such that once an act is started, the second stimulation must be greater than the former to satisfaction results. Finally a stage is reached at which it is impossible to find satisfaction. The teacher of adolescence must be most alert to point out such a tyranny of habits.

On the other hand this tyranny can be used to one's advantage. If the habits are those of a religious nature, they will grow upon the youth as the years pass. They become an anchor which will bind the adolescent to Christ and the church. 

How may habits be formed?
Much has been written concerning the formation of habits.

1. James was the first great psychologist to give attention to habits. His rules are:
   a. Launch a new habit with as strong and decided initiative as possible.
   b. Never suffer an exception to occur until the new habit is securely rooted in the life.
   c. Seize the very first opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habit you desire to gain.
   d. Keep the faculty of self-control alive in you by a little gratuitous exercise every day.

2. Bayly lays down the following rules for habit formation:
   a. Maintain every new habit. Furnish a motive for it.
   b. Focalize the thinking upon the habit to be formed.
   c. Repetit the act with much attention.
   d. The rules of Bennett are given thus:
      a. The learner must have a clear idea of the thing to be done; of the reason for doing it; and of the best way of doing it.
      b. The act must then be performed with attention to the process; with accuracy in detail, defects being noted and eliminated at each repetition.
      c. As mechanical accuracy increases effort will decrease; attention will finally disappear. The goal is automatic action.
      d. Observe that the process be invariably the same; that its parts be in the same sequence; that attention be recalled to rectify any variation or inaccuracy which may occur.

How can one break bad habits?
Adolescents are faced continuously with the necessity of breaking habits which are gaining a hold upon them. This is especially true when they become Christians. On the human phase of breaking old habits the famous rule of James cannot be excelled: For every old habit there must be substituted a new one. The effort to break this old habit must be launched with determination never to yield to it again. One cannot taper off. For in this manner the old habit is kept alive, and the former flame continues to burn. Launch with a decision never again to practice the habit.

There must never be an exception. No breaking-overs are permissible. The drunkard said, "Just one drink, since I am over the habit, will not hurt." The result was that the old habit was on him again.

For the old habit a new one must be substituted. Some new interest must be discovered which will take the place of the old. Benson writes, in his most excellent Psychology for Teachers: "The substitution of habits requires a greater expenditure of effort and energy than was necessary for the formation of the old habit. This holds true of habits of thought and feeling as well as those of skill and behavior. If you do not desire a habit, do not form it; if you do not want an act to become habitual do not exercise it.

Is age a factor in habit formation?
Today we are questioning the old saying, "If you let a child run until it is ten, you will never catch it." It is often stated that one cannot learn a new language after thirty, and if learned, it will be spoken with a foreign accent. Though we are pushing the age limit for the learning of new habits higher and higher, still it remains true that childhood and youth are the golden ages for habit formation. The child has a few limited number of nerve patterns, or nerve modes of reaction. But the adolescent has many well-established associations and behavior patterns. These constitute important factors in the mind set, and may interfere seriously with the acquisition of new habits. It becomes difficult to teach an old dog new tricks, not because he is old, as Benson observes, but because he has learned his tricks. Old habits are stamped on the adult nerve system, and are difficult to be changed.

Youthtime in the period of action, habit formation. It is action which aids in building habits.

THE PREACHER'S MAGAZINE

William James in his famous chapter on "Habit" writes, "We become saints in morals and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education. If he keeps faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation."

What is the relation of conversion and Christian experience to habits?
1. In the breaking of evil habits conversion is the outstanding aid which can come to the assistance of adolescents. There is nothing so effective in habit breaking as to be forgiven one's sins, and to have divine life through Christ in the soul. It has been discovered that there is no habit common to the lot of man, young or old, which conversion does not break. Psychologists of religion are giving much attention to the study of the breaking process because of the fact when conversion is experienced the life is totally changed.

From the psychological standpoint in the breaking of habits conversion is adolescents' best hope. It alone is the transformer of character. This transformation of the child in biblical terms, yet true to psychology, "Old things are passed away; behold, all things are become new."

2. Likewise in the formation of habits, the Christian experience is adolescents' best assistance. Religious habits may have their roots in religious acts and in a religious atmosphere. This the Christian experience furnishes. It is utterly impossible from the psychological angle for a religious character to be produced outside of a Christian conversion process, or in terms of the "mind set" of the individual; and this religious "mind set" comes only from a Christian experience. There are numerous religious habits, such as prayer, a desire to read the Bible, the fellowship with Christians, service for Christ at home or in foreign nations, loyalty to the institutions of the church, which the adolescent must form in order to live a religious life. They can be fashioned only by the aid of a definite Christian experience.

What is the relation of habits to learning?
Life is a series of adjustments to conditions and environments. These adjustments form one's education. This education is formal in school, but in one's life experiences it continues as definitely as in the schoolroom. The facility, ease and efficiency with which such adjustments are formed largely determine one's success in life. We term the making of such adjustments the learning process. In school this consists of memory, the solution of problems, the development of useful skills, the gaining of fruitful knowledge, etc. In these processes habit plays a most important part. Several vital habits can be noted in this learning process:

1. The habit of study. Life is a schoolroom, and the adolescent will succeed in his or her undertakings only as this habit is formed. This implies application and concentration to the problems at hand.

2. The habit of attention. One common source of failure among adolescents in the schoolroom and in life's workshop is the lack of ability to give attention to the task at hand. Whatever the youth does, he must automatize the habit of doing it well, and with all his energy, as directed by his entire attention.

3. The habit of working through every problem to a conclusion or solution. We fall when our problems are left unfinished. If tasks are left unfinished in the schoolroom, out in life they have grown upon us, and are laid down unsolved. In life most problems demand years for their successful solution. For years the author must dredge away at his book before it is completed. This power of sustained attention is a matter of forming the habit in the days of adolescence.

4. The habit of sustained application. Life demands of the youth the power of application, without which there is no true success. In the religious life moral failures are due to the lack of this quality. Character is not formed in a day, nor as James writes is a saint made in an hour. Character is the result of years of development and progress along moral lines. A true Christian character is the product of years of service and years of maturity after conversion.

What is the relation of moral development to habits?
The moral life is a series of right habits of conduct toward others. Certain actions are demanded of youth which must become unconscious, or automatic, or moral development is possible. Morality is a growth, for morals are the relations of individuals to each other, and as such are capable of development. Religion likewise has been defined as the relation of the individual to God,
which forms the counterpart of morals. Some of
the habits to be formed by youth are:

1. Habits of personal cleanliness and purity.
Moral habits with reference to the sex life must
be formed early in life; otherwise the growing
adolescent will become the prey of an unhealthy
sex development which is the foundation for
the most gross immorality. This includes
habits of clean thinking upon the subject of sex
relationships. The foundation for either sexual purity or
immorality will be laid during the years of adoles-
cence.

2. Habits of respect to authority. The moral
life is bound up with respect to authority, as well
as the civic and the religious lives. This means
that in the home, the school and the church
school the youth must form the habit of respecting
authority and obeying orders. The criminal
is he whose development in youth failed to result
in the formation of habits of respect to such
authority.

3. Habits of self-control. Fundamental to the
morality of the young person. Habits along these lines
will result in respect to the appetites, passions, anger, in
difficult situations and trying circumstances, are best
formed during the early years of life. Nature has
sent her bounds upon which she has written,"Thus
far and no farther—beyond thou art." To overstep
these bounds is one respect of unfoundering. To
be a slave to the appetites means the facing of an
early grave. He that gives way to his passions,
must know that his higher nature will be atro-
phed. He that is bound to anger is throwing into
his system through the dustless planks poisonous
the most deadly. Self-control, as a habit formed early
in life, is the antidote.

4. Habits with reference to duty, responsibil-
ities, etc. The foundation of morality is laid in
fulfilling one's duty, meeting one's responsibilities.
Upon the adolescent there rest certain duties, which if
shirked will later appear in habits of shirking every
duty, and thus of undermining the character.
There are duties which the youth owes to his parents, to
the social organization, to the state. It is well for the
adolescent to have them all at home in mind and to be
able to bear them.

What specific religious habits should be formed at
this age?

The purpose of all education is the formation of
character, and the end of religious instruction is
the production of a Christian character. This
is the goal of life. The Bible states that to
achieve this end one must, in the words of Jesus,
"be born again." Such a work of divine grace is
the foundation of the formation of Christian
character. The following fruitful habits in the
achievement of such a character should be built:

1. The habit of prayer. The keynote of Chris-
tian development is prayer. It is the source of
Christian strength. The adolescent will face trials
peculiar to his age and can meet them only
through prayer. If formed early in life, this habit
will continue to function. Some specific time
should be set for prayer. This may be in the
morning, or during the leisure hours of the
evening. But regularity is one essential in the for-
mination of the prayer habit.

2. The habit of Bible study. Prayer and Bible
study go hand in hand. The source of Christian
inspiration and guidance is the Bible. This habit
will be achieved better if one is systematic in
reading the Bible every day. It can be read di-
rectly, or studied book by book, or the great pas-
sages can be intermedised, or by means of a
compendium of the doctrines and teachings of the
Bible. This habit will help to form the Christian
character. The formation of this habit is

A. The habit of Christian trust. Faith in God
comes as a habit, and one can trust: the Lord ba-
 wishedly. Each Christian will demand faith and
trust to meet life. Only by trusting the Lord
daily does Christian character come. The first
necessity is to have this habit of trust be acquired.
When a sufficient number of actions of a religious
nature of the same character have been performed
a religious habit—be it faith, trust, prayer or
whatever it may be—will result. And a religious
habit is as difficult to break away from as is a
physical habit.

B. Habits related to the church. These are too
numerous to mention. Church going, church
school attendance, the support of the church, etc.,
all come under this heading, and should be made
habitual by the adolescent.

C. Habits of Christian duties. In this are
included duties to the institutions of the Chris-
tian life, to the beliefs of Christianity, to the ac-
tivities of the church, etc. Vital to one's Chris-
tian life are his habits of Bible study.

What is the practical relation of the laws of
habit formation to the Christian life?

Let us apply the laws of James to the habits of
the Christian life. Let the habit be formed
that of prayer and Bible reading, and the subject
adolescent just converted.

1. James says that he shall launch the habit
with a decided initiative and a strong desire. Let
him thus begin praying and studying the Bible as
though his future depended upon it. 2. Next he
is never to allow an exception. Some time during
each day of his life he is to practice reading the
Bible and praying. 3. For his opportunity he is to
pray and read the Bible. Never such an opportunity
should be allowed to pass by. This means in public and
in private, while resting during work, or dur-
ing the leisure hours after work. 4. Then James
says that he is to pray and read the Bible each
day gratuitously, freely, even more than is neces-
sary. Thus would this habit, or any religious
habit be formed.

The same principles will make it possible
for any habit to become a part of the personality.
One item should never be overlooked—that of
practice each day, and never allowing an excep-
tion to occur. Practice will stamp the habit on
the nervous structure until eternity will be unable
to efface it.

DOCTRINAL PREACHING
PAUL S. HILL

It appears that the lack of doctrinal preach-
ing is quite largely responsible for the lack of
doctrinal thinking in the part of the members
of the congregation, and the lack of doctrinal
thinking is in turn largely responsible for the
many false and erroneous religions that come
flooding into the country. We think it is a true-
ism that doctrinal preaching accompanies every
lasting revival of God's work and that error in-
creases in proportion to the lack of spirituality on
the part of the Church.

Doctrinal preaching is not necessarily dry
and dogmatic. There is plenty of room for inspira-
tion and liberty in this kind of ministry, only instead
of running around with no doctrinal basis this
kind of preaching holds steady to the main chan-
nel of truth, especially those truths that are fun-
damental to the experience of salvation.

Some of the religious bodies that are in ex-
istence show the possibility of building up a doc-
trinal type of thinking, or at least they show that
certain expressions and terms convey a doctrinal
truth, or belief. To accomplish this has taken
time, and frequent repetition of the terms used,
buts evidently some religious leaders think the ef-
sult well worth while, for the terms are in evi-
dence, not only among the preachers, but among
the members of the congregations as well. These
terms are meant to convey the doctrinal position of
the religious body. The use of well defined and
frequently used doctrinal terms are evidently
useful in holding steady the body of the religious
group. Two things are thus shown, first, the
necessity of building up such a body of doctrinal
thinking, and second, the use of such doctrinal
thinking to conserve the doctrinal positi-
on of the church.

It is said that a doctrine neglected by the
church for one generation is lost. Probably this
would be quite true if it were not for the printed
page, and the Bible which is the source of all true
dogma. But the need of doctrinal preaching is
evidenced by the fact that some do not read the
Bible nor the printed page especially in refer-
tence to doctrine.

When we refer to the preaching of doctrine we
do not wish to be understood as preaching some
pet notion nor the mere creed of the church.
We mean the Bible doctrines that are necessary
to salvation. There is need of clear statements and
explanation of these precious truths, and the peo-
ple must appreciate doctrinal statements when
they are based on the Word of God and made with
a spirit of helpfulness rather than a spirit of dog-
maticism.

We understand that Mrs. Eddy stated that she
was going to establish a truth with out doctrine.
But any statement of truth is doctrine. It is doc-
tine when we say that "A man must be born
again" or "Without holiness no man can see the
Lord." It is also doctrine when we say that "the
Bible is the Word of God," or when we say "Je-
sus died for all the world." Any truth stated as
such is doctrine, and doctrine is of great value in
molding the thinking of the Church.

That Funeral Service

Recently I conducted a funeral service, and af-
fter it was over I came home and had to have a
session of prayer with myself. It was not a large
funeral, just a simple service in the undertaker's
parlor. The few that gathered were mostly ma-
ture people and evidently used to such services.
The one in the casket had been sick for a long
time and it was known that she could not get
well. Death was expected and some way taken
for granted. I read the scriptures and offered
prayer, spoke for a few minutes on what I think
was a suitable theme, and prayed again and
turned the service over to the undertaker.

Probably I would have arrived at home in a
more satisfied state of mind if I had not overheard a conversation between the undertaker and the chaplain of a lodge. "Needless to repeat what was said, the import of it was that at a recent lodge funeral the chaplain had done wonderfully well and made a great impression on the undertaker who was doing his last duty but was hurt to think that I had so poorly preached funeral services that I could not make the gospel of Christ impress people as much as the ceremony of a lodge. That was the cause of the season of prayer with myself when I got home.

I suppose that nearly every minister has faced the thought of burying families. Especially if he is often called to bury the dead. Of all the things that seem to dry up the streams of sympathy from a minister's heart frequent funerals seem to take the lead with me, and if there is any place where genuine sympathy is needed and helpful it is in the cases of bereavement.

If I can have funerals far enough apart I can get along with my fountain of sympathy fairly well, but when they come too frequently then my sympathy is cramped, and I have to pray for the grace of sympathy.

Cohb, formal funerals are disgusting to God and men. And God help the preacher if they don't disgust him.

The Threefold Ministerial Contact

A minister must deal with God, and with men, and with himself. In this threefold manner his life as a minister consists. Not only one, but all three of these aspects of his life are constantly his, and he must maintain them. If one is sacrificed his ministry will largely fail.

The minister's dealing with God is solemn, deep and at times terrible. Beginning with the call to preach, and on through every phase of his ministerial life he must have contact with God. Not all the instructions in the preaching and ministering business came when the first call was given. Since that first intimation of the life's work that God was thrusting upon him there grows and develops within the minister's heart those things that go to advance the kingdom of God, which things so far as the minister is concerned, are first within himself.

There must be vital contact with, and communion from God himself in order that a minister may intelligently and conscientiously be able to do the work that God gives him to do. The man who does not seek communion with God, who called him into the ministry, in order that he may better know His will, will soon lose his grip on himself and the people.

Not only must a minister have contact with God in order that God may communicate to him, but he must also deal with himself in order that he respond to the divine communication. Questions from God demand an answer. The claims of God on a minister's heart and mind and talents, must be met. The character of God impressed on the minister's heart must be done fully and without stint, even though it entails seeming loss of position, friends or ministerial standard. It takes all there is of any man to be a minister. It is, not always the line of least resistance that carries out the known will of God in the ministry of His Word to the people.

Only as a minister deals with God and with himself will he be able to deal successfully with the people, and unless he can lead men to salvation his ministry is weak. To have power with men he must have power with God. To preach so that they are saved from their sins, to bear down on them until they feel the surges of that divine equipment which God gives the ministers, to sway them until they yield to the claims at the cross, this is what true ministers do. Power with men comes only from power with God. To seek to deal successfully with men will be futile unless the minister deals with God and with himself. When our ministry is dry and useless we had better have a dealing with ourselves and with God. That is our only hope.

The Minister as a Shepherd

J. F. Leist

Aged man lies dying in a foreign land. His life has been eventful and full, at times even tumultuous. He has basked in the sunlight of prosperity, but he has also seen the time when he had no place to lay his head, his savings on a desert stone. His wealth is very great but he has also felt the pinch of famine. He is greatly honored and respected, but he has been once a wanderer, a exile. His death chamber is such as befits a man of his wealth and position, but he remembers many a lonely night when the roof above his head was the star-studded canopy of heaven.

He knows he is going to die. He has made his funeral arrangements and given instructions to take his body back to his native soil to be buried in the family cemetery beside his fathers, in a tomb that years before he had made with his own hands. He gathers his children and grandchildren about his bedside. Every one was deputy to record his name permanently in the history of God's world, especially those already attained one of the highest positions of trust and power that it was possible to attain, and even today he ranks among the most honored and distinguished men this world has ever known. With marvelous insight the aged father reads the character of each and ventured a word as to what the future holds in store.

But wealth and honor and position and all that earth holds dear, even, even life itself, are fast receding. In his words of farewell he must include a final testimony. This he does in tender, simple, childlike words, speaking of the God of his fathers "who shepherded [root meaning of 'fold' in A.V.] me all my life long unto this day" (Gen. 48: 15).

And again of his favorite son Joseph he says, "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; [from thence, [that is, from the Shepherds, the Stone of Israel]" (Gen. 49: 24; R. V., mar.).

Our Shepherd God

Thus the patriarchal Jacob, born of a shepherd race and himself a master shepherd, used the first time he recorded in human history the word "shepherd" to describe God in His manifold relationships to men. Devout souls throughout the ages have been quick to grasp the beauty and aptness of the expression, few will dispute that the most beautiful and comforting song this old world of tears and sorrows has ever heard is the Twenty-third Psalm—copied in shepherd terms. How matchless is the opening, "The Lord is my Shepherd!"

How expeditious the thread of shepherd thought continues as the Lord cares for us through this life, and then the thought projectus into eternity where the redeemed, who have walked in perfect safety with film through the valley of the shadow of death, will feed near the shepherds of their race. How expeditious the thread of shepherd thought continues as the Lord cares for us through this life, and then the thought projectus into eternity where the redeemed, who have walked in perfect safety with film through the valley of the shadow of death, will feed near the shepherds of their race.

There we shall be of the heavenly Bride, the Lamb's wife, and make up that great multitude which no man could number, of all nations, and kindred, and people, and tongues, and we shall join together in singing the song of Moses, the shepherd of Midian and the servant of God; and the song of the Lamb, whose resounding chorus is, "Great and marvellous are thy works, Lord. God-Almighty, just and true are thy ways, thou King of kings." Still a shepherd Psalm, still a shepherd King, still a shepherd God! Praise His holy minstrelsy.

The figure of a shepherd and his sheep has been through the centuries and still is today, one of the most familiar of all expressions illustrating God's perpetual love and care for mankind.

The Eastern Shepherd and His Sheep

It is scarcely necessary for me to remind you, my brethren in the ministry, that the relationship between the Eastern shepherd and his flock was for different from that existing between the shepherd and his flock as we know it today in our country. With us it is not, a shepherd and his sheep, but an owner, perhaps a farmer or a ranchman, and his cattle. The interest is mercantile. A sheep is so many pounds of mutton and wool, worth so many dollars on such and such a market.

But with the eastern shepherd it was vastly different. His sheep were more than flesh and bone. He knew them by name. He did not drive them, he led them. They knew his voice and followed it. A stranger's voice frightened them and they would not follow it. When the sheep were hungry the shepherd led them to the greenest pastures he could find. When they were thirsty he led them beside the still waters. He was gentle with those who were heavy with young, and he gathered the lambs with his arms and carried them in his bosom.

The true shepherd protected his sheep when danger threatened. He was no hireling to flee at such times and the sheep knew it. The shepherd and his flock lived together, bore hardships together, shared dangers together. As a result there developed a love of the shepherd for his sheep, and a dependence of the sheep upon the shepherd, that is almost impossible for us to appreciate.

So vital was this relationship between the eastern shepherd and his sheep that Jesus could be perfectly understood when He told the tender parable of the lost sheep, or the ninety and nine, or when He said, "I am the good shepherd.

Join the Baptist need only say, "Behold the Lamb of God that taketh away the sin of the world," and immediately he was understood.

Why Were Sheep Created?

The Lamb of sacrifice had been God's constant object lesson to His chosen people for 1,500 years.
Shepherds, sheep, lambs have been so interwoven in the hearts and in the worship of God’s children, ancient and modern, until one almost wonders if God did not create sheep fundamentally for the purpose of helping people understand spiritual truths; and that their ordinary uses for food and clothing were, from God’s viewpoint, the incidental uses? It is an interesting thought at least, even though we cannot answer the question.

We know that on no image did the early church dwell with greater tenderness than that of the good shepherd, as witness the many gems, seals, fragments of glass, and other Christian relics. It is also frequently found in bas-reliefs on sarcophagi, and in paintings and tracings in the catacombs, some dating back even as early as the second century.

When I contemplate what the eastern shepherd was to his sheep, and what the sheep were to him, I am not surprised that Jesus said, “I am the good Shepherd.” All the noblest and best that is found in the true shepherd in his relationship to his sheep, is found in His relationship to humanity, except multiplied a thousandfold. I am not surprised I say, when I think of Jesus, that humanity should be considered as a Shepherd, for the deepest testimony of my heart and life bears witness to the truth voiced by the ancient patriarch.

Truly He has “shepherded me all my life long unto this day,” and today I can join testimony with David, the shepherd king, saying, “The Lord is my shepherd.”

An Amazing Call

But the amazing thought to me is that He has called me to be a shepherd—a shepherd to people for whom He died, and for whom He lives today, and loves and cares. He has called me to be only an undershepherd—to be sure, and in a different sense than He is, but a shepherd nevertheless. I do not know how you feel about it, but it positively amazes me. It frightens me. It staggered me. It probes me to the depths of my soul.

On the other hand it encourages me. It spurs me. It lifts my tasks beyond the common round. It allures me. It challenges the best that is in me. It grieves me to think that He has counted me worthy to hold such a sacred trust. It draws me to the Chief Shepherd to ask anew, “Am I a faithful shepherd? How can I avoid the dangers of being a faithless shepherd? How can I be a better shepherd?” It is for the contemplation of these questions that we are assembled in this church this morning.

I almost hesitate to attempt an analysis of the shepherd relationships between a minister and his people lest I be like the botanist who tears apart the rose in his attempt to show it to me, or like the anatomist who dissects and destroys life in his attempt to analyze it, by the plodding prose writer who attempts to clothe in better language the thoughts of a Milton or a Shakespeare. I think it will greatly help us in our attempt, however clumsy it may become, if we follow the outline given in the thirty-fourth chapter of Ezekiel.

In the text it is considered from the negative standpoint. We shall consider it from the positive.

God Speaks to Shepherds

"This chapter contains one of God’s most stirring messages to the faithless shepherds of Israel. It begins with these words, “And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves. Ye eat the fat, ye clothe with the wool, ye kill them that are fed; and say, We will not prophesy for him.”

The Healing Shepherd

What more striking language could warn us of God’s utter displeasure of the shepherd who performs his task for what he gets out of it? So far as I know, Nazarene preachers are not waxing rich from the salaries they receive. But at the same time I suspect that many of us sit down to a better table than many of our flock by whose money we are fed. Many of you ride in automobiles while many of our flock must walk. It is probably not often that the Nazarene preacher or his wife are the poorest dressed persons in the church. Most of us must admit that our flock does pretty well in caring for our shepherds.

As Dr. Williams so finely said in our recent Ohio District Assembly, “My church feeds me, clothes me, puts gas in my automobile tank, educates my children, and provides me and my family with the necessities and comforts of life.” A recognition of these facts should be a mighty barrier to get us from what some of us want to become, a hiring shepherd. They should go a long way in developing in us a proper sense of the responsibility of our shepherding toward those who so willingly and sacrificially give of their means, the product of their toil, to release us from the necessity and worry of providing bread and butter and make it possible for us to fulfill our shepherd calling.

The Shepherd Brings S to His Flock

From this standpoint, therefore, the shepherd belongs to his flock—the entire flock—and yet how often we are tempted to be partial toward those whom we like, toward those who like us, toward those who appeal to us in one way, or another, and neglect those of the flock who do not appeal to us, or whom we do not personally like so well, or whom we imagine do not like us so well. Perhaps a little more patient and tender shepherding in these cases would greatly help in overcoming their dislikes and prejudices as well as our own.

The minister who seeks to be a true shepherd will be on the lookout for this subtle temptation. We shepherds are as human as our flock, but knowing the possibility and even the likelihood of this temptation and its dangers, ought to help us in recognizing its approach and in overcoming it. To have our congregation feel that their pastor is the shepherd of the entire flock, and not of a petted few, will be of immeasurable value to us in our pastoral work.

Feed My Sheep

We pass from the shepherd’s relation to his flock to his duties and responsibilities to the flock. It is not uncommon to refer to visiting and calling among our people as though it were the sum total of pastoral work, as distinguished from preaching, administrative tasks and the various other phases of the work a minister is called upon to do. However we find that according to

Ezekiel, a pastor’s first duty is not to visit among his flock but to feed them. I am not attempting to appraise the relative value of various phases of pastoral work and thereby deduce which is the most important. I am merely following the order Biblical usage.

Strangely enough, however, if we turn to the Twenty-Third Psalm, we find the same order used there: We read, “The Lord is my Shepherd; I shall not want. He maketh me lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He guideth me in the paths of righteousness for His name’s sake.” Turning to the last chapter of the Gospel of John, after Jesus took out the severity of Peter’s renunciation and assured him of his complete restoration, His first command was, “Feed my lambs.” (Strange command to a fisherman, but that is exactly what He said.) This was followed by a second command, “Feed my sheep” (B. V.), followed by a virtual repetition of the first, “Feed my sheep.”

Notice that the Master said “sheep,” yes He included the lambs too, and first at that. He did not say, “Feed my goats,” whose proverbial appetite is supposed to include a fondness to chew the cud, I say, with a tendency to dig up roots and ripen humus. He did not say, “Feed my piranhas,” who can reach the day whether anybody takes the trouble to throw it down in the haymow or not. The most obvious way in which souls can be fed is through sermons, prayer-meeting messages, and other occasions of Bible explanation and exposition. The Word of God is the Bread of Life, essential to the development and maintenance of spiritual health and muscle.

Feeding with Care

The herding shepherd did not care what he fed his flock. Neither does the hiring minister care what he feeds his flock. The true shepherd will not want to feed his flock on moldy hay, cattle, or baled weeds. There are many good sermon hooks, and helps on the market, but there are also many that could easily be classed as moldy hay, cattle, and baled weeds. The true shepherd will beware of these. He will select the food he offers with greatest care.

He knows that in no other way can the sheep he already has been kept healthy. Full well he also knows—or will shortly find out—that “taint a knowin’ kind o’ cattle (or sheep) that yo’ ketch with moldy corn.” He will do his utmost to feed his sheep with the eternal truths of God in relation of proper balance, and in the most attractive manner possible.
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He will therefore exert every effort to make his sermons and messages clear, simple, childlike, easy to understand and hard to forget. The people that listen to him will be treated to the best feast that he is able to prepare. He will constantly be on guard for the welfare of his flock, ministering to their needs and not always catering to their wants and whims. He will strive to avoid indulging in anything that does not edify. My own opinion is that apart from the Bible itself, the shepherd attitude and the shepherd experience is the greatest aid to sermon preparation that it is possible to find.

VICTIMS OF CALLING’S FAMILIARITY.

There is a peculiar danger that we, as ministers, become victims of a callous familiarity to the commonplace happenings and experiences that narrow the hearts of our people. All around us are the bleeding tragedies of human life. We visit many sick people in a week than most of the members of our flock visit in a year. Of course, we may note, we are also bound to be patients of the hospital, and we may also recall that the sight of these tragedies and experiences are not just hostile or indifferent, but are often in direct relationship to our own personal lives and the lives of our families. And yet, we may be tempted to turn a blind eye to these happenings and experiences because they are so common, so ordinary, so familiar.

We have become accustomed to them, these are the things that Dr. Jowett so aptly says, "The pathetic may cease to touch us, the tragic may cease to shock us, and the visitations which arouse and vivify our fellowmen may dull us into a fatal sleep." We are in danger of becoming professional, mechanical, losing the shepherd touch and hence the shepherd value.

The true shepherd will avail himself of every possible opportunity, in every possible manner he will endeavor to minister to the diseased mind, the sick body, and the broken spirit. He will not be one who feeds the sick, and the whole heart is faint, when there are wounds and bruises that have not been closed, neither bound up, neither mollified with ointment. He will know also that there is balm in Gilead for every wound, that the Great Physician is still caring on a wide and successful practice in the haunts of misery and suffering.

By personal visitation, by friendly counsel, by encouraging word, by sympathetic bearing, by prevailing prayer, and with an understanding heart he will suffer with them, help them to bear their burdens and to find strength and comfort in time of need. He will also seek the aid of the strong and the weak to help the weak in such an hour, thereby rendering a double service, a service both to the strong and the weak, making the weak strong, and the strong stronger.

(TO BE CONCLUDED)

THE PREACHER AND HIS MESSAGE.
C. P. LANEYER

(Pastor, Patchogue, L. I., N. Y.)

The captor of this article points us to one of those combinations–souls by the join- ing of the above named individual with the much used conjunction and utilized again and
again, sometimes critically and again in a compliment fashion. As a denomination we believe in a God-called God-and we believe in a God-called ministry, with credentials approved on earth and recognized in heaven, and if we ever give place to a ministry other than this, no matter what natural recommenda-

tions may obtain, we shall have no reason for existence as a distinct people. Any other type of ministry than that of the apostolic character in our churches will unquestionably spell disaster and defeat God’s plan for a militant church.

Jowett voiced God’s version in the matter when he declared: “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” Again the proph\t soundeth forth his credentials—“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Jesus used these words of the prophet regarding Himself as they banded Him the scroll in the synagogue in the early days of His ministry. Paul emphasizes the same thought when he writes the Roman church saying, “How shall they call upon in whom they have not believed? and how shall they believe in whom they have not heard? and how shall they hear without a preacher?” Surely the credentials of every Naz-

The strong preacher must be identical with those of Jesus, Isaiah and the Apostle Paul.

A striking sample of our subject is found in the ministry of the evangelical prophet Isaiah who prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. The ministry of Jeremiah can never be forgotten or blotted from the record of God’s saints. Amos and Hosea with their messages to the backslidden people of God were custodians of truth as applicable to our times as to the day in which they lived and ministered. In lecturing the young ministers at Yale University some years ago, Dr. Jowett said that in our preaching there should be a clear objective, and deplored the fact that the pulpit failed here by its tendency to drift from a definite goal in the message, as though we were out on the ocean saling with no particular point in view, but anywhere and for nowhere in particular, consequently many services have the fashion of vagrancy when they ought to be possessed with the spirit of a crusade. In speaking of preliminaries in public worship this same writer or speaker says, “Too frequently the reading of the Scripture is something to be got through with. No queer is given its choice, no honor is assigned it in the service.”

Newman’s reading of the Scripture was as great a sermon as his preaching. As he read the 100th Psalm in public the effect was thrilling. It is said of one preacher that the way he opened and closed the pulpit Bible had a sub-

ducing impression upon his congregation. These are not little tricks taught by ecclesiastics, they are the fruits of character. If they are learned as tricks they will add to the artificiality of the service: if they are the fruits of real reverence they will have a vitalizing effect. “In all our preaching,” says Jowett, “we much preach for verity. We are not in the pulpit to please the fancy. We are not there–even to inform the mind or disturb the emotions or to sway the judgment, these are only preparatives along the journey.”

Our ultimate object is to move the will, to set it in another course to increase its pace and to read the ways of God’s commandments, to bring men’s wills into tune with the will of God.

We are wondering if the method and manner of preaching among other preachers who were and are accomplished in their ability, and of whom others will not serve, at least to some extent, as a pattern to us in these days. Variety in our messages
will doubtless be a blessing to our congregations and a spur to wider study in our own case, for sermon material. We all recognize that two things with which every preacher has to deal are the same in all generations: viz., truth and human beings; therefore it appeals to us that sermon themes that were used in earlier days would be just as applicable in our day. Take for example the subjects that John Wesley used in his preaching, would they not apply to our congregations now? Here are a few of them: "THE FALL OF MAN," "THE NEW CREATION," "THE SIGNS OF THE TIMES," "ON PERFECTION," "ON SCHISM," "FRIENDSHIP WITH THE WORLD," or "ZEAL," or "DRESS." The subject of that memorable sermon that Jonathan Edwards preached was, "SINNERS IN THE HANDS OF AN ANGRY GOD," when five hundred people were standing for mercy to keep them from slipping into an awful hell.

The comparison between Scriptural preachers of today and those of yesterday is or should be of interest to us all. We wonder if the great preachers of other days are being produced today and if not, what is the reason. Surely the occasion demands that we look on our ministry as we ever have in the history of preaching. Take for instance George Whitefield. It was not alone his pietry, but there seemed to be a preaching genius about the man that arrested thousands in their course of sin. Other preachers of his day like Richard Hill or John Nelson rendered a good ministry, but this man Whitefield stands out with his immortal messages. There is one preacher, a Methodist, whom we have always wished we could have heard in the days of his strength. His biographer says of him, "He was very awkward and when nearly grown up was even uncooth, stooped in the shoulders and was bashful as a young man that he would dodge into by-streets to avoid meeting certain persons. However he was a lover of books and secured a good education. His childhood was spent at the judgment bar and in the gates of heaven, there to gaze and ever gaze upon the unveiled face of Christ, being evermore changed into the same likeness as the soul expanded in its attempts to grasp the infinite beauty, the infinite perfections, and the infinite glory of God." At this point the preacher seemed to lose all consciousness of the presence of the vast, excited crowd hanging upon his words, and with lifted eyes he soared upward, and as with the voice of many waters the multitude of people sprang to their feet to gaze upon the speaker and hear what he said. In that crowd were the young and the old, the black and the white, the polished student and the ignorant day-laborer all shouting, laughing, crying as their emotions moved them. The speaker was silent and sat down, but the spiritual influences which he had called into being moved on and on, and for more than an hour the excitement was so intense that all efforts to stop it, even by singing, were unavailing. Dr. Simpson was not adverse to shouting, yet he could not make headway against it when preaching, and was compelled to stop when it began: consequently people stifled their emotions until he was through or his climax. Prof. Larabee, one of the teachers in the college, says of this sermon that had Simpson been permitted to speak fifteen minutes longer, and with his desire to aid Dr. Simpson by restraining his emotion, that he would have died with the pent up condition inside.

There is unquestionably a contrast between the messages of the pastor and the evangelist. Jesus told the quick spoken Peter to feed His sheep, and without argument he is one of the greatest fields for operation. With such a texture, preaching and teaching are given by the Holy Spirit in such order as is best for that dispensation. A man may have a great experience, and perhaps it is oftentimes neglected. We are more and more impressed with the complexity of humanity with their tides and temptations, their perils and propensities, and there is something that an appointed ministry ought to be able to offer them that they could find nowhere but in a warm gospel message coming from the warm heart of a gospel preacher. A sermon on encouragement, on faith, on heaven, or the wondrous compassion of Christ may not mean souls at the altar, but it means a new channel of strength to some discouraged soul that was on the verge of giving up. The saints need to be encouraged in these strenuous days by a tender God-touched ministry and the same reaction upon the preacher himself will be one of the sweet memories of his Sabbath day's work.

One of the failures among God's prophets now and then seems to be bringing a parade into the pulpit. At this time sentences which have their value and might even be a blessing if translated and spoken with the proper tone and accent are used with a meaning which is more than that of the original. At times one can hear from the lips of God's ministers a repetition of the words, "This is the word which He spake unto me; and it came with power and force."

As human beings, it will be impossible not to color our message in some degree by our particular personality, and of course here is one of the ingredients of the preacher's message. Yet may there not be so much of us in the message that there is not much of Christ? St. Paul said to the Corinthian church, "We preach not ourselves but Christ Jesus the Lord and our selves your servants for Jesus' sakes." Brethren, let us cast Divinity and knowledge, as much as possible, in the background of our preaching as is possible, stressing the attention not upon ourselves or the mannerisms of our makeup but upon Jesus Christ and His enduring truth.

Truth is immortal, it will never die, nor will it be discarded for some other principle however attractive it may be to the minds of men. St. John voices this matter by saying, "And the Word was made flesh and dwelt among us, and we beheld his glory, the glory of the Only Begotten of the Father, full of grace and truth."

We know of no business or process that has the enduring qualities of the message of the God-sent preacher. Nations may crumble and be forgotten in the final wreckage of worlds, but the fructification of preached truth in the lives and eternal salvation of men will never die. Daniel voiced this thought when he declared, "They that turn many to righteousness shall shine as the stars for ever and ever." May this be the passion and product of the preacher and his message.

**SOMEONE HAS SAID**

**COMPILED BY HAROLD C. JOHNSON**

**PREFACE**

In my literary meanderings through a thousand books, backlets, tracts, periodicals and the like I have extracted here and there various statements that to me were striking.

I did not originally collect these statements with any thought of their publication, hence I did not take time to secure the names of many of the authors. For this I apologize.

Some of the statements here rearranged in my own language, possibly a third of the statements are the results of my own thinking, the majority of them are the unchallenged statements of other men and women.

Perceiving that these wise men and women appreciate the spreading of the truth their own minds have produced and claiming for myself none of the merits of these remarks, but trusting only that these articles shall accomplish good, I invite your attention to what "Someone Has Said."
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On nineteen different occasions Jesus sat down and talked to one scholar.

Napoleon said God was on the side of the heaviest artillery, but who had it when he invaded Russia?

Let us think more of our duties than of our rights.

Doubt, like faith, is contagious.

Billy Sunday said he would fight the liquor traffic until hell froze over and then buy a pair of skates and fight ice too.

The great truths are blood-stained. Because some men have gone to one extreme, let us beware lest we go to the other.

The first step into the temple of wisdom is knowledge of your ignorance.

You cannot tell the difference between the skull of a king and that of a beggar.

If you are not convinced you had better keep silent.

If much noise prevails, possibly you are running in low gear.

Tongues run fast when they carry little.

Always strengthen yourself at your weakest point.

Only when a Christian imbibes the spirit of the world is he defeated, by it.

Christ alone can save the world, but Christ cannot save the world alone.

One may forsake Jesus by silence as well as denying Him by speech.

An outcry today is worth more than a pound of roses when too late.

If Mary was divine, then how could she have lost Jesus?

You cannot die like a saint if you live like a devil.

You are not to be an attorney for Christ but a witness.

Some preach that we are to make a millennium and give it to the Lord when He comes, whereas, He is coming back and will bring His own millennium with Him and give it to us.

The Scripture says that we are to look for Him at all times; we cannot do that and entertain the post-millennial view.

Science demands facts. That all tradition is not false is one fact she often ignores.

Men have made laws but judicial law has been inadequate.

There will be no peace without the Prince of Peace.

The Lord sometimes removes our gifts that we might give our attention to the Giver.

Do not put gifts above grace.

People fight holiness because it lays the axe at the roots of sin, plants a hedge of thorns across the path of sinful pleasures and kindles a consuming flame in the house of the world's idols.

An African chief said, "I do not wish to learn to read the Book, for I am afraid it might change my heart and make me content with one wife. No, No. I want always to have five wives at least."

QUALITIES OF A PASTOR

By a Pastor's Wife

Mrs. R. C. Roux

When Jesus said, "I will make you fishermen of men," His words suggested the beautiful analogy between fishermen of fish and fishermen of men. He addressed men whose years of experience had taught them that to be successful fishermen they must first determine where fish are to be found; second, have the most attractive bait possible; third, land the fish at exactly the psychological moment after he began to bite. Landing fish takes the least amount of time of any part of the fishing game, but requires long and careful preparation leading toward this last victorious moment.

Dear fishermen of men, it requires but little time to lift a sail from the waters of despair to the Rock Christ Jesus, but years of preparation and constant attention to the presentation of the bait and strength of the fishing rod.

The particular fisherman under consideration at this time is the pastor. As we sit in the pew and address the pulpit, we pray that our criticisms or suggestions may be constructive, not destructive. They are given in as much earnestness as ever you preached a sermon. In fact, the wildly regretted lectures you pastor-husbands receive, if properly relished, would do you more good than the nice things you coax other people to say to you.

To change the figure, if Uncle Sam were to send you as an ambassador to some foreign country you would gromn yourself very carefully. You are sent to represent Jesus, the Savior of the world—would you do less for Him? We recommend that you cultivate the daily friendship of the Buch family and take the mitered test frequently. God looks on the heart, but men and even sometimes women are convinced by outward appearance. Better not risk going up town just five minutes for the mail in soiled collar and spotted trousers, you may meet the District Superintendent coming to tell you he thinks you have outgrown Goose Creek church and has heard your name favorably mentioned as pastor of that nice church on Main and Blank in New Town. He probably would lose his powers of speech and get hardening of the heart toward the intended promotion.

May we very greatly suggest, also, that you clean your plusses, and, when possible, use your handkerchief before entering the pulpit; any kerchief displayed to be on its maiden voyage from the washbowl.

Your hearers are peculiarly blessed when you are able to create an atmosphere of worship that lasts throughout the service. We believe longer private and shorter public prayers, less jazz and more real prayer and praise hymns would help. And for the sake of all who are, were, or will be, do have order. We just about have nervous pneumonia. Jesus understood and provided for, His first cousin go for a drink! Mr. Take-Easy smoker; Mr. Shaw Off and Miss America gidade and write notes. If necessary bribe the ushers to seat mothers with small children near the doors, and do get a ton of tact and two tons of determination to train each in the proper church behavior. If your sermons are worth the tears and prayers we expect you to put into them we want to hear every word you say.

We appreciate your speaking in clear, musical, conversational tones, remembering your nose was made for breathing, not for speaking through.

The size of the building should determine the volume of voice to be used. Often in a large auditorium only those occupying the front seats can understand the speaker; while in a small one a giant voice, if given full vent will make the walls, seats and songbooks tingle with vibration, not to mention the delicate ears of the helpless victims before you.

The pulpit is not a suitable place for 10-yard dashes, prize high jumping and arm exercises. "Anem" and "Glory to God" are terms too sacred to use merely during pauses while trying to think what to say next.

The land is full of good schools and books on English. Incorrect language is unpardonable on the lips of anyone, especially our religious leaders. Dear pastor, you can never appeal to people of intelligence with ever so good a message if couched in grammatical errors—unless you happen to be a noted character otherwise. We once heard a fellow say, "I fetch your paint home, got it in the shed and ferred it up with a board." That is not so much worse than, "A pray-in," a-singin', "I have saw," "They told he and I."—"Thy speech betrayeth thee.

Preparing and delivering sermons is one of your main tasks, we admit; but your usefulness and influence will be greater if you take a deep interest in all activities of the church; Sunday school, W. M., S. N., P. S., Junior Society, prayer meeting, etcetera. Let the spiritual predominance, of course, but meet your people in a social way. Your presence will be a safety measure in many instances. Your pastoral calls in all the homes mean much more than any estimate worth, weeping with those who weep, rejoicing with those who rejoice; the first to offer sympathy, the first to offer congratulations.

Blessed is the pastor who loves children, appreciates youth and the interest of youth; appeals to people of middle age, or striving period; and respects the aged. "All things to all men," without losing the dignity and will of approachable, yet wisely preserved; practical, optimistic. Instead of telling us repeatedly that the world is an abyss, the depression is barely begun, all the young people are hopelessly lost; tell us that God is still on the throne and if we obey His voice and are kind to one another all will be well in this life and the next.

Be an example in finances, striving to, "Sure no man anything but love" him. This will sometimes mean sacrifice, for oftentimes our ministers are underpaid. Do not continually nag your congregation for money, but teach them God's method of faith and offerings for supporting His work. Keep all bills connected with the church paid as promptly as at all possible. This is worth the best effort of the best preacher. Shame upon us if it is considered next to impossible to collect a church debt. No wonder balkers and creditors are dubious when a church committee asks a favor.

"Finally brethren," (and sisters) you may be perfectly grounded; have the best of pulpit manners, splendid singing and public speaking voice; use good English, say, "Praise the Lord" and "Amen" when you really mean it; be the perfection of kindness, orderliness and optimism; pay your bills before the collectors come and em-
bears your wife when there is company in the house; live in your home as you recommend that other people live in theirs; but, the end is not yet. Three crowning qualities and by far the most important are:

1. To have a definite call from God to the ministry. One of the most consoling words we ever knew expected their only son to make a Nazarene preacher, It was her life ambition. He was far from it and sensible enough to make a surgeon for which he was eminently fitted. Have no clear you will feel, “Woe is me if I preach not the gospel.”

2. Spend much time in prayer. If you expected to become a businessman, you would first become well acquainted with the head of the firm, learning the policies and principles of the company. Become acquainted with the Head, the Triune God. He will make known to His representative the quality and value of the Living Water and Bread of Life which you are to sell to the multitudes “Without money and without price.”

3. Uninterrupted hours of daily study. The amount of thought is a very precious message to the watchful shepherds on those quiet Jordan hills: “Fear unto you is born this day in the City of David a Saviour which is Christ the Lord.” Beloved pastor, your message is greater: You can tell of a crucified, risen, glorified Lord. Study till the truth of the gospel is your own soul, search till you find the best method of passing the good news across to others; for, “It is the power of God unto salvation to everyone that believeth.”

TEN COMMANDMENTS FOR THE PASTOR

By A PASTOR’S WIFE

(Mrs. R. C. Rodgers, Placentia, Calif.)

1. Thou shalt have no other wife before me.
2. Thou shalt not make unto me any graven image, nor worship them, nor serve them. For I, thy wife, am a zealous wife, knowing that the holiness of the pastor is visited upon the congregation to the third and fourth years after thy resignation.
3. Thou shalt not take the name of thy wife in vain, for she will not hold him guiltless that taketh her name in vain.
4. Remember thy watch to keep it before thee. Six days have we labored and done all our work, but it is seven days of the day of the preacher. In it he wants to tell all he has thought all the minutes, all the hours, and all the days that are within the week.
5. Honor thy District Superintendent and thy church board that thy days may be long in the church which—The Lord and the people have given there.
6. Thou shalt not kill time in starting and stopping thy sermons.
7. Thou shalt not commit—thouself when silence is wise.
8. Thou shalt not steal—another’s sermon.
9. Thou shalt not bear harmful remarks against thy preacher brother.
10. Thou shalt not covet thy brother’s position, nor his manners, nor his made sermons, nor his lectures, nor his ae, nor anything that is thy brother’s.

PASTOR’S SCRAPPBOOK

A NEW LEAF

He came to my desk with a quivering lip:

The lesson was done—

“Dear teacher, I want a new hat,” he said.

“I have spoiled this one.”

In place of the leaf, so stained and blotted, I gave him a new one unattacked. And into his sad eyes smiled—

“Do better now, my child!”

I went to the throne with a quivering soul—

The old year was done—

“Dear Father, last Thou a new leaf for me! I have spoiled this one.”

He took the old leaf, stained and blotted, and gave me a new one unattacked, and into my sad heart smiled—

“Do better now, my child!” —UNKNOWN.

IMPOSSIBLE

Someone has said that a severe holiness; a critical, bitter, sour, envious holiness is an absurdity; an impossibility. True holiness comes from above; therefore it brings a spirit of kindness, gentleness.

To be exact, holiness is God’s character living and shining out through our lives.

KEEP HOLDING ON

Delays are not refusals; many a prayer is registered, and underneath it the words, “My time is not yet come.” God has a set time as well as a set purpose, and He who orders the bounds of our habitation orders also the time of our deliverance.—Jef.

Let me look at the crowned as my Savior did,

Till my eyes with tears grow dim.

Let me look till I pay the scattered sheep.

And love them for love of Him.

—CHARLES INWOOD.

LEFT GOD OUT OF HIS LIFE

Not long since a very prominent man died in Texas. He had served as judge of the Civil Court of Appeals, and had served in the legislature a number of times. But he died. Another very noted Texan who knew this man intimately said at his funeral that “All his thoughts and ambitions were only for his home, his state, and his country.” He left God out of his thoughts and plans. I am fearful too many of our leaders are doing the same.

“It seems to me strange, as a matter of experience both of Christians in the present day and of the early Church, as recorded by inspiration, that in addition to the gift of the Spirit received at conversion, there is another blessing received by the apostles at Pentecost—a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the book of the Acts.”—JAMES ELIAS CUMMINGS, quoted in “The Ministry of the Spirit,” by A. J. Gordon.

“Whether one place is at the front, or by the supplies, we ought to be wholly, unreservedly, and out and in the campaign, body, soul and baggage.”

THE DIVIDING LINE

Forever here on earth the cross is the great dividing line and on either side are the saved and lost. It will be so over yonder, in the land of clouds, where Jesus will come in His glory—on one side the sheath; and on the other the goats. About the cross of Jesus is settled the destiny of men.—UNKNOWN.

HOW TO TEST AMUSEMENTS

Do they rest and strengthen weary and weaken the body? Do they rest and strengthen weary and weaken the brain?

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Do they make resistance to temptation easier or harder?

Do they increase or lessen love for virtue, purity, temperance and justice?

Do they give inspiration and awaken enthusiasm or sap the intellectual and harden the moral nature?

Do they increase or diminish respect for mankind and womanhood?

Do they draw nearer to, or remove one farther from Christ?—BIBLE.

“Christianity is no dream of the supernatural, and, to anyone who is thoroughly in its power, it must bring the presence of a live supernaturalism, and make that atmosphere of his life. You cannot bring Christ’s religion down, and make it a thing of this world. The first truth of the incarnation is the controlling truth of the Christian faith.”—PHILIPPE BROOKS.

“Without the Way there is no going:

Without the Truth there is no knowing:

Without the Life there is no growing.”

DIRECTIONS GIVEN TO A PREACHER

(Taken from an old Discipline of the M. E. Church published in 1820.)

1. Be diligent, never be unemployed. Never be trifling employed. Never strive away time. Never spend any more time at any place than is strictly necessary.

2. Be serious; let your motto be “Holiness to the Lord.” Avoid all lightness, jesting and foolish talking.

3. Converse sparingly—conduct yourself prudently with women (1 Tim. 5: 2).

4. Take one step toward marrying without consulting with your brethren.

5. Believe evil of no one without good evidence, unless you see it done. Take heed how you credit it, put the best construction on everything. You know the judge is always supposed to be on the prisoner’s side.

6. Speak evil of no one, because your words especially should not do as does a razor. Keep your thoughts within your own breast till you come to the person concerned.

7. Tell everyone under your care what you think wrong in his or her conduct and temper; and that lovingly and plainly as soon as may be, else it will fester in your own heart,
HERE AND THERE AMONG BOOKS
P. H. LEON

Perhaps you haven’t noticed it but this department has been on a leave of absence for quite some time. This first issue of the new year seemed the logical time to resume activities. For we suppose that at the outset of the new year ministers make new resolutions, set goals for the coming year and in general whip up the band of evangelists more effective everywhere. And we hope that this resolution made by many of our readers was to read more books this coming year. I know of some—not many, I’ll admit, but more than one—preachers in our ranks who set out to read a book every so often or a definite number during the year. There may be some merit in that plan. We know that the person who sets for himself a goal will accomplish more than he who has no certain, staid, incisively, at an assembly that we attended this past year, one preacher in giving his report told the exact number of books he had read. And turning to the presiding General Superintendent, he said: “Dr.—and you know my rules but, keep on reading, you will find the title of every one of them.” I knew that everything else being equal, that preacher didn’t keep saying the same thing over and over Sunday after Sunday. I knew that he must have had something fresh and new and interesting. A man just couldn’t read all those books and not have it manifested in his preaching.

Well, enough of that, or we’ll not get to mention our books. Quite a stack of them has accumulated while the Book Man has had his “lay-off.” One book that stands out for its worthwhileness is B. F. C. (Alkington). Is the Bible True? (Revel—§25). We know that the question of whether or not the Bible is true is not the most perplexing query that our preachers are called upon to answer. However, unless our observations have led us astray, there are an increasing number of young people who are asking this question, even though secretly. And that is one question that the minister of God should be able to answer with authority and convincing effectiveness. This volume may be a great help at this point. It must be so. It deals with the scientific teaching of the Bible; the history, the miracles, the Pentateuch, the Gospels and whether or not they contradict each other, the morality of the Old Testament, the resurrection of Jesus Christ. All of it climaxing in a final chapter, “What Is the Place of the Bible in the Christian Life?” I believe that were I a pastor, I would have a well marked copy of this book to lend to my young people. Even those of them with no shadow of doubt in their minds would do well to read the book carefully.

A volume of unquestioned worth is Disciples, by Leslie D. Weatherhead (Aubingham—$1). This book has nine chapters; Surrender, Sharing, The Quiet Time, Fellowship, Guidance, The Will of God, Restitution, Witness, The Burden of God. These you will recognize as the aspects of Christianity stressed by the Oxford Movement. The author however does not discuss them from that point of view. There is in this volume both a mental and a spiritual stimulus.

We must not fail to give at least passing mention to the two popular minister’s annuals; Doran’s Ministers Manual (Harper—$2) and The Minister’s Annual (Revel—$2). Each of these volumes is a veritable treasure-house of sermonic material. Illustration, Sunday school lesson material, prayer meeting suggestions and helps for special days and occasions. It would be difficult to choose between them. This is the tenth annual edition of Doran’s Ministers Manual edited by that master-compiler, Dr. G. B. F. Hallock. The Minister’s Annual edited by Joseph M. Ramsey, whose fame is as widespread as his magazine, The Expositor, is now in its seventh year. In each volume are represented the best thought and technique of the American pulpit. If I were asked to state a preference I should just casually remark that a preacher who could afford both should easily get ample returns for his investment. On the other hand, if praised for a choice I should doubtless lean toward Doran’s, probably for no better reason than its three years seniority which has established it more firmly in my consciousness. Incidentally it has about 120 more pages than its contemporary. And it’s just possible that Ramsey’s book, having been publicized so widely as a subscription premium, has prejudiced the book selling part of me somewhat against it. Seriously, here are two worthy volumes. Any preacher who buys one or both will get value received, heaped up and running over.

“Make it the first morning business of your life to understand some part of the Bible clearly, and make it your daily business to obey it in all that you do understand.”—John Ruskin.

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The Preacher's Magazine

J. B. Chapman, D. D.
Editor

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WHY SHOULD PEOPLE COME TO MY CHURCH?

THE EDITOR

If the question were, "Why should people go to church?" that is, some church, it would be merely a theoretical question and could be answered by the usual arguments in favor of church attendance. But the question is more discriminating than that: for we have proposed to ask why people should attend the particular church of which I am the pastor. That is, why should they attend my church rather than one or another of several churches which hold meetings in the community? Especially why should anyone pass by one or more other churches and come on down to attend my meetings—which is what a good many must do if I have a crowd.

What benefits are people likely to get out of the services and activities of my church which are really valuable to them and which they are more likely to get here than somewhere else? Well, the asking of these questions should do me good, whether or not I am able to answer them as satisfactorily as I wish.

And approaching the question as our fathers used to do, there are a number of arguments that I think are insufficient. As to my own members, of course, I can argue that it is their duty to come and that even if the meetings make no particular contribution to them, they should come on and be "faithful" any way. This is true, but too frequent reiterated is practically an admission that my program does not sustain itself against competition. Concerning others as well as my members, I can argue that I am doing my best to do them good and they should come out of sympathy for my earnestness. But the truth is there are preachers who are both earnest and efficient, and if I am earnest only, then people are not really obligated to support and assist me merely on this account. The man who walks the light rope far up above the pavement of the street is both earnest and efficient, but if I do not care for that sort of entertainment I am not likely to contribute very much either of time or money to its support.

It is not necessary for me to go over the ground relating to the service
which the church is expected to render to its members and adherents. This field is rather too familiar. At least I need not go into details. Perhaps it is enough to say that the church is expected to help people “find God,” using this expression in the broad sense, and making it to include not only the crises of justification and sanctification, but also the “practice of the presence of God” in the whole scope of the Christian course. And now will people get help in this supremely important sphere by attending my church?

Perhaps I can do no better than to divide this question into its component parts and leave the answers to be filled in by every preacher who reads them:

1. Can I gather about me a sufficient number to make my church a balanced society in which children, young people and neighbors (without much reference to age) will find companionship, as well as fellowship? or will I always have just a “woman’s church,” or “an old people’s church,” or “a young people’s church,” or “a poor people’s church,” or “a rich people’s church,” etc., making it impossible for many to find with me the answer to the legitimate demands of the social nature?

2. Can I succeed in maintaining an atmosphere of worship, especially in my Sunday morning services, that will assist busy, work-a-day people in “drawing in the wanderings of their minds” so that they will leave the place feeling like they have been to church and not to a forum?

3. Have I developed an ability to fill my sermon period with things new and old and interesting that will instruct and inspire and make men know that religion is a practical and sensible as well as an ideal thing?

4. Are the services of my church so arranged and conducted that one can take some important part in them without being conspicuous, and get the sense of welcome and adaptation without unwelcome publicity?

5. Have I found a way of making announcements and taking the offering that is effective and yet not tedious?

6. Do I have a program of service that makes place for everyone and gives emphasis to all the phases of the Great Commission, thus offering a channel for the expression of all Christian virtues and holy impulses, or is mine but a cult which confines and clips rather than opens and directs?

A preacher sat in an audience of his own denomination and observed the manner and end of the service. Toward the end he asked himself, “If I lived in this neighborhood would I become a regular attendant upon the services of this place?” And he had to admit that he probably would not do so, for there was a bareness and a strain and unnaturalness that reminded one of Pharaoh’s chariots with the wheels off. Spontaneity, swing, and interest seemed almost entirely lacking. Even a dead ritualistic service is preferable to a dead informative service. In fact there is little room for choosing among the various kinds of deadness. And mere recklessness is a sorry substitute for spiritual depth and power. Or to follow the metaphor, it does not help much when things are dead for them to resist acknowledging it.

Church publicity is a fine thing, and worthy of the preacher’s careful attention. But a church cannot run on publicity any more than a train can run on its bell and whistle. Are there really any good reasons why people should come to your church?

EXPOSITORY MESSAGES FROM HEBREWS

Olive M. Winchester

The Dynamic Power of the Word

“For the word of God is living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, and of joints and marrow, quick to judge the feelings and thoughts of the heart.”

The hope of rest for the people of God had been delineated. A rest wherein they ceased from their own works and found the true spiritual worship where the soul meets God and enters into the communion of spiritual fellowship. Here the soul finds its home; here there is the transformation of the human nature, and here is the process of bringing into conformity the powers of our being. The transformation is an act, the adjustment of the various functioning powers of being requires time. But both are wrought through the rest of implicit trust and surrender to God. The reason for this, the writer concludes in describing the dynamic power of the Word of God and its penetrating influence.

The Word of Active Force

This Word divine given unto us is not simply a statement of belief couched in some rational form; such a molding of truth may be an interpretation of the Word of God, but in itself it is living, having the power of action. Herein is the same attribute applied to the Word that is applied in a preceding chapter of this epistle to God. The Hebrews were warned to take heed lest they depart from “the living God.” Then we have the same attribute applied to Christ, springing out of his own consciousness on one occasion and designated unto Him on another occasion. In His discourse after the feeding of the five thousand, He tells the people plainly, “I am the bread of life,” and in the first epistle of John the writer speaks of the “Word of life.” Not only so, but this is not the only reference which sets forth the thought of the Word as possessing this dynamic element. In the Gospel of John (1:14) we hear Jesus saying unto the people, “The words which I have spoken unto you are spirit and life,” then carrying this thought over to St. Peter makes mention of the “words of eternal life” which they have. Moreover Stephen in his defense refers to words spoken on Mt. Sinai as living oracles that had been given unto them. Unlike other pronouncements of teachers of truth and religion the words given by God and Jesus Christ, the Son of God, have within them a dynamic element. They not only hold up an ideal and set standards of high ethical and spiritual living, they carry with them through the ministry of the Holy Spirit an enabling power to attain to those standards when the heart of the individual reaches out in faith.

Not only the words living, but in its manifestation it is filled with vigor. The English derivative for the Greek Word used here is energetic. The dynamic element works with effectiveness and with intensity. It expresses the characteristic of all life in that it has an inherent activity and in this case it is a stirring inherent activity.

Then there is added the penetrating power of the Word. As Wescott says, The activity of the Word is not intellectual, nor merely moral; it deals with conduct as well as with knowledge. It is shown in the power of the Word to lay open the innermost depths of human nature. It has unrivaled keenness: it is applied in a preceding chapter to God. The Hebrews were warned to take heed lest they depart from “the living God.” Then we have the same attribute applied to Christ, springing out of his own consciousness on one occasion and designated unto Him on another occasion. In His discourse after the feeding of the five thousand, He tells the people plainly, “I am the bread of life,” and in the first epistle of John the writer speaks of the “Word of life.” Not only so, but this is not the only reference which...
distinguish between the right and the wrong. This thought is carried farther in the following expressions. Herein says Westcott, "The 'divid-
ing' of the Word of God has been understood as reaching to the separation of soul from spirit, and of joints from marrow, or to the separation, in themselves, of soul and spirit, and of joints and marrow. The latter interpretation seems to be unquestionably right. The Word of God analyzes, lays bare, reveals in its true nature, reduces to its final elements, all the powers of man." The Word of God penetrates to the innermost recesses of the phases of man's inner life.

The effect resulting from this inner penetration is expressed in other passages of Scripture. The psalmist stated, "The entrance of thy words giv-eth light." There is the illuminating power of the Word, revealing sin in its true nature, and teaching the mind of man the way of truth. All illumination of the Spirit is through the Word as the instrumental agent. No added revelation is given unto man, but the verifying of truth already made known is the work of the Spirit and of the application of that Word to the hearts of men. If the mind is laid open, then the word goes through and through and illuminates every part. When the mind is closed then the Word of truth cannot penetrate. We speak much these days of a mind set. This state and condition characterizes many, and for this reason the light does not enter. But when the mind throws open all its doors and welcomes the truth as presented to the heart by the Holy Spirit, then does the divine revelation penetrate through all.

But the line of thought is carried still farther, saying of the Word that "it is a discerner of the thoughts and intents of the heart." The term used here and translated discerned means more specifically judge. There is resident in man the power to sit as judge and call into court before him all the mental activity that crosses the field of consciousness. Aided in this judgment comes the Word of God with its power to give light. In the translation we have the first term translated thoughts, but it also has reference to the affections, at least that is the viewpoint of some writers, while others retain the idea of mental ac-
tivity rather than emotional. In any case it would seem, if the mental content is to be assigned to the term, that it is thought affected by emotion or desire, and is to be classified with what is known as wish-thinking. This type of thought is very prevalent among human beings; they de-
sire and then interpret their desires as reality. Sometimes they even acclaim the fact that they are under divine direction when the urge that is driving them on is their own desire. If the heart would open itself without restraint and would bid the tumult of desires cease, then might the Word penetrate and analyze the condition, revealing how much of human was resi-
dent in the motivating force and how little of the divine. Then would we have a closer fellowship with Christ our Savior, and we would save our faith from wreckage by restraining from interpreting our desires as faith; we would eliminate presumption
from our faith.

The next word translated intents is a purely intellectual term, and would indicate another phase of mental life which we designate often as the projecting of allibes. The account is given of a certain professor who on one occasion finding that in his class there were only a few present who had signed for his course while for a fellow professor a large number had elected the work, straightway began the process of rationalization whereby he persuaded himself and announced to others that he was needed, elsewhere. "Had he faced the issue immediately, he would have recog-
nized that underneath his pride had been wounded and jealousy was stirring, but he did not: He developed a false line of reasoning. An open mind to the application of the Word by the Holy Spirit will help us perceive such allibes and make us honest with ourselves and other people; it will save us from false reasonings.

Thus does the Word of God penetrate through all the intellectual, emotional, moral and religious strivings and urges in the heart. Without this in-
visible discerning man often goes forth in wrong lines of action, finding blighted faith and dis-
appointed hopes as the result.

REVELATION TOUCHING ALL PHASES OF LIFE

After speaking of the Word as ever active and noting its penetrating power going to the depths of the human heart and analyzing all its thoughts and motives, the scope of the divine revelation is set forth. "There is no creature that is not manifest in his glory, but all things are naked and open before the eyes of him with whom we have to do." Not only man is included under the all-embracing activity of word, but the entire cosmos as well.

When we try to solve the problem of creation and explore the depths of its meaning, while science can carry us far on our journey, yet there comes the time when it ceases to function and like the musicians of old in the presence of Music, it exclaims, "This is the finger of God," that is, it does this if it is true to the inner con-
vincing of the stirring within and also the logic of a reason which tells us that every effect must have an 'adequate cause. Moreover there is a ground of unity 'between nature and man, run-
ning through both there is the element of pur-
pose.

No naturalistic or mechanistic theory of the universe can account for all of the facts. As we direct nature by our efforts and labors, so is it reasonable that behind all there is a Cogent Mind; this mind knows all the workings of na-
ture. We stand perplexed and baffled; we marvel at the functioning of the works of creation, and with all of the discoveries of present day science, we must go to the Word of God for the fundamental fact of origins. Here we learn of the or-
igin of matter and the origin of mind. We may not be able to tell what matter is or what mind is, but we know through the Word from whence they came, and that is sufficient for our faith.

There is no creature or creation that is not manifes-
t in His sight.

A five-cent and a plant,
A crystal and a cell,
A spider and a sawgrass,
And caves where the cavern dwell,
Then a sense of law and beauty,
And a face turned from the glad—
Some call it Evolution,
And others call it God—CAMBRIDGE.

Continuing the thought there is added the fact that the Word of God gives the basic fact for all creation, but when the Spirit moves with the ever living precepts of truth then the im-
herent essential of everything is laid bare, all disguise is removed and things are known in their true nature. When the convincing power of the Word can find its way into the hearts of men, how many theories hostile to the premise of one God and Father over all have taken flight; the hostil-
ity and rebelliousness of the hearts from which they sprang are made known. They had suspected forth as children of true intellectual thought, but they retreat as enemies and rebels. If the search for truth is followed by reverence and God-fear-
ing minds, then what different presuppositions would we not have?

The wound is deep in this connection afford-
food for thought. Some explain it as coming from the custom of the wreath who seizes the

neck of his opponent and thrusts the head, but this is rejected by others who claim that it refers to the pressing down of the head and thus is indicative of prostration. Since the latter mean-
ing would seem to be the more acceptable, we might draw our inferences from that. This would lead to the utter prostration of all human schemes of thought, all vain philosophies, all de-
velopments of theories of this universe of ours which are without the fundamental promise that the ground truth on which all other truths rests is the fact that there is a personal God, Creator and Father of all mankind in a creative sense. All wisely human wisdom must fall prostate and confess its inability to solve the "riddle of the universe" and the "being of man; the Word of God alone has the basic facts, building upon those our edifice of thought may stand.

Thus we find the Word of God an ever active, living force, entering into the intricacies of thought of the human heart, discerning the good and the evil; also this Word gives us the ultimate foundations, upon which all fabrics of thought may rest; here we can place our faith upon a sure foundation. The Word of God is

"The Book of Books."

"Within this ample volume lies
The mystery of man's origin,
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray.
'To fit the latch, to force the way;
But better had they never been born
That lead to doubt or read to seem."-
—SIR WALTER SCOTT.

GOD'S WORD

"Who steals my purse steals trash,
Twas mine, 'tis his and has been slaves to thou-
sands,
But he that stiches from me my good name,
Robus me of that which not enriches him,
But makes me poor indeed."—WILLIAM SHAKESPEARE.
THE DAYS OF NOAH AND THE PRESENT DAYS

W. M. Trowell

In Genesis 6:11, we read, "And the earth was filled with violence." Then in Matthew 24:37, "But as the days of Noah were, so shall also the coming of the Son of Man be." Here we see that when men began to multiply upon the earth that wickedness increased till every imagination of the thoughts of men's hearts was evil continually and God was grieved and declared He would destroy man from the earth. Violence was the order of the day.

Now, as we look about us today, if this condition does not exist we confess we are incapable of, in any wise, discerning the times. Automobile accidents and fatalities are increasing at an alarming rate. With more power for the car, and more brawn for many drivers, and the daredevil spirit on the increase, it is just what we might expect. Under the hood of every car there is a power equal to anywhere from a score to one hundred horses. Many of these horses driven by braves and just possessive drivers are very wild and dangerous. It is said that a car driver at sixty miles an hour has the capacity for inflicting damage that it would have if it plunged from a ten-story building 120 feet high. It would require about the same force to stop it that it would if it had taken this mighty plunge from the skyscraper. This gives a little idea of the danger of this iron steed of death. It is reported that in 1917 there were killed by cars, in the United States, 10,105. This fearful-slaughter increased until now the fearful toll is 35,000 or more each year. This is to say nothing of the tens of thousands who are maimed or crippled for life. It is said that the annual loss caused by auto accidents is $2,500,000,000 while the annual cost of public school education is $300,000,000. About 15,000 pedestrians are killed and 300,000 injured each year. It seems unbelievable but it is reported that during the past fifteen years the fearful tolls of humanity. 500 parts in the United States has far exceeded all who have been killed in war from the Revolutionary on down, including the World War.

We were recently talking to a friend who spent around three weeks at the World's Fair which was designated as the "Century of Progress." He certainly does realize the fact that almost incredible progress has been made along many lines. Science and inventions have been developed until one stands in awe and bewilderment at the accomplishments of man. But while such wonders have been attained on these lines, as we behold the blatant iniquity, the gross immorality and baseness into which the world has fallen one is made to wonder if the term, "God-diluting apostasy," would not be more appropriate, then "Century of Progress." When multitudes will fight and pay for a scrap of paper or piece of cloth containing a few drops of the blood of the arch criminal, Dillinger, it makes us wonder just where we are.

Anyway violence seems to have been one of the most attractive features of the great Chicago gathering. For instance the "Hell Drivers" in "Death Valley" was one of the most popular attractions. In this valley there was a sandy road, "if it might be termed a road", filled with huge bumps and piles of sand and various obstacles calculated to obstruct or wreck a car. Along this way and over the obstacles the cars operated by the "Hell Drivers" plowed at terrific speed. As these engines of death plowed along the way through "Death Valley" and came in contact with these impediments they often would plunge many feet through the air and when alightened roll like a ball.

Then, "King the lion tamer" certainly came in for his share of renown. Mr. King would walk into the list of fifteen or twenty ferocious lions and tigers which were turned loose upon him. Here in the midst of these wild denizens of the jungle, as they sought to devour him, this man would stand, shoot his gun with blank cartridges, and beat them back with his whip and maneuver in such a way as to save them into perfect safety.

Then one of the most daring performances was the man who rode his motorcycle through the fire. A great heap of wood in the form of a fence would be set on fire and while it was burning furiously he would mount his iron steed and dash through the flames. It is said he would not set on fire for many hours before performing this daring feat. The reason was that usually one is required to abstain from food before an operation and he wished to be prepared for any emergency. The act of this daredevil stunt performer is sufficient to put us to shame. He was willing to do this in order to win the applause of men and get a large sum of money, while often we are not willing to pay the price of fasting and prayer in order to win souls and keep them from the fire. But the acts of violence were just what the people demanded. Multiplid thousands would jam these places and stand with rapt attention and seemed delighted by expression.

Yes, violence is everywhere. The wholesale slaughter of the last few weeks in Austria, Germany, and Belgium has made the heart sick. Not only so but the spirit of mob violence is more and more filling our own land. No child of God can either directly or indirectly take any part in this and please the meek and gentle Christ. Wherever we turn our attention it is violence. If we look into the air proud, giant airships may be seen wrecking and hurling multitudes into eternity. Disasters are in the sea and on every hand. The recent Mount Rainier Castle with its pleasure seeking throne who had forgotten God, seeking for help, when there was no help was a pitiful sight. Christ said as the age closed there would be "great earthquakes in divers places." One will be surprised if he will look over the records of such as are taking place with every increasing number and ferocity. Earthquakes, storms, floods and disasters of every kind for the past few years are unprecedented in the history of the world.

Not only so but Christ said they would kill one another and hate one another. Lloyd George said as a nation in a jungle and the nations are prowling through it snarling and baring their teeth at each other." Any moment he said, "a mistaken gesture or misunderstanding may make them spring at each other's throats." He said, "They are licking their wounds and ruffling their veins, but you have an uneasy feeling that the moment they recover their poises they may renew the struggle in order to revenge past hurts." He denounced the plan of a remiss Mussolini to train the children of Italy in the arts of war saying, "He is going to assume the minds of the children to the prospects of slaughter." The disarmament conference he said, "Is this as Lazarus was with the difference, there is going to be no resurrection."

The Bible declares as the nears, the end that they would say "Peace and safety." This is heard on every hand today, and yet, while they are saying it where in all the world may either be found? We have been greatly gripped by the recent strikes to see friend arrayed against friend, neighbor against neighbor, parents against children, children against parents, and even husbands and wives arrayed against each other. Wounds were made that were difficult to heal. Acts of violence were committed, as one man puts it, that will be hard to forget.

As we look at this dark picture we confess if all this had not been foretold in the Word of God we would be bewildered and discouraged. If we were going or someone gave us a minute description of the way and clearly describing that we would see as we neared the end of our journey, and as we went on and found the map accurate in every particular, and as we continued we began to see the very conditions that our map set forth that we should see near the end we would come to one inevitable conclusion and that is we are nearing the end of the journey.

Now this is just what God has done. He has given us an unerring map. Holy men of old were moved to write it. It has stood the test of ages. They have given us a description of the way and very minutely described the conditions that we should see as the age should close. Many details are mentioned all of which are coming to pass before our eyes. Iniquity is mounting and the love of many is waxing cold; evil men and seducers are waxing worse and worse just as was pointed out. Wars and rumors of wars are on every hand, and men's hearts are failing them for fear; just as was foretold. Twenty thousand suicides in our own country each year. Into one volcano in Japan an average of one a day flung themselves. Their hearts fail them and they seek to end it all. Seducing spirits and doctrines of devils abroad. Satanic
The days may yet grow darker
The nights more woefully gloom.
And Jesus may still tarry,
But this one thing I know:
The Lord will still grow decrees
And fellowship will be,
The oneness will be ever,
Between my Lord and me.

"For our dear Lord we wait for,
Our hope! Our joy! Our Friend.
Himself we long to welcome,
And just beyond the bend,
Hidden peculiar to meet us,
Before the day is done,
The waiting will be over,
And heaven shall have begun.

"Jesus speaks from within the circle of fellowship with God, to that in man which hungeres for God. His plans, His point of view, His objective, are all unique. And it is ours in the liberty of the Spirit to occupy the same plane and address the human spirit on the same level."

PRAYER MEETING SUGGESTIONS FOR FEBRUARY

Seven "So-Great" of the Bible

1. "So Great"a God (Psalm 77:14, 16).
3. "So Great" in His Mercy (Psalm 103:11).
4. "So Great" a Death (2 Cor. 1:10).
5. "So Great" Faith (Matt. 8:6-9).

Examples of Courage

2. Abraham, the Example of the Courage of Obedience (Gen. 12).
3. The Courage of Perserving like Daniel (Daniel 6:10).

Seven Power that Fail Not

1. The Lord God Himself Faith Not (Deut. 31:6).
2. God's Word Fails Not (Josh. 21:45; 23:14; Ps. 19:88; Isa. 30:6).
3. His Holy Spirit Fails Not.
   In comforting, regenerating, indwelling, sanctifying, teaching, witnessing, sustaining, re-creating, renewing, and in carrying out the will and purposes of God in the Church, for the sinner, the believer and the evangelization of the nations.
4. Christ, the Son, in "His Compassion Fails Not" (Matt. 15:32-39).
5. Faith as a Gift of the Spirit through the Word, Fails Not until the trials of faith and the tests of life, Christ prayed for Peter that his faith fail not utterly, and Peter was restored.
6. "Love Fails Not" (1 Cor. 13:8).
7. Our treasure in the Heavens-Ends Fail (Mark 10:30; 1 Peter 1:4).—Selected.

What Christians Are

2. Regarding Their Relation to God Christians Are: Friends, Disciples, Children, Sons or Daughters, Bride, Household of God, Treasure, Jewels, Sheep, Bereans, Christians.
4. Regarding the World Christians Are: Pilgrims, Peculiar People, Strangers.—Selected.


The Trial of Faith

The faith of God is worth-testing.
1. To Test Its Quality (1 Peter 1:7).
2. To Purge It of Its Dross (Daniel 12:10; 1 Peter 1:7).
3. To Work In Us Patience (James 1:3; Joel 3:17; Rom. 5:3, 4).
5. To Bring Reward in Glory (Rev. 2:10).—Selected.

Five Downward Steps in the Life of Peter (Luke 22:45-62)
1. Peter's Downward Step of Denying (Matt. 16:22-23).
2. Peter's Downward Step of Smiling the Servant (Matt. 5:10-11).
3. Peter's Downward Step of Following His Lord (Acts 15:34, 35).
4. Peter's Downward Step of Sining Down Among the Lord's Enemies (v. 55).
5. Peter's Downward Step of Depressing His Lord in a Triple Fold Manner (v. 57-60).—Selected.

Five Precious Things in Peter

1. The Precious Blood of Christ (1 Peter 1:18, 19).
2. "A Living Stone, Chosen of God, and Precious" (1 Peter 2:4).
3. "Unto You Therefore Which Believe Him Precious" (1 Peter 2:7).
4. Jesus is precious because He is the Savior. Because He is His Lord. Because He is His own Bridegroom.
5. "To Those Who Have Obtained Like Precious Faith" (2 Peter 1:1).
6. Faith is precious because it produces a living life. "Faith is precious because it produces a comfortable influence.
7. "Exceeding Great and Precious Promises" (2 Peter 3:3).
8. The Precious Promises are great because they come from God.

Why Prayer Fails

1. Because people turn aside to something beside God (Deut. 31:15, 16).
2. Because of wrong attitude to sin (Psalm 66:18).
3. Because man's life is not clean (Isa. 1:15-17).
4. Because of something that came in between the person and God (Isa. 59:1-3).
5. Trying to serve two masters (Matthew 6:24).
7. Improper attitude in prayer (Matthew 6:6, 7).
8. Because the individual is seeking his own interest and to have his own way (James 4:3).

Is God Interested in Revivals? (Isaiah 44:3)

1. God promises revivals.
2. God sent the prophet Jonah to Nineveh to warn and they had a revival.
3. He blessed His people always when they put forth a special effort for revivals. Seen under the Judges.
4. The Christian Church was instituted in a revival at Pentecost.
5. God has honored every effort of mankind toward a revival.
6. God promises to give a revival every time His people meet the conditions (1 Chronicles 7:14).
7. God yearns to pour out a revival on the Church today.
8. "Beloved I set before you an open door." (Revel. 3:8).
9. What God is interested in His children should be interested in.

Aries and Shine (Isaiah 60:1-2)

1. Provisions for shining—"The Lord shall arise upon thee."
2. Need of Shining. "Darkness shall cover the earth, and gross darkness the people."
3. Means of Shining. "The glory of the Lord is rising upon thee."
4. Results of Shining. "Bring light and hope."—Selected.

Conditions Necessary to Sanctification (Acts 1:3-11)

3. Israhel's union led to Holiness.
5. A solemn consideration.
6. Not so much of time as of expectation.
8. The same thing John the Baptist talked about. (Matthew 3:11).
9. The baptism of fire through the Holy Spirit.


4. Power, (vs. 8) 
   a. Spiritual power. 
   b. Power to witness, live free from sin, endure for service. 

5. Knowledge, (vs. 7) 
   a. Not definite in time and seasons. 
   c. An Amen. (vs. 11) 
   p. presence of the Holy Spirit, b. The hope of their Lord's Return. 
   q. Life of witnessing, (vs. 8) 
   r. Start as fast as possible. 
   s. Even unto martyrdom. 

Blessedness of the Godly 
(Psalm 37:4-9) 
1. Satisfaction—an emblem of a feast. 
2. Joy—Under the imagery of a full day tank from a flowing river of delight. 
3. Life—Pouring into God as a fountain. 
4. Light—Stream to Him as the Source. 
5. All of these shall be in abundance from His bountiful Hand. 

THE CHALLENGE OF THE AGES 
A. L. DAVIS 
SCRIPTURAL LESSONS; 1 Kings 1:1-5. Text for development, last clause of 2nd verse; Song, thyself a man. 
Demonstration: 
Show thyself a man, belong to all the human race. We all want to be a success. Here was a man who had made a very successful king. Hanging down to his illustrious son the same principles that had proved so useful to him. The admonition was timely, and very appropriate for the younger generation of today. 
In order to succeed there are some things that we must not overlook. For the outcome of our life depends greatly upon the foundation. A good foundation, properly built upon, will result in a useful, fruitful life. A poor foundation, naturally results in a miserable life. 
1. The first point of emphasis, in order to make a success is, there must be: 
   a. Objective, of aim (expand). 
   b. The second point: 
      We MUST PREPARE, or preparation. 
      (Expand—into any calling of life) 
   c. The third, if we are to be a success; 
      a. Wisdom to Work. 
      b. Work is the price we pay for our existence. 
      c. Work is the factor that keeps our bodies and minds growing. Success does not come to us on a silver platter. It comes through the obedience of all the laws of life. 
   d. How blessed it is to come up to the close of the day, knowing we have worked to the best of our ability throughout the day, to accomplish some task necessary to our success. 
   e. How to come up to the close of life, and realize the fruits of a well balanced program of living. 

Christ in choosing His disciples was pleased to choose "men not." Not only in the commercial world, but in the religious world as well. 
1. Not only must there be an objective; not only a preparation, these coupled with the willingness to work, furnish a great incentive, but one other point I give you for careful and serious consideration. There must be Faith in God. 
   a. A personal consideration, and reckoning of God is the climax in making a success in any vibration of life (Thus 2:11-12, expand). 
   b. (This outline used in High School Chapel, Sept. 12, 1934. Delivered in the twenty minute period devoted for such subjects.) 

PRACTICAL 

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS 
RASIL MILLER 
Chapter VII. The Laws of Learning in Adolescence 
1. What is the learning process? All those changes made in one's life from birth on constitute one's learning. Such changes become mould -fational. "Human nature in general is the result of the original nature of man, the laws of learning, and the forces of nature amongst which man lives and learns," writes Thorndike of Columbia University. Hence we can say that the sum total of character is the original nature plus the learning process, and the grace of God operating in the life. 

Learning involves the following steps: (1) A change produced in one's behavior or conduct. (2) The formation of new bonds or neural connections. (3) Mental activity based on unit corresponding to the nervous activity. (4) The formation of definite ideas. (5) Improvement in behavior, results from the formation of clear ideas through repetition. (6) The resultant effect upon the character through the mind or the spirit. 

Kipling remarks that learning to complete must (1) enable the learner to grapple with some hindering difficulty and (2) so modify the learner that his subsequent experiences are thereby rendered: 

The process of learning as outlined by Kipling is: (1) capacity for modifiability of neural connections; (2) a motive to avoid the annoying and to seek the satisfying conditions; (3) A member of trials, with one at least achieving a satisfactory end; (4) the gradual elimination of unsuccessful trials; (5) the selection and usage of satisfactory trials; (6) the retention of the neural patterns of associations, so that in the future the action becomes habitual. 

2. What relation do the laws of learning bear to the religions training of adolescents? In the achievement of character proper laws of learning are basic. Character is the end of all learning. In general education much study is being devoted to the laws of learning so as to better facilitate character changes. The interest of religious education in the same laws comes from the fact that we are now discovering that the end of training is not the mere impartation of knowledge per se, but it is the modifying or changing of character, so that the highest type of Christian life will be resultant. If these principles are valid in education, then in the more important process of the education of a Christian character they must be necessary. To make learning easier and more certain, which is the end of the laws of learning to facilitate worthwhile changes in character. 

Adolescence is the period of learning, of character formation. Hence we note the universal interest of religious education in the laws of learning as applied to adolescence. 

3. What are the various types of learning? There can be noted four normal types of learning, which should result from training. (1) The development of order co-ordination. This is sensor-motor learning, and deals with the formation of physical habits, the learning of trades, etc. (2) The development of perceptual learning, training in the power to perceive clearly, the eye, ear, and the sense organs. (3) The formation of associations between perceptions, the relation of ideas, and their meanings, etc. (4) The analysis of a situation, or the ability to solve a problem, or to meet a situation. 

4. What are the basic laws? In the psychological study of adolescence there is no phase of the work more necessary to the teacher than a knowledge of the laws of learning. They have been variously stated by writers in educational psychology. 

(a) Skinner, et al., state them as follows, in Readings in Educational Psychology: (1) Learning is conditioned by the number of attentive repetitions; (2) learning increases up to maturity and then remains constant until the onset of old age; (3) if repetitions are distributed over several days, learning is more effective if the repetitions are accumulated on one day; (4) after a study of new material, there should be a
We are forced to emphasize the importance of keeping alive this ardent desire in the minds of adolescents. More attention should be given to the amount of success or the degree of skill which the youth can and should attain in his type of learning or training. In the achievement of character, the attainment of religious development this same will to learn plays an important role. When a youth associates with others who are imbued with a desire to be upright and pure, he tends to strive toward similar goals. When other means fail in stimulating the adolescent, if the teacher in the church school, the pastor, or parent, can arouse this will to achieve, success will be assured. The task of religious instruction is to arouse this "will to achieve," this desire to be better, or to live a higher type of Christian life.

7. What are the best rules for study? Learning is conditioned by study. Adolescence as the period of learning should see the formation of these correct habits of study. Hence the following rules are given for correct study:

(1) Keep in a good physical condition.
(2) Attend to, or remove, any physical defect which will handicap mental activity, such as defective sight, hearing, colds, etc.
(3) Set up the correct external conditions of work, light, clothing, so that they will be conducive to study and mental activity.
(4) Form a place-study habit, and a time-study habit.
(5) Begin studying promptly; take on the attitude of attention; work intensely while you work; concentrate completely on the task at hand.
(6) Do not become frustrated by application; do your work with intent to learn and remember.
(7) Seek a motive for study.
(8) Get rid of the idea that you are working for the teacher.
(9) Do not ask for help until you must have it.
(10) Have a clear notion of the aim in view.
(11) Review the previous lesson before beginning the new.
(12) Find out by trial whether you succeed better by beginning with the hardest or the easiest task, and keep on the same.
(13) Give most time to the weak points in knowledge or technique.
(14) Carry the learning beyond the point necessary for immediate recall. Stress points demanding the greatest attention for present and future use.

(15) Make the duration of your study periods long enough to utilize the "warming-up" period, but not so long as to become tired.

(16) When drill is necessary, distribute the repetitions over more than one period.

(17) After intense application, let the mind rest before beginning a new task.

(18) Form the habits of working out concrete examples of rules and principles, also of reviewing every paragraph and page as soon as you have read it.

(19) When you desire to master complex material, make an outline of it, and memorize the outline.

(20) Commit to memory definitions, formulas, dates, and outlines.

(21) In memorizing poems, declamations, or orations, do not break them up in parts, but learn them as wholes.

(22) In committing to memory it is better to read aloud than to read silently, and rapidly rather than slowly. These rules are adapted from Starch, where in his Educational Psychology, he discusses rules for study at great length.

8. How can adolescents be trained in thinking a problem through? The end of education is a disciplined mind, one that observes, forms ideas, reasons, and tests conclusions. It is the mind which meets a problem and thinks it through to a conclusion. Reflective thinking of this type demands the following attitudes: (1) A bold guessing as to the solution; (2) trial and error at formulating a solution; (3) skill in devising means of testing the truth of the guesses; (4) willingness to abandon an erroneous guess or an untenable hypothesis.

In religious instruction stress is being placed upon the problem-solving method of instruction. Oftimes the lesson material is arranged around several well selected problems, which are discussed or reasoned through to a conclusion. In using such problems several steps are necessary: (1) The teacher must ask the youth to define the problem clearly. (2) The teacher should help the youth to keep the problem in mind in order to avoid wandering or digression in the discussion. (3) Suggestions should be made to stimulate the process of analysis of the problem into its several parts, which may suggest a solution. (4) The adolescent should be encouraged to evaluate suggestions thoroughly, by criticizing all suggestions and by, verifying solutions through reference to
Problem solving thus becomes training in concentrated thinking. Verbalization is the foundation for successful thinking in the future.

9. What is the connection between interest, motivation and attention in learning? Basic to all learning is interest, and interest is the result of attention. Three types of attention are noted: involuntary, voluntary, and involuntary. Others divide it into passive, and active or secondary attention. Passive attention is involuntary. Active attention is conditioned by effort, which is based upon purposes, desire and intent to learn or to perform an act. The end of instruction. This consists of paying attention to an object for a sufficient length of time until without any effort whatsoever the object holds the attention.

Out of attention comes interest. Where there is a natural interest in an object, or a lesson to be learned, learning takes place with no effort and very rapidly. Interest differs from mere attention in that it is complex, and consists of old and new forms, and has reference to the future, and the immediate present.

The technical term motivation is applied to learning when some motive, or strong interest, is afforded whereby the learner is voluntarily driven to apply himself to the task. The end of instruction is to so arrange the lessons to be studied that the pupils will be led through some natural interest or motive to master the material. This is called motivation. Many motives can be thus allied to the learning process. Around the natural interests of the adolescents the program can be arranged and thus motivated. Future success, training for life's work, can also be used as motives. In character formation through religious instruction the teacher should seek for motives, or desires, which will arouse interest, and aid in learning.

10. How can religious instruction be motivated for youth? In this brief study of the psychology of adolescence our aim is to furnish a tool whereby the religious teacher may develop within the youth fruitful knowledge, skillful religious habits, and entire religious attitudes. This is the development of a Christian character. In this program motivation stands out supremely. How can religious training be motivated?

(1) In the church school there must be an interesting program, for the child's mind is more active than that of the adult. If it is not, the child will lose interest.

(2) A thorough knowledge of the lesson material by the teacher will help in this motivation. This also demands a mastery of the art of teaching, which comes from wide reading, training and experience.

(3) In each lesson the adolescents must take a part. This is termed "social participation," or "the socialized lesson." Problems must be raised, stressing the importance of the class, which will call for a response on the part of the class.

(4) Religious instruction should be motivated by the creation of a definitely religious, spiritual atmosphere. Herein our aim is not mere education, but it is education plus—plus Christ, a demanding the attention of the class, which will call for a response on the part of the class.

11. What is the relation between mental hygiene and learning? Education, as well as character formation, is conditioned by mental efficiency and mental hygiene. Several factors relate hygiene to learning:

(1) Mental hygiene aims at the prevention of mental disorders and the promotion of some behavior and learning. It desires to develop wholesome attitudes, habits and interests that make for sanity, happiness and character. (a) It is bound that mental disorders are prevalent, with four per cent of the population insane, and fifty per cent of those in all hospitals suffering from mental diseases or disorders. Five per cent of all school children are neurotic, which is prevalent in most schools. (b) The causes of neuroses are: a normal tendency to be neurotic; an association with neurotic friends; unsatisfied desires and impulses; the existence of mental conflicts, produced by false modesty, narrow passions, improper sex education; inability to reach a conclusion as to which course to follow; exaggeration of one's importance; a monotonous occupation; prolonged emotional experience, such as worry, grief, vexation; malnutrition; eye strain; short hours of sleep; continued failures in some undertaking, resulting in an inferiority complex; battle lines of prejudice; (c) The following treatment is suggested for nervous adolescents: Correct nutrition, remove causes such as addictions and bad habits; cultivate a sense of humor, and an optimistic view of life; set up situations in which the youth will forget his condition; make the youth struggle for himself in some undertaking; replace unhealthy habits of sleep, rest and outdoor life; habituate the adolescent to deeds of courage and acts of service; train the youth to seek some type of work in which he is interested; provide opportunities for social and religious intercourse with normal, religious persons; train him or her to confide in the teacher, parent or parent, rather than to repress thoughts; and finally supply with some type of interesting activity or work.

For adolescents to grow up under the strain of abnormal nervousness will mean that character will be warped. All conditions which in any way will tend to keep youth from maturing in a normal manner will invariably mean that a well-rounded Christian character will not be produced.

MAKING A MINISTER

Paul S. Hill

WHAT ABOUT-TOMORROW?

It seems that one of the characteristics of successful preachers and ministers is that strange something that reaches out from the future and grips them with a strange and magnetic force. Sometimes we call it "灵感" and sometimes a minister who has it is called "ambition," but whatever it is, it certainly grips the heart and emotions of many great men.

We do not doubt that God calls His Church and His ministers to the conquest of the future. We know what is in the past, and the future of the Churches is certainly influenced us, but none of us know the future, and yet the call of future things most certainly is impressed upon us. We cannot read the future in a book as we can read the history, we cannot judge it altogether by past events, we deal with it mostly by those strange and gripping emotions and hopes that we can hardly express.

One of the characteristics of the Hebrew Christians was that they had "tasted the good word of God, and the powers of the world to come."

This matter of what God was going to do in the future evidently concerned the early Church. And why not? Cannot God lead us into the line of things which will be as well as we urge us to it on the strength of past history? It was this impelling toward the future that thrust out the Wesleys. It gripped and moved them. It will be with the Church as long as there is a future battle to be fought.

The younger men will feel this strange pull toward the events of the future. Just as the ministry of past generations has been shaped for the battle they were called upon to fight, so the younger men of our day feel that pull of an unending line of their own coming conflicts. These from-the-future convictions will do much toward shaping their ministry. The future is right now impressing itself upon them. Doubled their ministry will be along lines that are unfamiliar to many of the older ministers of today. They will preach in a condition of world that we do not now know. We must allow them room for their own convictions and the development of their own ministerial soul. God is now fitting them for the needs of tomorrow.

About the future there are some things that we can know by faith. We can be sure that the battle will rage around the blood-stained cross of Christ. The atonement is a settled fact in the salvation of men. Satan's attack will be there, and where God's ministers will meet him, regardless of world conditions. This only we can say to the younger ministers, "Seek only the will of God and the glory of His cross."
Lord, and their object was to show that these fulfilled the conditions of the prophecies concerning the Messiah, and therefore that Jesus was the Christ. The experience which accompanied this new faith was often the subject of public confession, as in Paul's address before Agrippa. Such themes and occasions mark the apostles' preaching. It had but little of the character of modern preaching; as the fixing of times, selected texts, distributed topics and previous preparation. In the second century public preaching bore nearly the same relation to the Christian worship that it had done to the Jewish in the time of Christ. It consisted of familiar remarks in the midst of the church, upon the lesson read, or upon some event in the life of Christ. And these remarks were frequently made by laymen. The program of society, for the sake of order, assigned the public instruction exclusively to those who were set apart by ordination to the peculiar work of the ministry, and consequently public preaching became topical, and adapted itself to the state of the Church both with respect to doctrine and experience.

The extension of Christianity brought it into contact with the philosophical systems of the Greeks and the Orientals, and thus many new topics in morals and theology were raised, and became the subject of keen discussion. The Church required more varied talent and learning, and public preaching assumed a higher and more commanding position. It became speculative and controversial—the simplicity and fervor of the first and second centuries passed away.

Upon the establishment of Christianity as the religion of the empire, and its almost universal corruption, public preaching well-nigh ceased, and religion consisted of certain mysteries in the hands of the priests. The period of the cessation of public preaching in the Church as part of public worship, has, with propriety been called the Dark Ages.

For nearly a thousand years, from the 6th to the 16th centuries there was no public preaching profitable to the people. The topics were ridiculously trivial, such as—Was Abel slain with a club? Or what sort of wood was Moses' rod? Was the gold which the Magi offered to Christ coined, or in mass. The origin and history of the thirty pieces of silver which Judas received, etc.

The conflict between the imperial and papal powers and the increasing superstition of the church of Rome, called loudly on the churchmen to defend their patrimony, and such trivial themes as are mentioned above gave place to declarations on the authority of the church, the merits and intercession of departed spirits, the dignity of the blessed Virgin, the efficacy of relics, the terrors of purgatory, the efficacy of indulgences.

It was not until the sixteenth century that preachers resumed their place in the pulpit and began to call the attention of the world to pure and primitive Christianity. They denounced the mass and proclaimed the pure doctrine of justification by faith alone. This was the character of the preaching of the Reformation.

The establishment of the Reformation changed the topics and style of preaching (the topics were controversial, the style tedious).

The public mind became fatigued with dry, theological discussions, and having settled down upon the fundamentals of Christianity, required that these be adhered and recommended with eloquence, which had become a powerful instrument in changing and directing men's minds.

Such, according to Mr. Durbin, is the history of preaching from the time of Jesus down to the eighteenth century. In addition to this we would like to add the following which we glean from Hurst's Short History of the Christian Church. Referring to the preaching of the apostles, and to the subject matter of their ministry he says:

The new religion was based upon certain writings, reaching back to the dawn of history, and containing later in the life of the Founder and in the expositions of His doctrines.

There was a historical basis for Christianity.

It dealt with fundamental moral themes.

The people professing faith in the doctrines never grow weary of them.

The doctrines developed pure and heroic lives.

The scriptural cosmogony was more reasonable and consistent than that of Heston.

That the character of Christ was without blemish.

"His death had implored to his followers a real that nothing could arrest."

From what Rev. Darbin has given us in the matter of the history of preaching, together with what Mr. Hurst has furnished in his Church History, it can be safely presumed that there is a kind of preaching, which in the content of its subject and the manner of its delivery has been beneficial to the world. In fact it appears that if such preaching had not been done the world would be unspeakably worse off now than it is. With his own words as are mentioned above gave place to declarations on the authority of the church, the merits and intercession of departed spirits, the dignity of the blessed Virgin, the efficacy of relics, the terrors of purgatory, the efficacy of indulgences.

It was not until the sixteenth century that preachers resumed their place in the pulpit and began to call the attention of the world to pure and primitive Christianity. They denounced the mass and proclaimed the pure doctrine of justification by faith alone. This was the character of the preaching of the Reformation.

The establishment of the Reformation changed the topics and style of preaching (the topics were controversial, the style tedious).

The public mind became fatigued with dry, theological discussions, and having settled down upon the fundamentals of Christianity, required that these be adhered and recommended with eloquence, which had become a powerful instrument in changing and directing men's minds.

Such, according to Mr. Durbin, is the history of preaching from the time of Jesus down to the eighteenth century. In addition to this we would like to add the following which we glean from Hurst's Short History of the Christian Church. Referring to the preaching of the apostles, and to the subject matter of their ministry he says:

The new religion was based upon certain writings, reaching back to the dawn of history, and containing later in the life of the Founder and in the expositions of His doctrines.

There was a historical basis for Christianity.

It dealt with fundamental moral themes.

The people professing faith in the doctrines never grow weary of them.

The doctrines developed pure and heroic lives.

The scriptural cosmogony was more reasonable and consistent than that of Heston.

That the character of Christ was without blemish.

"His death had implored to his followers a real that nothing could arrest."

From what Rev. Darbin has given us in the matter of the history of preaching, together with what Mr. Hurst has furnished in his Church History, it can be safely presumed that there is a kind of preaching, which in the content of its subject and the manner of its delivery has been beneficial to the world. In fact it appears that
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Praying in Order to Preach

Every minister who has spent any time at all in the preaching business realizes the necessity of prayer in order that his heart may be prepared to preach the sermon. It is not enough that the sermon be prepared, the minister must be prepared to preach it. It may be that the sermon has been preached before, possibly many times, but the delivery of it must be preceded by prayer in order to have it effective. Usually a sermon is "born again" through prayer. It must go to the heart of the preacher as well as fill his head.

Some years ago we heard a very excellent evangelist preach at a campmeeting. Night after night he stood and in a masterly way proclaimed the gospel. It was a tremendous service. When the meeting was over the evangelist preached a sermon that was new and fresh. It came right out of his heart. It lacked some of the polish and methodical arrangement that the other sermons had. But the results were better than the average "lay" quite a large margin. Afterward we were told that it was the first time he had ever preached that sermon. He told how in prayer the message had been impressed upon him, and how he had not time to arrange it as well as he desired, he felt the urge to preach it, and was surprised at the results. I heard this evangelist preach as a young man. It seemed that at the beginning of his ministry every sermon had a power in it that moved men. His altar was well filled, and the seekers got through in a good way. That sermon he preached that night at camp was more like the sermons that were at the beginning of his ministry. His heart had been stirred. There were tears as he preached. I still remember that sermon, and his portrayal of the danger of the drift of a life toward hell because of indwelling sin. The other sermons I do not remember, but this one I still recall.

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What was it that made that new sermon, preached under the urging of the occasion, and only partly prepared, more effective? We think it was the preparation of the preacher's heart instead of the preparation of the sermon that made for the success of the sermon.

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Driven Away

The third type of ministry of the true shepherd is to bring again that which was driven away. "Driven away." How many whose names are on our church rolls, or whose names have been on them, does this describe? Driven away—how? By indifference, it may be given by the shepherd himself, by careless remark, by unchristian conduct of a brother member, by coldness, by aloofness, by temptation, by weakness, by misunderstanding, by opposition, by false accusation—how many more come to mind.

But no matter how driven away, is not this a message to the shepherd to seek the backslider, the one who has been driven or who has wandered away from the fold? In that incomparable parable of the one hundred (why call it the ninety and nine, were there not one hundred?) the shepherd sought the one that had wandered away. Not that we should neglect the 99. The parable does not teach this. The 99 were left in their ordinary place of safety and pasturage.

The wildereds and deserts of theGospels do not tally with our conceptions of such. John 10:10, for example, says there was much grass in a place that Matthew and Luke refer to as a desert. The wildereds of the parable was no wild rocky place, the haunts of wild beasts, but rather wide, extended plains or swamps, called deserts or wildernesses because men did not live there. Such places were often perfectly adapted to sheep. The point of the parable is that the shepherd sought the lost sheep that wandered away—and sought it "until he found it." Then he tenderly carried it back to the fold.

Sin a Centripetal Force

The shepherd that wanders from the fold may possibly wander back again. Not so with the backslider, at least not in most cases. Sin has a centrifugal quality and the tendency is to wander farther and farther away. Water flying from a rapidly revolving grindstone does not come back of its own force. The sheep, the water, the backslider must all he brought back. They do not come back of themselves. Few have ever returned of their own accord. The membership rolls of our churches and Sunday schools are a continual challenge to the true shepherd. There are perhaps few rolls or congregations in our Nazarene churches among whom backsliders will not be found. We cannot reach them all, at least most of us think, we cannot, but we ought not to excuse ourselves too quickly, certainly not until we have made an honest and worth while effort to win them back.

Seeking the Lost

Ezekiel's final word concerning the shepherd's responsibility is to seek that which is lost, that is, the unsaved. Backsliders are of course lost, but the text seems to differentiate between them and the great mass of unsaved all about us. Jesus stated His responsibility as coming to seek and to save that which was lost. The shepherd is to increase his flock. The minister is to find lost men and women and bring them back to God. He seeks the lambs of his Sunday school; he seeks the young people whom the devil is trying to deceive, and in so many cases succeeding. He seeks in fact in all places and among all ages.

The true shepherd is ever and always a soul winner. Like John the Baptist he is ever ready and alert to introduce Jesus Christ as the Lamb of God that taketh away the sin of the world. I rejoice that there is no controversy among my brethren of the Nazarene ministry on this matter. I rejoice also, that it is not merely a theory among us but a practice born of a deep passion. So I have written this article. It has been made along this line that it does not seem necessary to discuss it further here. Among the many allow me to call attention to J. W. Montgomery's recent booklet on "Personal Evangelism," which sounds a keynote that is much needed in our ministry today. And if you want a really thrilling story of a tireless soul winner, read that of "Uncle John Vassar," Rev. H. V. Miller, pastor of the First Church of the Nazarene, Chicago, is one of the coeditors of the present edition. I advise you however to begin reading it early in the evening. You may very well lose a night's sleep. It is a book of 190 pages, and once you have started you can scarcely lay it down until you have finished it.
develop and apply such a searching judgment. Better perhaps that each one of us search our own hearts in the privacy of our closet. These may be confessions that only God should hear.

—Can we rule with force and cruelty and preach perfect love to our people? Will they listen to our changed message? Must assuredly not. Who will be the losers? The congregation? Yes. They will scatter, get another preacher, or they may retaliate in kind. Does the preacher lose? Yes. The old Romans had a saying, Caten gerit lacrimas et mordax—snapping our ears a turn with us. We leave the application with you.

Sufficient to say that because of the shepherd's unfaithfulness and wrong attitudes, the sheep were scattered, and the chapter continues with the wrath of God poured out on the heads of the faithless shepherds, followed by an exquisitely beautiful picture of true shepherding. I trust you will study the chapter carefully, and harvest where I have only gleaned.

Alluring Hypaties

"The minister as a shepherd." The subject is so high, so challenging that I must apologize for only skimming the surface. I have omitted so much. By what means the shepherd knows his sheep and how the sheep in turn are able to distinguish between the true shepherd and the false, and follow the true. How the shepherd must be fearless, and give his life for his sheep in a hundred ways, as Dr. Chapman pointed out in a recent editorial. How he must make adjustments and reconcile the differences among his sheep. How he must shepherd the new convert, and lead him on into healing.

In many themes, I allowed us and almost demanded recognition. How the shepherd must go before the sheep and not, he too impatient if they do not follow as fast as he thinks they should. How he must be an example to them. How he must demonstrate to them a pastoral fidelity that in turn inspires a fidelity on their part, who thereby to him but to the Chief Shepherd—a fidelity that will survive the shock of the passing of the pastor to another field of labor. How he can teach spiritual truths through the shepherd's life, his implements, the staff, the rod, the sling. What his own relation as an under shepherd must be to the Chief Shepherd.

All these interesting hypotheses invite exploration. We must pass them by, hoping that someone else will be constrained to take them up and give us the benefit of his study and experience through the columns of The Preacher's Magazine, or some other suitable medium. All pastors do not love pastoral work. All pastors do not seem to appreciate it. Perhaps a deeper study of the pastoral side of the ministry as presented in the Bible would stimulate us all to better pastoral work and a consequent deeper love for it.

Surely, we can all see that there is no rattle of machinery to shepherd a flock. Perhaps that is one reason we sometimes dislike it. A neglected task that we dislike soon becomes loathsome. The rattle of machinery, however, does not necessarily mark the speed we are making or the amount of work we are doing. Machinery often makes the most noise when out of order or in need of oil. Shepherding and bustling must not be confused. The one will generate boldness and confidence, and lead to victory when we face our congregation on Sunday. The other will yield us only baldness and confusion, and lead to certain disaster and defeat.

Soulful Shepherding

I can find nowhere in Scripture or in experience where any blessing is ever given, or even hinted, to a lazy, easy-going, indifferent, self-satisfied shepherd of immortal souls. "I give to them that are at ease in Zion," certainly includes the shepherds. Who troubles to take common roadside pebbles or broken bits of glass to the lapidary's wheel to be polished? We take only diamonds there. They may be diamonds in the rough, but they are made of diamond stuff. A recognition of the value of the products with which we labor should keep us from becoming slothful. Who cares to lie a careless shepherd to the whims and fancies of a fickle crowd? We labor toward ends eternal.

My lot as a shepherd may not, will not always be easy. Few of us can have the ideal pastoral field pictured in Goldsmith's "Deserted Village," or be an ideal pastor . . . "to all the country dear, And passing rich at forty pounds a year." Nevertheless folks in our cities need pastoral care quite as much as in the quiet village or countryside. The Master's lost sheep are everywhere. Shall we find and shepherd them?

Guardianship

The world knows me as a pastor of the Church of the Nazarene. My name is advertised on the bulletin board in front of my church. My people call me their pastor. The minutes of my District Assembly record my name on the roll of those receiving pastoral assignments. The word "pastor" is of Latin derivation and corresponds exactly to "shepherd," an Anglo Saxon word from swaep, meaning sheep, plus hraed, meaning herdsman, keeper. Hence, guardian, and a guardian is a guardian of the sheep with all that the word "guardian" implies in its highest and noblest sense. Do our people have the conception of a shepherd that comes to mind when someone speaks of a guardian angel?

Jacob used the words "shepherd" and "angel" in the same breath, the very first time God was ever referred to as a Shepherd, as noted at the beginning. The two conceptions are not foreign to each other in this instance at any rate. If they are foreign to each other today, whose fault is it?

Am I a guardian of my sheep? My final answer will not be to my congregation that feeds and clothes me. It will not be to my District Assembly which invests me with ecclesiastical authority to perform the functions of a minister. It will not be to my District or General Superintendent whom I love and to whom I am amenable. My final answer must be to Jesus Christ, the Chief Shepherd and Bishop of my soul.

Allow me to express my deepest thanks to the committee, without whose knowledge or consent assigned this task to me. I dislike the exacting discipline of writing, and 60 chances out of 100, would never have attempted to prepare a paper on this subject, had it not been for my anxiety to accede to the committee's request, and be of such service to me.

The contemplation of the theme, and its development into concrete, though imperfect, form, has been of inestimable value to me. I trust it will make me a better shepherd of souls. If it has helped you in any way, or if it will encourage you in your daily round of pastoral cares, I shall rejoice, giving my thanks to you who share with me in a common task, and the glory to Him who so sweetly saves and sanctifies me at this moment.

In summing up, may I read the words of warning on which our thought was largely based, the word of the Lord as recorded by the prophet Ezekiel, chapter 34, verses 1 to 16 inclusive.

Nero—The above verses are not copied but should be included as part of the manuscript. Please read them as a part of the unscripted before passing judgment.
**THE PREDICHTER'S MAGAZINE**

**Origin of Tithing**

There was a law long before Moses received his letters of stone fresh from the hand of the Almighty on Mount Sinai. There was a law against murder or else God could not have punished Cain for slaying his brother Abel as recorded in Genesis 4:8-13. There was a law against adultery or else Tamar, the daughter-in-law of Judah, could not have been stoned to death for committing this sin as recorded in Genesis 38:24. Is it not plausible, therefore, to conclude that this law that God praved Abraham for keeping (Genesis 26:5) had incorporated in it the law of tithing? If not, how did Abraham know how to pay tithes in the Meditaeek the priest? (Genesis 14:18-20). If tithing was not taught and practiced in those far-off days by *whom did* know to covenant with the Lord when He came down on the ladder at Bethel as recorded in Genesis 28:10-22? Then, too, the very fact that the Bible does not mention tithing earlier than Abraham does not disprove such law for Noah is the first man that the Bible calls righteous and Abraham is the first man that the Bible tells us "believed God" yet you know, and I know, and so does *God* that is the secret of righteousness. It is beyond the credulity of the most skeptical to deny that that is the secret of righteousness and both believed God. Notice further that... [Text continues with a discussion of the tithing law and its requirements, correlating with other biblical passages.]
THE PREACHER'S MAGAZINE

CHURCH PUBLICITY

JOSEPH GRAY

ARTICLE ONE—THE VALUE OF PUBLICITY

Church publicity—is it worth while? Can we get along without it? Will the pastor succeed who ignores it? The answer to these questions will be found in the fact that an overwhelming majority of the ministers who succeed in this newspaper age are men who give the matter careful attention.

It is not in the same class as preaching ability, or unction, or some of the other vital mental and spiritual qualifications, but it is a great asset to the man who knows how to harness its favorable aspects and put them to work for his cause, and at the same time avoid unshakable unfavorable and unwelcome phases of publicity.

I believe I have a right to speak with a little authority on this subject, for I have been associated with newspapers for a number of years, both as a reporter and as a publicity seeking preacher. I have sought to get the newspaper man's viewpoint as well as that of the church. I have had some rather lucky opportunities to gain experience in the field, including the job of 'church editor,' and a loyalty campaign sponsored by all the churches of a given community. This campaign will be described more fully in a later article because it illustrates several phases of publicity.

Two years ago I conducted a course in Church Publicity at Pasadena College. I was able to secure, as one of the special lecturers for that course, Mr. Jack Phillips. Prior to his present position as editor and publisher of the Boro Progress, one of the largest weekly newspapers in Southern California, Mr. Phillips was connected with the advertising staff of Printer's Ink. To the initiated, that means he was associated with the trade journal of printers and publishers, a magazine occupying a unique position of leadership in its field. Because he sees the matter of publicity from the dual angle of the country editor and the sophisticated advertising man, his observations are pungent and pithy, and yet cover a wide range of experience. It is because of this fact that I wish to give the substance of several of his statements a prominent place in this introductory article.

Mr. Phillips said that there are two outstanding things to advertise, tangible and intangible.

Tangibles would include such obvious material products as locked beams, soup, automobiles, etc.

Intangibles would include in general, any type of service. Insurance is probably the outstanding example of systematic national advertising of an intangible. Here is nothing that is concrete like washing machines or cameras, yet the insurance companies have consistently advertised their product on the high level of service. If the insurance companies can do this with their appeal to the emotional, what will be the results of successful church advertising in knowing what service you are really rendering to the community and stress that service on your advertising. Furthermore, advertising will never make a thing successful, or sell it to the public for any length of time if it is unworthy of being advertised. Advertising cannot work a miracle. If you could not be a success without advertising, then you will not be one with it. Advertising only gives your elements of success a larger opportunity for success through a wider range of sale.

Mr. Phillips went on to say that any church would be profited by laying out a thorough-going advertising campaign, even if it never wrote a single news story or spent a single dollar on paid publicity. For the very fact of analyzing its program in order to find out what it was offering to the public would cause it to strengthen its program and increase its service to humanity. He said that one of the first tasks of a church seeking to enlarge its scope should be to see if it has anything really worth while to offer larger circle it seeks to interest.

He said that no church ought to knock its competitors, to do so is not good advertising ethics, but it has a perfect right to stress its “bonus.” One company offers as its “bonus” soap that floats. Another company’s “bonus” is oven-baked bread in return for any other type of baked goods. Coming to the intangibles, one insurance company stresses as its “bonus” its extra health service. Every church ought to particularly stress as its “bonus” that in which it is different in a worthwhile way. He challenged us to name our Nazarene “bonus” and the class responded with various phrases expressing second blessing holiness. Then we were told that if that was our “bonus” it was the thing we ought to stress in all our publicity, not always by direct statement but at least by inference.

Coming as the viewpoint of a worldly wise newspaper man this ought to cause some Nazarene preachers to revise their advertising methods, for we are convinced that much publicity has been based on the idea of hiding our “bonuses” instead of advertising it.

In the above paragraphs I have tried to give the general tenor of Mr. Phillips’ arguments. Some of his more specific and technical hints will be embodied in later articles. I have not been able to quote his exact words as I did not take a stenograph report of his lecture.

It is my purpose in the articles that follow to discuss the various phases of church publicity, giving them about the respective amount of stress that their importance merits.

In my first article I shall take up the writing of news copy. We will look at the mechanical preparation of copy; how to write a good news story, the deadline, some don'ts and some do's, and we will try to define what constitutes news.

This will be followed by an article on “Newspaper Display.” Advertising embodying such sub-phrases as: use of white space, the shape of aids, the styles of type, materials used, and the value of cuts.

Following this we hope to discuss signs. This will include permanent as well as temporary signs, and also posters. The outdoor bulletin board, which can be used to good advantage, will receive consideration.

Church lighting will be discussed, special attention being given to Neon signs, based on information received from technical experts in this field.

If the editor's space and the reader's patience holds out thus far, we will continue with the field of Church Bulletins, Circularization, and Novelty Advertising. Last of all, we will try to answer. What to Advertise, discuss the serious question of “Financing an Advertising Program,” and touch on that vitally interesting publicity field, the radio.

In closing this article let me give an example of how an alert eye for publicity brought unexpected happy results. In a revival campaign in my church I used an advertising plan that involved several factors. I secured five hundred novelty balloons with the church name and location, the pastor's name, and an invitation to the services, imprinted upon them. These cost me $4.50, as I remember. Then I printed four thousand announcements of the meeting on next little cards. I printed these on my Multigraph so they cost me only about $4.50. Then on Thursdays before the meeting started on Sunday, I inserted an ad in the newspaper. This ran on the front page of the second section. In addition to being distributed on Thursday evening to subscribers of the paper, this second section was distributed to every house in town on Friday morning in a Shopping News. The ad, a two-inch, two-column box, made up to represent a merchant's special offer, cost me $0.00 by virtue of a special rate for this page, and read as follows:

FREE BALLOONS FOR BOYS AND GIRLS

The Kitty-Kat kind that always land on their feet.

Come to the Nazarene parsonage, 611 West L. St. and receive your free balloon on Friday or Saturday. All you have to do is give away ten cards announcing.

Special Revival Services

With Rev. John Mandel

Russian Baritone

at the

CHURCH OF THE NAZARENE

Neptune and L. Streets

The young men came in droves and the advertising campaign was a success. But I was eager for every little piece of publicity I might obtain for the meeting. So I wrote the editor a nice letter telling him how well the ad had worked. I was thoroughly sincere in my appreciation of the splendid work of the ad, but in my mind was also the thought that he might run the letter as a story on the editorial page, and thus we would gain an extra news story of the meeting two or three inches long, in an unusual place in the paper. The meeting closed without the letter appearing so I decided my little piece of strategy was a failure.

But two or three weeks later I opened my evening paper to find an ad, five columns wide and the full depth of the page, displaying a reproduction of my letter full size, with the name of the church very prominent and my own name also in bold face type as its author. Not content with this, the publisher printed replicas of the ad, and pasted them all over his windows, and sent copies of it by first-class mail to every prospective display advertiser in town.

So my little flier in appreciation brought publicity and white space that would have cost several hundred dollars if I had been compelled to pay for it. Not every attempt at publicity can bring as happy an ending as this, but there are
many times when a little more alertness and a better appreciation of news values and newspaper technique would bring surprisingly beneficial results. If the following articles will help some preacher to a better understanding of the principles underlying church publicity, they will have served their purpose.

**THE TWO RESURRECTIONS**

W. M. Towns

In Rev. 20: 5 we read, "Blessed and holy is he that hath part in the first resurrection." Both spiritual and physical death are the results of sin. God said to Adam, "in the day that thou eatest thereof thou shalt surely die," or, "in dying thou shalt die." The moment Adam and Eve sinned they died a spiritual death, the result of which was physical death. "By one man sin entered into the world and death by sin" (Rom. 5: 12).

But, while it is a fact that all must die, except those who are living and ready to go when Jesus comes, it is just as truly a fact that all, at some time, will raise from the dead. The word resurrection (reurrection) means to survive or live again. Of course, it is the body that is to be resurrected. Man is a physical and spiritual being. Death is simply the separation of spirit and body. "The body without the spirit is dead," but while all are to be raised, the Bible is perfectly clear that all are not to be resurrected at the same time. All that are in the graves shall be raised from the dead. No man lies down in the grave, they have done good unto the resurrection of life, and they have done evil unto the resurrection of damnation. But while all are to, at some time, hear His voice and come forth, God declares that this will be the case to the Marriage Supper. Those who will raise more fully later, exactly one thousand years between the two. In Rev. 20: 4 we have a statement relative to (At least the married saints of the Great Tribulation) the first resurrection. Then in Rev. 20: 5 we read, "But the rest of the dead lived not again till the thousand years were finished." The first resurrection will include all the dead in Christ. These will be raised when Jesus comes and calls them to the Marriage Supper. Some may be raised more fully later, exactly one thousand years between the two. The second resurrection will occur. After this (The Millennium) John tells us he saw a great, White Throne and that sat on it, from whose face the earth and the heaven fled away (Rev. 20: 11). Then he said he saw the small and the great stand before God. The sea gave up the dead which were in it, that is to their bodies, and death and hell delivered up the dead which were in them, and they were judged every man according to his works. Of course, it was the spirits of the wicked, who went there at death, which death and hell delivered up. At this time, the books which contain the individual records of those poor bereft ones, were opened. But not only were the books opened, but another book was opened, which is the Book of Life. But the question might be asked, if this is an open judgment for the wicked why this book of life opened? The answer is not far to seek. This other book is God's register which contains the names of the righteous. May we see in that it our names are in that book? "Lord, I care not for riches, neither silver nor gold, I would make sure of heaven, I would enter Thy fold." In the Book of Thy Kingdom with its purest so fair, tell me, Jesus, my Savior, is my name written there? There will doubtless be the "mortalist" is that throng of Christ rejecters. In the "books" there might not be found overt acts of sin and he might claim an injustice was being done him. But no, his mortalism is not strong enough. The words must appear in God's register of the saved. And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20: 14, 15).

Just as the spirits of the righteous were brought from heaven, and their bodies from their graves, at the marriage supper, just before the millennium and glorified, to live with Jesus while an incomprehensible eternity rolls on, so the spirits of the wicked will be brought from hell and their bodies from their graves and reunited, to exist with Satan and the damned forever and forever.

May the Lord, by grace divine, enable us to be ready when He shall come or call, so we shall have a share in the first resurrection and shall never experience the horrors of the second resurrection which is the White Throne Judgment described in Rev. 20: 11-15.

Some one sound the gospel messenger, Ere she close the day of grace, Let apostles and empty handed. Then behold thy Savior's face.

"See, the evening shades are falling, Use the moments as they come; Soon will hear our Savior calling Us to glory, rest and home."

(26)

**WHAT IS CHRISTIAN STEWARDSHIP?**

E. J. Fleming

It has always been the teaching of those who held to the doctrine of entire sanctification, as a definite experience that the reception of this grace was preceded by an entire consecration.

It was assumed, that since the person had been regenerated by the Blood of Christ, regenerated by the Holy Spirit and adopted into the family of God, he had been brought from a state of spiritual death and separation from God to a state of life and union with God. Therefore, he was in a position and properly qualified, as one close to the dead, to make a definite, entire consecration of his ransom powers and all that his ransom spirit possessed to God for God's service.

Stewardship assumes that, first of all, God is the Creator of all life and material things. Man is a creature of His creation, though he be very far removed from the original rightheousness. God has really created him but in some cases man to reject those rights of God. Every sinner is steward of a life with all its possibilities for good and will be brought into judgment for his stewardship. That life is under the dominion of sin and Satan. Christian stewardship assumes that one of the first, things a redeemed soul will do is to recognize the ownership of God. That recognition will be on the basis of creation but more keenly on the basis of redemption. He cries, "I am not my own, I am bought with a price" (1 Cor. 6: 18-20).

And one of his first thoughts will be to glorify God in all times. Recognition of God's ownership and man's stewardship is fundamental in the redeemed soul. This recognition extends to life and all its powers and faculties, and includes material possessions. Consecration says that all these are to be placed in a condition of devotion to God. In too many instances, we fear the implication has been one of patient submission, a sort of yieldliness to the inevitable in life whether he be active service or patient endurance of the life of God. Too often this results in being almost anything but aggressively, active for God.

Christian stewardship assumes that recognition of the relation of divine ownership and human stewardship must result in definite, acknowledgment by specific acts of acknowledgment. If God owns my life and makes me the steward of it, my recognition of that trust must be ac-
SOMEONE HAS SAID

Compiled by Harold C. Johnson

CHAPTER TWO

God has a time set in the life of every sinner when He will cease to endure that sinner's rebellion.

There were no complete Christians till Pentecost and there can be no complete Christians with the cessation of Pentecost.

The seducing world despises the apostate disciple whom it has seduced.

God never builds a fence around our upward possessions.

God made man without his consent but He cannot save him without his consent.

The same Christ that says, "Repent ye," also says, "Receive ye the Holy Ghost."

Let us forget others' faults and confess our own.

God has no need of your learning, much less of your ignorance.

Money is that commodity of life that will purchase everything happiness and secure a passport for every place except heaven.

Some people have more regard for holy days than holy deeds.

If the average rich man could take his gold with him, it would only melt.

Some people have nothing but praise for their minister and the offering plate proves it.

The one business the saviour has helped is the underfakers.

Little yes in and open up the doors and windows for his sin to enter.

God requires no impossibilities.

A house going preacher makes a church going people.

"As by the light of opening day, The stars are all concealed, So earthy glores fade away When Jesus is revealed."

Jesus' disciples must either flee the world or follow it.

To the great man nothing is small, to the small man nothing is great.

He who throws mud gets his own hands dirty.

Whosoever will find himself in the top must be willing to lose himself at the bottom.

Never believe what you feel if it contradicts God's Word.

The more like Christ you are the more war you will provoke.

Heavenly language is "give." Earthly language is "get."

A good conscience is to the soul what good health is to the body.

The Church is God's agency in the world and every layman, preacher and officer is a representative.

When they hung Christ on the cross, He uttered not a word at which an enemy could laugh or a lover could weep.

He who has half a mind to do right only half does it.

Wherever the gospel of Christ has gone, it has been the signal for the emancipation and redemption of womanhood.

It took a crucified messenger to carry the gospel of a crucified Saviour.

A Christian is someone who always makes you think of Christ.

The contention for the cause of prohibition is no new thing.

Solomon (1000 B.C.)—"Look not upon wine when it is red, To see when it is pleasant when it is drunk, and to enjoy its taste even before you vomit."

Buddha (550 B.C.)—"Drink not liquors that intoxicate and disturb the reason."

Xenophon (366 B.C.)—"Temperance is the first condition of healthful life and secondly, self-control, to abstain from things dangerous, as the use of intoxicating drinks."

Wifely, the Elder (79 A.D.)—"There is nothing about which we put ourselves into more trouble than wine. Let him that hates wine ask not for the wine of others, but for his own."

Chaucer (1347)—"Character and shame depart when wine comes in."

Shakespeare (1609)—"Oh thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."

Abraham Lincoln (1842)—"Liquor might have defenders, but no defense."

Gladstone (1844)—"The ravages of drink are greater than those of war, pestilence and famine combined."

Cardinal Gibbons (1915)—"The great curse of the laboring man is intemperance. It has broken up more homes and wrecked more lives than any other cause."

Thomas A. Edison (1930)—"I still feel that prohibition is the greatest experiment yet made to benefit mankind."

You cannot do one thing you think is wrong without hurting your conscience.

Take the same advice you would give to others under like conditions.

"My friend, do you know why the work you accomplish falls either to give pleasure to yourself or others? It is because it is not cheerfully done, and therefore appears thankless."—A. B. E.

THE PASTOR'S SCARPBOOK

J. L. FINN

Is Christ not true to you? God is not going to let a man go hell empty.

Besides the price God paid in redemption, it will cost the individual a tremendous lot.

Conscienoe will pout and sting the sinner. The Holy Spirit will convince and warn. God will send disease and suffering to arouse the unforgiven one to the inevitable cost of continuing in sin.

Reverses will come, loved ones will be taken away.

Storms of God's wrath will be poured out sinlike to awaken and convict the impenitent.

It will cost the family and friends much anguish to realize the man dies unforgiven.

The cost will be death. The end is hell. Jonahlike the sinner will acknowledge his punishment just.

THE MOTHER OF JESUS

"Beside the cross in tears

The sorrowful mother stood,

Bent 'neath the weight of years,

And viewed His flowing blood.

Her tears without were tears

Of bliss, those of the earthless

And through her heart forlorn

The sword of anguish passed."

WILLIAM H. COMPER

If sin is a stranglehold, then let the greatest among us set us free.

"The first is leaving off superfluous expenses; the last bestowing them to the benefit of others that need. The first without the last begins covetousness; the last without the first begins prodigality."—WILLIAM PENN.

I would rather send away a hearer seeking his honor, than please the most learned audience with a fine sermon.—BISHOP THOMAS WILSON.
There Must Be
Perfect repentance,
Perfect faith,
Perfect obedience,
Perfect consecration,
Perfect resignation,
Which brings perfect love—John Fletcher.

The Fruit of the Spirit
Love is God living and working out that which He has worked in.
Joy is love overflowing.
Peace is love resting.
Longsuffering is love enduring.
Goodness is love working.
Kindness is love submissive.
Faith is love believing.
Meekness is love suffering (without murmuring).
Temperance is love governing—Anonymous.

Nothing can be clearer than that Jesus encouraged men to think of prayer as a reality, a power which could accomplish results. He told them that God would act in answer to prayer. And He showed them in His own life the example of a man praying, and guided, strengthened and upheld by prayer. —R. E. Speer.

A Prayer
Not that there be less to bear,
Not that there be more to share;
But for heavier heart for bearing,
But for freer heart for sharing.
Here I pray.
Not for scenes of richer beauty,
Not for paths of lighter duty;
But for clearer eyes for seeing,
Gentler hearts, more patient being.
Not that joy and peace ensoul me,
Not that wealth and pleasure hold me;
But that I may dry a tear,
Speak a word of strength and cheer.
On the way—Unknown.

Deserted Universalist churches and Unitarian buildings; dot many a hillside in New England. Why do modernists try to keep their hand at refilling these churches instead of being so zealous to revive Universalist and Unitarian doctrines while holding on so desperately to orthodox pulpits and churches? They would be unaccompanied in these old churches and could try out the practical character of their religion there. Will they do it? Never—E. P.h. Lunn.

An Easter Question Answered
"If a man die, shall he live again?" (Job 14:14). This is the problem of mortality.

1. Science answers: He may live again. Harvest follows seed time. The miracle of spring is perennial. Life is begotten out of death.

2. Philosophy answers: He hopes to live again. His unfulfilled purposes call for further scope, and his expanding personality seeks to measure itself upon the scale of infinity. But philosophy presents immortality with an "if!"

3. Ethics answers: He ought to live again. There are wrongs to be righted, penalties to be paid, and prices to be won. Mortality cylinders itself, and added to the zero of its failure, never will produce eternal rights. Therefore, he ought to live again. But ethics is inductive.

4. Jesus Christ answers: He shall live again. I have tasted death for every man. I have righted the eternal wrong. I have paid the final penalty. I have won the perfect prize. I have revealed what otherwise would be unknown; I have solved the problem of mortality. I have brought life and immortality to light. I am the resurrection and the life.—Selected.

Here and There Among Books

P. H. Lunn

A series of brief devotional messages—twenty-nine of them—by Vance Havner, are entitled, By the Still Waters (Revel—$1.00). These messages are right to the point, simple, and characterized by keen sympathy with the burdens, difficulties and temptations in which we all fall heir. Here are suggestions for radio talks or prayer meeting addresses. Human interest anecdotes and apt illustrations abound in each case the anecdote or illustration is subservient to the spiritual truth that is being presented.

The W. A. Wilde Co. has added two volumes, to its series of Bible knowledge books. The first, Is Our Bible? ($1.00) by A. W. Kelly. The plan followed in this volume is excellent. It covers each one of the sixty-six books of the Bible, starting with a brief synopsis of a book and following this with questions and blank spaces for answers. The answers are given in the back of the book. For older children and young people, especially, this book is of real value.

The second volume, by Harriet Patterson, is entitled How to Understand Your Bible Better ($1.00). The first chapter, "The Bible in Everyday Life," is a glowing tribute to the Bible and a plea for a better acquaintance with it. Chapter II is a discussion and analysis of "A Bible Masterpiece—The Twenty-third Psalm." "Letters in Your Bible" is the title of the third chapter. Here the author discusses Old and New Testament epistles. Some very interesting facts are disclosed in this chapter. Chapter IV is a study of "Four Men of Vision" in which the four grand men of the Bible—Abraham, Moses, Daniel, and Paul—are presented. In the fifth chapter, "The Bible Speaks," we are reminded of the various vehicles through which the Bible speaks to us—through art, music and literature. The concluding chapter mentions in quick succession a number of famous Bible characters, men and women, with brief comments on their lives. This book especially in the hands of young people should lead them to a deeper appreciation and greater love of the Book of books.

That indefatigable and ever interesting writer, E. W. Boreham, has recently published his twenty-eighth book of essays entitled The Ivory Smokes (Abingdon—$1.75). If I get the author's thoughts, there are millions of things that point unerringly to higher, better and nobler realms, but as the ivory-hued spires of Innsbruck Church in far off Austria "point mutely to the higher altitudes and rarer atmospheres from whence their vestal purity proceeds," strange though it seems to this Bookman, not every reader is interested by Boreham but for those who appreciate the unusual in anecdotes and experiences from life and those who thrill to nicely turned phrases, there is only one Boreham in the field of religious essays. In spite of his fantastic character titles, Blind Man's Buff, Gilgamesh, The Stolen Goose, The Pirates' Lair, The Factory Girl's Holiday, The Newsboy, and others equally, as whimsical or grotesque Dr. Boreham never fails to conclude with a pointed spiritual truth. Who, for instance, could imagine any turn or twist by which a Scripture quotation and a subsequent brief homily could be evolved from a subject such as "Stays Does'? Yet that chapter is one of the most worthwhile in this volume. I have said that every preacher should read one volume of Boreham—just to discover him and to ascertain whether or not his style and method is appealing. One volume will tell the story for there is a homiletic about them all. Any Boreham devotee would recognize a page from one of his books without any identifications.