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THE NAZARENE ARCHIVES

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

The collections are largely focused on the denominational rather than the district or local level of the church. However, the archives does maintain what may be the most complete collection of Nazarene district assembly journals (1908-) and a sizeable concentration of records from the American Nazarene schools. The materials related to the religious bodies which formed or later joined the Church of the Nazarene are another significant collection.



Founding General Assembly, Pilot Point, 1908



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Access to the collections of the Nazarene Archives is limited to recognized scholars, published authors, church projects, graduate theses or dissertation work, and genealogists. Church projects may include projects by any institution or office within the church. Term papers for graduate or undergraduate classwork are not generally permitted; however, the archives will be happy to work with research seminars of graduate or undergraduate students when certain criteria are met. The faculty of the Nazarene colleges might especially consider conducting seminars with the Nazarene Archives during their January interims.

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Founding General Assembly, Pilot Point, 1908

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THE PREACHER'S MAGAZINE

The Preacher's Magazine was initiated by the Church of the Nazarene in 1926 under the editorship of J. B. Chapman. It was a monthly magazine "specializing in theological and sermonic material especially adapted to the requirements of the men and women who are giving their lives to the preaching of the Wesleyan doctrine of holiness." In the beginning it was stated that "the magazine will not be sectarian, and holiness preachers of all churches are invited to subscribe with the assurance that the central purpose . . . will be to help preachers to preach holiness effectively where they are, and not to proselyte them to some other communion."

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

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

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

In 1972 James McGraw occupied the editor's chair, and the magazine was reassigned the name Preacher's Magazine. He also renamed the insert, calling it "Nazarene FOCUS." These changes complied with the agreement made with two other denominations of Wesleyan/Arminian doctrine to make the magazine available to their pastors and include their own promotional inserts.

In the fall, 1978, Neil B. Wiseman became editor. He gave the magazine a new look with a colorful cover in the larger 8½" x 11" size (formerly 5½" x 9"). It also went from bimonthly format to quarterly. The insert was renamed "Nazarene Update." The magazine now served pastors in The Wesleyan Church, the Evangelical Friends and the Churches of Christ in Christian Union, as well as the Church of the Nazarene.

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

The magazine's stated purpose is much the same as it was in 1926: "A professional journal for ministers of the Church of the Nazarene and several other Wesleyan/Arminian denominations, designed to help parish pastors carry out their ministries more effectively."

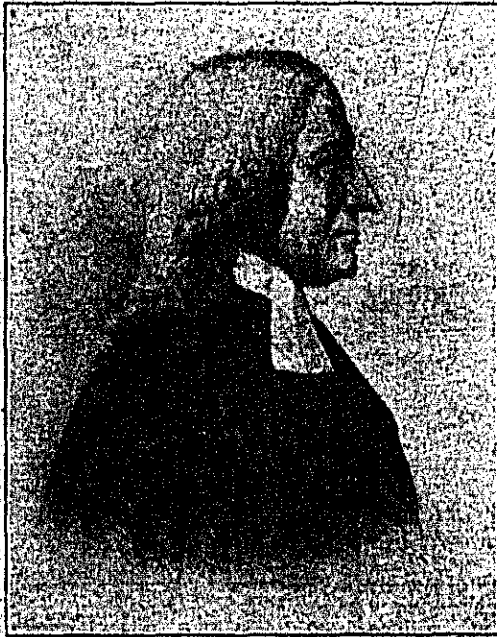
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Preacher's Magazine

VOL. I NO. 1

JANUARY, 1926

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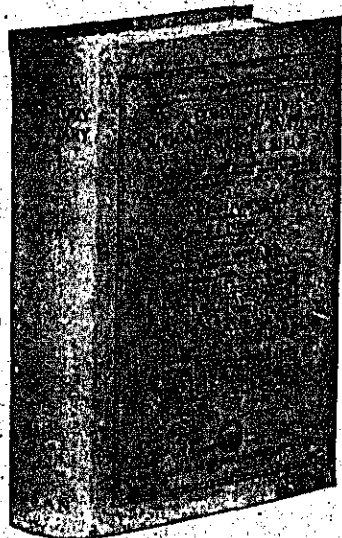


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Born, June 17, 1703
Died, March 2, 1791

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The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, *Editor*

* Published monthly by the Nazarene Publishing House, 2028 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price, \$1.00 per year. Application for entry as second-class matter at Kansas City, Mo., is pending.

VOLUME 1

JANUARY, 1926

NUMBER 1

Publisher's Explanation

AS manufacturers and distributors of full salvation literature we are very largely dependent upon the ministers "of like precious faith" for our success, and the remarkable increase in our business during the past few years is proof that we have had the co-operation of our ministerial brethren to a very gratifying extent. And for several years we have felt that there is a field for a magazine which specializes on theological and sermonic material especially adapted to the requirements of the men and women who are giving their life to the preaching of the Wesleyan doctrine of holiness. So far as we know there is no such magazine in the field. There are a number of journals devoted to the preacher's needs, but these are of a general character and much of their material is unadapted to the needs of men who stand for doctrines so dear to the preachers of the Holiness Movement and who drive so constantly for evangelistic results as they do.

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

Although we are denominational publishers, the magazine will not be sectarian, and holiness preachers of all churches are invited to subscribe with the assurance that the central purpose with the editors and publishers always will be to help preachers to preach holiness effectively where they are, and not to proselyte them to some other communion.

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preaching of today is less thoughtful and less painstaking than in our fathers' days. And he thinks the pews become empty whenever the time comes that the pulpit has nothing worth hearing. And he says that midnight oil and the solitary forenoon are the only things that will bring the thinking public back to the pews.

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

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

A Sane Interpretation of the Scriptures

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

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

But even the desire to promote the truth or to emphasize an essential doctrine does not atone for the vice of misinterpretation. The Bible clearly teaches that men are sanctified after they are justified and the experience of Christians corroborates this truth; but the cause of second blessing holiness is not strengthened by the effort to make every Bible verse that contains a co-ordinate conjunction teach the two works of grace. There are enough texts that do not require applying for one to be expected to follow his fancy in discovering in a passage a meaning that the author did not intend. Isaiah 55:7; 2 Corinthians 1:15; Hebrews 10:9, and Hebrews 9:28 are, to say the least, not clear second blessing texts, yet I have heard sermons on each of them that made this their meaning.

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

DOCTRINAL

MODERNISM VERSUS CHRISTIANITY

By REV. F. M. MESSENGER

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

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

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

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

If men cannot reason out these things—and he cannot—to be consistent there remains but one of two courses for him to pursue, namely: declare himself to be an agnostic, or accept the revelation which God has given. Revelation must be accepted by faith, the Christ life is a life of faith, God says three times in the Bible, "The just shall live by faith." This is not a blind,

misguided faith, God has given us myriads of exceeding great and precious promises upon which thousands of his faithful children have ventured and in doing so, true faith has never been disappointed.

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

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

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

in our opinion *does*—have great significance as it relates to the man-monkey theory.

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

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

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

THE VIRGIN BIRTH—The second proposition concerning the Virgin Birth, "Can a person be a Christian who does not believe in the Virgin Birth?" The great apostle to the Gentiles, writ-

ing his epistle to the Romans, showing that there is no difference between the Jew and the Gentile, that neither could be saved by the law, that both must be saved by faith, sums up by saying, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? . . . So then faith cometh by hearing and hearing by the word of God" (Romans 10: 13, 14, 15, 17).

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

THE PHYSIOLOGICAL BASIS OF MODERN RELIGIOUS PHENOMENA

By H. ORTON WILEY.

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

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

mind. The rush of the blood to the face, or a general pallor occasioned by fear are examples of this subconscious control apart from the conscious will.

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

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

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

There have been modern instances of these same phenomena, one of the most recent being that of Mrs. Stuckenbergh of Louisville, Ky., in 1891, as reported by Myers. She bled spontaneously every Friday from June to December, from wounds in her hands and feet and a wound in her side. There was a cross on her forehead, a cross and a heart on her chest and the let-

ters I. H. S. on her right shoulder. The wounds were very painful and the bleeding was accompanied every Friday by a trance.

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

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

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

NAMPA, IDAHO.

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS.

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

IT is doubtful if God regards any calling on earth as higher or more sacred than that of the ministry. We once heard Henry Ward Beecher say in a lecture to us students at Yale, something like this: "God stands at the door of the womb of Nature and calls men to birth. When a quarter of a man is born He says, 'Stand aside.' When a half man is born He again says, 'Stand aside.' When three quarters of a man is born He still says, 'Stand aside!' But when a whole man is born God says: 'Come forth: here is my preacher!'"

Look at the dignified titles God gives to such people. They are "messengers to go before His face," "Watchmen on the walls of Zion," "Workmen that need not to be ashamed," "Witnesses for the truth," "Teachers," "Pastors," "Shepherds," "Evangelists," "A minister of Christ," "A steward of the mysteries of God," "A prophet unto the nations," "Ambassadors for Christ."

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

I. *No man should ever think of entering this vocation without a distinct call from God.* This should be the first condition and primary reason for induction into the ministry. It is "a ministry received from God" (2 Cor. 4:1). It is not therefore a *profession* like law or medicine,

or a college-professorship, but a *vocation*—a *calling* from God. Samuel was called when a child, and so has many another child been called.

Jehovah said unto Jeremiah: "Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I shall command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord" (Jer. 1: 7-8).

No man may intrude into the sheepfold as an undershepherd: he must wait for the call and command of the Chief Shepherd, as Christ commanded Peter to "Shepherd his sheep." No ambassador appoints himself to represent his country at a foreign court. He is invited and appointed by the President or King or Emperor. So a preacher must wait God's call. How shall they preach except they be sent? "A man that rushes into this sacred office unbidden later will hear the Lord say of him and others like him, "I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord" (Jer. 23: 32). Perhaps that will explain the lack of success of some occupants of the pulpit.

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

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

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

1. An abiding impression, "Woe is me if I preach not the gospel!" That makes it truly seem to be a tremendously solemn thing to be a minister. It is often not a man's wish or

preference. There may be some other line of work that seems more inviting or attractive. Or perhaps some other occupation appeals more strongly to carnal ambition, the love of fame or gain. But God's Spirit keeps on prodding and appealing. "Go preach my gospel."

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

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

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

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

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

5. Sometimes, also, God speaks His secrets to His spiritually discerning children. They some-

how sense the mind of God with regard to His chosen ones. They are moved to suggest to the timid or reluctant soul the mind of the Lord.

A knowledge of the Holy Word, a sound judgment in interpretation, a winning way, some success in turning men to God, all conspire together to convince the saints that God is calling an ambassador of Christ.

PASADENA, CALIF.

BE IN EARNEST

By R. H. M. WATSON

THE apostle wrote, "Let us earnestly contend for the faith, which was once delivered to the saints." Work done in a half hearted way never reaches very far. A sermon preached, though it may be weighty, with no fire of earnest appeal will not be effective. Words must be felt as well as heard. "That which comes from the heart, reaches the heart." The soul on fire will fire others. We must feel the words we speak, whether our appeal is private or public. We hear a great deal about the spirit of unconcern that seems to dominate almost everywhere, but that is not a natural condition. Beneath that surface of unconcern, and sometimes apparent scorn, there is a heart cry for the Water of Life, a longing for Jesus. The world is not concerned because the Church is not concerned. Too often we act as though we did not believe what we preach. We preach eternal punishment for those that are lost, and we declare that the millions are lost, but we say it in such a cold formal way, as though there were no occasion for alarm, and our lack of earnestness destroys the force of the truth, and raises a question in the hearts of the hearers as to whether or not there is any truth in what we say.

I read the story of two young men who were close friends, who, having finished their education, and being located some distance apart, did not meet again for many years. One of them had become a great lawyer, and had become wealthy in that profession. The other one was a minister, and was pastor of a large fashionable city church. The lawyer had traveled some two hundred miles out of his way to visit his old friend, and reaching the city where his friend resided near the hour for preaching, he hurried to the church, and arrived just in time to hear the minister read his text. The sermon was beautifully composed, and well delivered,

and the great congregation showered their pastor with compliments. Some told him, it was the most beautiful sermon they had ever listened to. The minister was overjoyed to meet his old friend, and have him visit him. They talked of many interesting things of the past when they were together. They congratulated each other upon the success they had made. The lawyer acknowledged that he had been successful in his profession, that he was worth millions, etc. "But," said the lawyer, "you were a better boy than I was, you have made a better man and have sought a better profession." The minister, thanking him acknowledged that his efforts had been crowned with success, that he was pastor of the largest, and wealthiest church in that city, and, "By the way," he continued, "what did you think of my sermon this morning?" "Well," said the lawyer, "that was wonderful, I think it was the most entertaining sermon I have ever listened to; I had one objection to it, but I would not mention it, were it not for the fact that we are such good friends." "Now I want to thank you for that," said the minister, "criticism is what we need if we improve. I want you to tell me where I missed it in that sermon this morning; what part of it was not right." "Oh," said the lawyer, "the sermon was all right. If there was any thing wrong with that sermon, I could not detect it. But I was just thinking," continued the lawyer, "while you were preaching that sermon, that if you just only believed it, how effective it would be, and do you know," he continued very earnestly, "I got to wishing that you did believe it." "What?" said the minister, "do you mean to tell me I did not believe what I preached?" "Certainly," said the lawyer. "Now you cannot afford to let the world know that of course, but you are certainly not afraid to talk to me. Now really you did not believe what you preached this morning did you?" "Indeed I did," said the minister. "Man, what do you think I am preaching for? Believe what I preach? Indeed, I believe it with all my heart." "Then," said the lawyer, "I beg your pardon. I did not think you believed it." "But why," asked the minister, "did you think that?" "Well," said the lawyer, "I will tell you why. First, I must confess to you that I have never been converted, never sought to be, but as a lawyer I defend. I am afraid to prosecute for fear I might be the cause of innocent suffering. I have

gotten as high as one hundred thousand dollars for defending one man. The money is always made sure before I take the case. That matter is settled, and then I begin to realize that the life of that man is dependent upon my efforts. I begin to feel the responsibility, whether I am receiving a large fee, or no fee at all, it does not make any difference, if that man is saved I must save him. The burden gets heavy. Sometimes I lie awake at night and plan when everything seems to be against me in the fight. I examine my witnesses. I study their testimony, I try to read their character. I plan how to present that evidence most effectively, how to surprise the prosecution and confuse, if possible, and when I have done every thing else and the time comes for me to speak in behalf of my client, I forget every thing else in the world; I plunge into it with all my heart and soul. The supreme test has come, and I battle as though my life were dependent upon that court decision, and yet if I lose the case, it is just one man executed, that's all; but you stood there this morning and said the world was lost, eternally lost, and that man could only be saved by accepting that gospel which you preached. I said to myself, 'If that man believed that, he would sweep this congregation off their feet;' but you spoke with all the unconcern of a school boy reciting something that he was not interested in; but I just did not understand you, you say you did believe it. I beg your pardon." The minister sat there in deep silence, then looking his friend in the face, said very earnestly, "I guess you are right? I thought I believed what I preached, I see I don't believe it very much."

Reader, do you believe what you preach? Do you believe what you teach your children? Do they feel the force of your teaching?

MERIDIAN, MISS.

THE MINISTRY

By W. D. SHELOR

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

but not of the gospel of Jesus Christ. Whether he claims any or all the gifts of the Spirit, he must have grace. The apostle is saying here that the ministry is the gift of God by grace. He gives the same thought in Eph. 4: 7, 8, 11; "Unto every one of us is given grace . . . Wherefore, he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." It is plainly seen that these various offices are gifts by grace and not of the Spirit apart from grace. These gifts without grace would be dangerous indeed. They would be abused and misused, and would tend to exalt man instead of glorifying God. There are people who have "natural gifts" and can talk and even pray with a good deal of freedom and yet entire strangers to grace. More is required of a minister than ability to speak fluently. He must be more than a man of words, he must be a man of grace. Some people's concept of a minister is that of a machine filled with words, speeches, sayings, addresses and sermons, and all that is needed to set it in motion is to press a button. But that was not Paul's idea, not God's idea, at all. He looks on the minister as being a man of God, saved by and filled with grace. Spirituality is his first concern. Grace first, gifts afterward. We venture the assertion that if the ministry had more grace there would be given more and larger gifts. To reverse this order by giving gifts without grace would mean the ruin of the ministry.

Again, there are some men in the pulpit today because their father before them was a minister, or to please an unwise mother. Others sought honor and thought it could be attained in the ministry, or they wanted an easy life and an easy living and thought they could be found in the pulpit and parsonage. They think about all there is to the ministry is to "draw their breath and their salary" and pass around beautiful rose-water sermonettes Sunday after Sunday. But God's preacher fills the place he does through no choice of his own; "because of the grace that is given to me of God, that I should be the minister of Jesus Christ!"

May I suggest a few kinds of grace, aside from the gift of grace spoken of in the text, which relates to apostleship, that every minister needs? First; The grace of wisdom—common sense. If

he has a good degree of this he can oftentimes get along without some other gifts. Second; The grace of patience. An impatient preacher is a disgrace to his office and calling. "Be patient," said James. Third; The grace of silence. You may have to "study to be quiet," but you will find it profitable study. Be a man of few words, and especially at certain times. There will be times when you will even have to "keep silence in the church"! You cannot afford to take advantage of the pew to give them a flogging every time some individual member does not please you, or agree with you, or when some young person is not as attentive as they should be, or when a baby cries, etc. Silence, brother!

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

It is a man's job to be a minister without running some other business as a side line. We recognize the fact that it seems to be necessary for some of our good ministers to work and preach and God is blessing their labors and they are worthy of their reward. But they and their churches would be the gainers if it were otherwise. We have in mind another thought at this point, probably more important. It is concerning those who pretend to be the ministers of God and yet do not "minister the gospel of God." They may mix a bit of gospel in now and then with their "dry goods and notions" about the Seventh day sabbath, some special mode of water baptism or dress, speaking in tongues, "doting about questions, and strifes of words," etc., but that is not preaching the gospel. The "gospel of God" is a saving gospel, hence a saving message. That would include holiness of heart, "holiness without which no man shall see the Lord." To be God's minister is to bear God's message which is a saving message. All else should be commonplace and secondary in the preacher's life. And instead of playing on one string and stressing some non-essential he should bear the plain definite message from all sin for all men. We believe that preaching the Second Coming of Christ (as much as we believe in His soon coming) is of little

value *only* as it leads men to repentance and holiness—preparation for the Second Advent. The preaching of healing is relatively unimportant. It is well that our people be taught their privileges along this line, but to preach it as being equal in the atonement with regeneration and sanctification is to unduly emphasize a non-essential at the sacrifice of the essential.

Paul speaks of some who pervert the gospel of Christ, and bring in "another gospel" of their own. He declared that the gospel that he preached was not his own nor of men but of God—a supernatural gospel,—and to the Romans he says that the gospel of Jesus Christ is the power of God unto salvation to them that believe. A saving gospel. How sad for men to pretend to preach the gospel of Christ and yet never get souls saved and sanctified. It is a travesty on God and the gospel. "Woe is unto me, if I preach not the gospel!"

We now come to the last part of the text which has to do with THE OBJECT OF THE MINISTRY; "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Paul here, seems to say that preaching is a sort of sacrificial service, a sort of spiritual priesthood, and that his "acceptable offering" was to bring the Gentiles (sinners) out of sin unto Christ. He then makes the statement that his "acceptable offering" (converted Gentiles) is to be "sanctified by the Holy Ghost." So sanctification—Christian holiness—is the object of the true ministry. The same apostle in his first letter to the Thessalonians tells them that he is praying night and day that he might see their face and that he might perfect that which was lacking in their faith. They had faith, but they also had a lack in their faith. He then tells them that it is God's will for them to be sanctified and further prays that "the very God of peace sanctify you wholly." The object of his ministry to them was their sanctification. Then in Col. 1: 28 he so clearly states the object of his ministry. His theme was—Christ; his method was—"warning and teaching"; and his object was—"that we may present every man perfect in Christ Jesus." Every gospel minister has a wonderful goal indeed—the perfection by sanctification of the saints. It is one thing to get people converted and even sanctified, it is another thing to lead them on and bring them to maturity in Christ and be able to present them to God perfect and complete in Jesus.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the Perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a Perfect man, unto the measure of the stature of the Fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4: 11-16).

LANSDALE, PA.

A LITTLE TALK WITH YOUNG PREACHERS

By E. E. WORDSWORTH.

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

First, the method of preaching. An eminent psychologist insists that all minds are logical, some of course more marked than others. He also says that no mind is convinced except by logical processes. Mark you, "no mind." We fully agree with him. Psychic laws must be recognized in dealing with congregations. The wise preacher will make a thorough study of psychology, and will apply its laws in dealing with souls. Your success or failure in a large measure rests here.

Personality, or the soul, is composed of intellect, sensibilities and will. By intellect we mean the power or faculty of knowing, as distinguished from feeling and will. It is the reason, the understanding, the knowing faculty. By sensibilities we mean the capacity for emotions, or feelings, as distinguished from intellect and will. It is the experience of sensations. Hence we sense pain or pleasure; shame or

praise; mirth or sadness. By will we mean that faculty which governs choice, determination, purpose, intention. Hence we say, "He has an iron will."

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

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

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

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

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

If you can combine the appeal in one message

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

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

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

MINNEAPOLIS, MINN.

A SUCCESSFUL PASTOR IN THE PULPIT

By VERNON L. WARD

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

The main object in Christ's call to ministers is, to preach the Word and not to dabble in secular things such as political, social, or economical reforms. I say, preaching is the chief work

of the ministry, although it is by no means the only work. Paul, you will remember, said, "Christ sent me not to baptize, but to preach the gospel." Preaching the gospel is ordained of God and thus it differs from other professions. A man may choose the profession of law because he likes it or for some other reason; but a man goes into the work of the ministry because the divine call of God is upon him, and in his heart he feels, "Woe is me if I preach not the gospel." With this fact in view let us note for a few moments:

WHAT CONSTITUTES A SUCCESSFUL PASTOR IN THE PULPIT

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

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

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

prompted by the Holy Spirit cannot help but preach good if he has been called to the sacred office. God has never made a mistake in His calls. Such a preacher must be successful, for the Master Preacher is within to teach and to guide. His purpose in every message is the salvation of the lost, and the Holy Spirit within him is the minister of conviction and salvation. No man is fit to be a successful pastor until he has had that Pentecostal experience which takes away all dross and fills the heart with perfect love. Jesus, before He left the work of the kingdom to His disciples, said, "But tarry ye in the city of Jerusalem until ye be endued with power from on high, . . . and ye shall be witnesses unto me." Unless we have the endowment with power we shall be a sad failure. We will be like a locomotive without fire, like a gasoline motor without gasoline, or a stove without fuel—dead, lifeless, and cold.

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

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

Third, every work of importance must be pre-aced with diligent preparation. I should like to use the words of Dr. J. H. Jowett, who says, "The pulpit may be the center of overwhelming power or it may be the scene of tragic defeat." I believe there is no place where a man's impoverishment may be more easily detected than in the pulpit, whether it be spiritual poverty or intellectual. Some good brethren try to appropriate the words of Jesus, recorded in Luke's Gospel, "Take no thought what ye shall say . . . for it shall be given you," as a means to excuse them from study, also to excuse their intellectual poverty. But they must notice that these words were spoken to a different class of individuals. They were those who were to be brought before magistrates and powers to stand trial for their testimony and not to those who shall be called upon to come before a congregation to preach the gospel of good tidings. No man is capable of being a finished physician without first taking a full course in medicine. That course is not the final preparation; but when he has left the walls of a university to be successful he must study on. He has had the theory in school, now he must put the theory into practice, and it will cost him many hours of study to do so. When a preacher leaves school his days of study have only begun. In days that have passed and gone, a preacher may have been able to get along with a very little education. But while salvation has not changed, times and conditions have; and to

get the ear of the people today it will take the best that we can obtain along the line of education, whether it be obtained in a school or within the four walls of our study upon our knees, I have not said that a preacher to be successful must attend college, but I do believe that any man to be the success that God would have him to be must study continually. I firmly believe the reason so many young men find themselves with no place for service and no calls coming to them, is because they do not like the work of real diligent study, and because of the dislike they just let study slide. If they are called on to bring a message, as they say, they depend upon the Holy Spirit, but summed up in a few words, they depend upon what meager learning they may have had in the past, and the inspiration of the congregation they are called on to minister to. If called to minister to the same congregation for a number of times their message becomes threadbare. Any normal man can study, at least any man who has a call of God to the ministry, for that call is a call to study. If we fail, it is because we will not study, or we are not interested enough in the precious gold mine of God's eternal truth to study. Paul said to one of his preachers, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And there is no way for you and me to rightly divide something that we know very little about. You will never do a good job cutting up a beef unless you understand where the joints are. Yet some people try to preach with scarcely any study to find out where the joints of their text are. It came to my hearing the other day, of a certain preacher, who in using the text from 1 Timothy, "Having their conscience seared with a hot iron," put the word "smeared" in the place of "seared" and used it that way all the way through his discourse. It is very plain to see he failed to look into his text very carefully before he came before a dying congregation to break the bread of life. He was supposed to lead the people, but they were more able to lead him. One of my teachers when I was in school said to the class, "I believe there will be degrees of learning in heaven, and I want to study here so that if there are degrees there, I will be somewhere beyond the chart class."

Last, but by no means the least, let us think of prayer in connection with the success of the

pastor in the pulpit. If a man is filled with the Holy Spirit he will delight in prayer. If he fully comprehends the size of the task he will feel like the disciples when Jesus spoke to them and said, "Without me ye can do nothing," and he will pray for help in the never ending task. When he comes to his study and opens his Bible and other books he will feel the need of divine illumination of the Word and again he will pray. Everything must be covered with prayer. You cannot imitate another individual when you come before the congregation. An imitation is but a cheap way of gaining glory. The world is not looking for imitation, at least along the line of salvation,—they want the real thing. And yet permit me to say, I believe there is one whom we do well to imitate, that is, Jesus Christ. We may imitate Him both in our preaching and in our praying. He has given us many a beautiful lesson along the line of prayer. A great deal of His time was spent in prayer—earnest, fervent prayer. He prayed before He preached. He prayed when the road was hard. He prayed when His own people misunderstood. He prayed when He must drink the cup. He prayed on the cross. His whole life was a life of earnest prayer. For you and me to be successful in the pulpit, before men, we must copy after Him, we must pray. We must pray through. Pray until the victory comes. Pray until the windows of heaven are opened. If we fail here the fire will not fall. The windows will not open to us. We are looking for spiritual transformations, but these can only come by the help of the Holy Spirit. And you must ask to receive that help. James tells us, "Ye have not, because ye ask not." Jesus says, "Ask and ye shall receive."

In conclusion let us sum up the matter under four heads. A pastor to be successful in the pulpit, must have a personal experience of Bible salvation, full and free; an appreciation of the magnitude of the task he is undertaking in preaching the gospel; a mind to study and find out the divine will and plan of God; and then to pray until the victory comes.

Success is not dropped on the head of a man like snow out of a heavy sky, but must be wrought out on the anvil of study with the hammer of fervent prayer.

CADILLAC, MICH.

To hasten over into the spiritual Canaan of perfect love is among the first lessons of the Holy Spirit to the young converts.—J. A. Wood.

APOTHEGMS FOR PREACHERS

By THEO. ELSNER.

Be yourself, plus God; for as soon as you try to be someone else, then as Spurgeon declared—"You become nobody."

If you are seeking an office, do not try to push another brother "out" for you may lose your footing—"getting in."

If you must have a new job, create it, or wait until the Lord opens the door.

Seeing God has His eye on the sparrow, He will in due time recognize your ability.

Inconsistency in the ministry is as great a fault as when found in the pew.

If you cannot boost a brother, say nothing. John Wesley's sermon on Evil Speaking is helpful.

What you do will speak louder than what you say.

Do not cultivate the habit of saying—"He is all right—BUT."

Do not fail where you tell others to excel.

Lastly, seven bes: be positive, be practical, be prayerful, be punctual, be pronounced, be persuading, be patient.

BROOKLYN, N. Y.

GOD OF THE MORNING HOUR

God of the morning, Thee we praise;
And to Thee now our voices raise
In holy song, with joyful lays,
For Thy great love that crowns our days;
God of the morning hour.

Thou didst protect us through the night,
And give to us this morning light,
And shining sun so clear and bright,
Revealing all things to our sight;
God of the morning hour.

Receive our praise, our Father dear;
We worship Thee in holy fear;
Our morning prayer we pray Thee hear;
Each hour this day to us be near;
God of the morning hour.

And when our days of toil are o'er,
And we shall dwell on earth no more,
O bring us to the heavenly shore,
Where we shall Thee, our God, adore,
In life's eternal day.

L. B. KENT.

HOMILETICAL

HINTS TO FISHERMEN.

By C. E. CORNELL.

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

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

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

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

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

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

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

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

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

Don't be soft with the opposite sex. Tremendous danger here. The holding of the hand, rubbing up too close, a wink of the eye, a patronizing glance, visiting too long when your

wife is not with you, calling too often on the same woman, will sooner or later reflect upon you as a preacher. Maintain your dignity as a preacher; your calling is high and holy. How awful the fall when a preacher goes down!

Don't run into debt; live within your income. If you must go into debt, have scruples about paying, try to pay, pay *something*; show an honest purpose. Always patronize the man who accommodates you; spend your money with him. He will respect you if you do. Too many preachers are careless here. "Owe no man anything but to love one another."

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

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

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

Don't neglect the ministry of letter writing. Write to the shut-ins, the sick, those in trouble, the unsaved and unsanctified. Answer all of your correspondents; don't throw letters in the waste basket unanswered. Write to absent church members; keep in touch with members

who have gone away for a time. A cheerful, hearty, brotherly letter will do good like a medicine. Not many preachers carry out this plan. The ministry of letter writing is of untold value. Practice it.

Don't say, "Just a few words in closing." Then take a long breath and proceed to preach another full half hour or until everyone is tired or restless, and some leaving. Better stop preaching in time to make an altar call. Always try to string the fish if there are any in the stream. If you are not after fish what are you after?

Don't preach too long. Only a few preachers can preach an hour without seriously repeating themselves. Forty minutes is better than sixty in the majority of cases. I've known a long-winded preacher to spoil his perfect love sermon by a show of impatience because people were leaving before he had finished his long-winded discourse. He also lost his opportunity to make his altar call at the psychological moment. Results were sacrificed that the preacher might say "a few more words."

Don't neglect to load your gospel gun to bring down the game. Prepare your sermon with the thought and prayer that someone will be moved toward God. Pray for the salvation of souls, plan for the salvation of souls, preach for the salvation of souls. Ask God to send in someone that your prayerfully prepared sermon will strike. You at work on one end, and God at work on the other end. God and man can have results. Your sermon ought to be helpful and edifying, but it ought to be more, IT OUGHT TO MOVE MEN TO SEEK THE LORD.

A SERMON SHOULD BE

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

—C. B. WIDMEYER.

SERMON OUTLINES

Morality Not Enough

By REV. A. M. HILLS, D. D.

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

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

I. WHAT THIS YOUNG MAN HAD WHEN HE CAME.

1. Youth. 2. Wealth. 3. Health: "He ran."
4. Exalted social position: "A ruler."
5. Humility and courage: daring to humbly seek.
6. Morality and a fine character.
7. Lovableness: even Jesus loved him.
8. A troubled heart: a deep sense of need.
9. He did have an inquiring mind. He seemed willing to be taught, and went to the world's greatest Teacher.

II. NOTICE SOME THINGS HE DID NOT HAVE WHEN HE WENT AWAY.

1. He did not have satisfaction for his hungry heart.
2. He did not have the joy of salvation: he went away sorrowing. Anyone will have sorrow who refuses to be led by Christ.
3. He did not have the spirit of obedience to walk in the light when God gave it to him.
4. He did not have eternal life—what he came for.

III. NOTICE WHAT HE HAD LEARNED.

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

What Sanctification is Worth in the Life

By A. M. HILLS

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

Sanctification is costly. It means dying out to

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

I. NOTICE, DEFINITELY, THE COST.

1. It means the sinking of the obstinate human will into the will of God. God "gives the Holy Spirit to them that obey Him." "Obedience" is complete submission to the will of God about everything. The depraved heart does so like to have its own way!

2. It costs entire consecration, the turning over of everything to the Lord—body, soul, time, talents, friends, possessions, influence, reputation, to belong to Him for ever. All good and innocent things, even the beloved son Isaac.

3. Then, by simple faith, receive the cleansing baptism with the Holy Spirit:

"So wash me, Thou, without, within,

Or purge with fire, if that must be,

No matter how, if only sin

Die out in me, die out in me."

II. CONSIDER WHAT IT WILL DO FOR YOU.

1. It takes away the proneness to sin, the appetite for sin, from the heart.

2. It spoils you for the world. There will be no more hunger for the leeks and garlics of Egypt. No more slavery to human opinions and customs and fashions and pleasures.

3. It gives power for service. Bob Burkes, of Kentucky, when converted in middle life, could not read. He got saved and sanctified, and led a thousand a year to Christ until he died. So with Carosso, and he lived to lead sixty thousand souls to God. This is the great, silent power back of all conspicuous service in winning souls.

4. It gives power to suffer the will of God, as Paul did at Philippi and at Rome.

5. It puts a holy zeal into a man or woman. Paul was once zealous for the Devil; this blessing made him equally zealous for Christ.

This is the greatest blessing this side of heaven, and is cheap at any cost. No dying man was ever heard to say that it cost him too much to get sanctified.

Religion Reasonable, or Scarlet Made White

By REV. A. M. HILLS, D. D.

"Come now, and let us reason together: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."—Isa. 1: 18.

"Wash me, and I shall be whiter than snow."
—Ps. 51: 7.

Sublime condescension! God submits His ways to the criticism of our reason. He offers us two blessings to make us "white as snow" and "whiter than snow." See how God reasons.

I. HE MAKES A MOST GRIEVOUS CHARGE OF AGGRAVATED SIN. Scarlet-dyed.

1. Charge of rebellion (Isa. 1: 2): "I have brought up children . . . rebelled."
2. Charge of ingratitude and insensibility (v. 3): more so than the ox or ass.
3. Charges with being corrupters of others (v. 4): every sinner is that.

II. NOTICE GOD'S DESCRIPTION OF SIN'S EFFECTS. An awful disease.

Verse 6: "Whole head sick: whole heart faint." "Wounds," "bruises," "sores." Not fashionable preaching. People get offended. But is it reasonable? Should a sick man be offended at the diagnosis of his disease? Unless one knows his sickness he wants no remedy.

III. PASS ON TO THE NEXT STEP OF GOD'S ARGUMENT.

What stern judgment and fearful punishment we might expect for such wicked sin! How He might hand us over to our doom! But no! He halts us, pleased with us, and offers us double grace.

Pardon to make us legally white as snow.

Cleansing—sanctification to make us "whiter than snow":

"Be of sin the double cure,

Save from wrath and make me pure."

REMARKS.

1. How reasonable is the religion of Jesus! Pardons sin and cleanses the sinner. Reasonable as light to the eye, water to the tongue, air to the lungs, or food to the hungry stomach. It meets the deathless needs of the soul.

2. How unreasonable is a man who, with the consciousness of sin, refuses this complete salvation!

Is it reasonable to rebel against an infinite God of Love?

Is escape from a burning house reasonable?

Is it reasonable for a drowning man to seize the rope of rescue?

Is it reasonable to refuse the pardon that saves from the penalty of sin, and refuse the cleansing of the blood that saves from the corrupting appetite for sin?

David needed the double salvation and sought it. So should we all.

What Has Become of Heaven in the Modern Pulpit?

By REV. C. E. CORNELL

Text: Revelation, 21: 27.

I. CONCERNING THE ABSENCE OF PREACHING ON THIS SUBJECT.

1. The uncertainty of experience.
2. "Having a form of godliness."
3. Emphasis now upon "life" and "good works."

II. DEATH CANNOT AND DOES NOT CHANGE CHARACTER.

1. As the tree falleth, so it lieth.
2. If character is changed, it must be by believing on Christ Jesus.

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

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

III. THE PROMISED RECORD OF THE RIGHTEOUS.

Compare Scripture:

Daniel 12: 3.

Matthew 25: 34.

John 14.

Romans 8: 17.

Ephesians 1: 18.

IV. THE HEART'S IDEAL . . . HOLINESS AND HEAVEN.

Compare the *holy Christian* and the *gross sinner*.

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

Illustrate: The death of Father Kinsey.

W. E. Cox, in *The Christian Witness*, tells of his passing:

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

"The last words of Brother Kinsey were made

to the writer, his pastor, in answer to the question, 'Do you find Jesus your Friend?' He said, 'He is my Brother.'

V. THE HOLY CITY.

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

DO YOU EXPECT TO BE THERE?

A Prayer for Holiness

By REV. C. E. CORNELL

1 Thess. 5: 23-25

I. GENERAL STATEMENT.

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

II. A CAREFUL EXEGESIS OF THE TEXT.

"The God of peace himself" (R. V.).

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

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

III. "SANCTITY."

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

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

IV. "YOU."

1. Who? The young Thessalonian converts.

See the first chapter of ten verses, each verse proving its Christly relationship.

2. They were not backsliders (1 Thess. 3: 6-13).

V. "WHOLLY."

Nothing shall escape the sanctifying power.

Complete end, or consummation of. Through-out the spirit, soul, and body.

VI. "PRESERVED."

Entire, sweetened, not pickled.

Not on the shelf, but intensely active.

Preserved by guarding.

VI. GOD'S URGENT CALL.

1. Ours to refuse or to obey.
2. God is only reasonable.
3. His pleasure is our good.

The Unobstructed Vision

By REV. C. E. CORNELL

Text: Gen. 28: 11-12.

I. INTRODUCTION.

1. As to the probable meaning of the ladder.
 - (a) The Providence of God—His watchfulness over all events.
 - (b) Intercourse between earth and heaven—connection of both worlds by an angelic ministry.
 - (c) Probably a type of Christ in whom both worlds meet.

II. JACOB'S NEED.

1. He needed to realize his condition. Outcast, wanderer, no home, forsaken.
2. Our need.

III. JACOB'S OWN EARS HEAR THE VOICE OF GOD.

1. This would cure his misgivings and doubts.
2. God's voice to the soul settles all questions.

IV. JACOB'S MONUMENT AND VOW.

1. We need external reminders
2. Religion is more than an inward thing.

V. THE VISION OF THE SOUL.

1. How sin obstructs; little sins are dangerous.
2. The heart love reflects the image of God.
3. The larger vision of the soul.

(Illus.) John G. Paton would not leave the island of Tanna of the New Hebrides until the inhabitants had heard the gospel. Result: the whole island turned to Christ. One of the greatest triumphs in the history of missions.

(Illus.) Bishop Wm. Taylor, weak, health im-

paired, voice nearly gone; when he was superannuated at the General Conference at Cleveland in 1896, went back to Africa, preached to the Kaffirs and had seven thousand converted. When the soul gets the larger vision there will be activity and results.

VI. GOD'S FULFILLMENT IN JACOB'S CASE AND IN OURS.

(Plan to make an altar call.)

Spiritual Energies in Daily Life

By REV. C. E. CORNELL

Text: Ezek. 36: 27.

I. INTRODUCTION.

Dr. Rufus Jones is recognized as the greatest living authority in America on Mysticism, practical and historical. His latest book, "Spiritual Energies in Daily Life," should be read by every preacher. A definition of Mysticism: "The doctrine and belief that man may attain to an immediate consciousness or knowledge of God, as the real and absolute principle of all truth."

II. THE NECESSITY FOR SPIRITUAL ENERGY.

1. Our immediate need.
2. A spiritual possession.
3. Human energies alone a failure; we must have the divine.
4. St. Paul, Augustine and George Fox, were constantly full of a new vitality.
5. The *upward pull* of God. (Illus.) The hellgate bridge. East river and the sunken derelict. Divine—fire—energy is the immediate need of the church.

III. OUR INDIVIDUAL STRENGTH DEPENDS UPON GOD.

1. We are no stronger than our weakest disposition.
2. The tomorrows will test us.
3. All sin is detrimental to divine energy.

IV. REGENERATION AND ENTIRE SANCTIFICATION AN ABSOLUTE NECESSITY.

These experiences furnish "power" for living and for service

Power is a word often on the lips of Jesus—used always in reference to an interior and spiritual energy of life.

Power is Spiritual Dynamite.

Herein lies the strength of the Church.

PRACTICAL

THE MINISTER AND BIBLE STUDY

By BASIL W. MILLER.

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

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

The modern ministry knows science, history, biblical criticism; but not the Bible. It preaches astronomy, proclaims the beauties of literature, heralds the rising day of social reform; but it speaks not the Bible, and these messages fall short of lifting the morals of the age by turning men to Christ. This modern ministry knows about the Bible; but it knows not the Bible as

the Fathers knew it. To fail in the ministry preach the folly of human wisdom; to succeed proclaim as Isaiah did the "Word of the Lord."

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

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

If you would know what to preach, study the Bible. Bible messages never grow stale, nor do they fail to move the heart. The Psalms alone are such a source of preaching material, that if one mastered them, from them he could preach a life time, and still never work the ore of this

rich mine: "The prophets are thundering voices of judgment; soul lifting echoes of eternal hope through the coming of the King. The wisdom literature are springs of power in a world desert, refreshing and life-affording! The master minds of twenty centuries have failed to explore the magnitudes of Christ's teachings; to search the profundities of the religious philosophy of Paul; and to fathom the love of Christ as revealed by John."

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

To know how to preach, study the examples of the Bible. Here are found the inspired messages of Moses from God to Israel; the soul-raising addresses of David and Solomon. Here speaks Nehemiah in power to the returned Jews. Study here the sweeping eloquence of Isaiah, the tender pathos of Jeremiah, the scathing warnings of Amos. Learn the simple yet masterful address of Jesus in parable, allegory and pithy saying. Listen as Peter preaches on Pentecost, as Paul speaks to Jews, Greeks and Romans. Master here the soul sermons of the master preachers of God! Imitate the preaching examples of the Bible; if you would preach well. Read them, study them, memorize them! Saturate your soul with the wondrous eloquence of divine truth, and rephrase it!

Learn the Bible! Study its science, its history, its characters. Master its commandments. Imbed its precepts deeply into your heart. Be permeated with its spirit. Have its proverbs at the end of your tongue for daily use. Memorize its great passages. Quote it verbatim. Cause your conversation to sparkle with quotations as dew drops sparkle in the sunshine.

Study the Scriptures prayerfully, systematically, and on your knees. Observe, analyze, think and meditate, and the Bible will become real to you. Sit at the feet of the Master Teacher and learn to know, to teach and to preach. Seek wisdom at the side of Solomon. Learn to sing the songs of David, the harpist. Be a philosopher

with Paul. Catch the spirit of the coming of the Son of man with the clouds from John, the Revelator.

Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth."

SAN BERNARDINO, CALIF.

TAKEN FROM LIFE

Reasons Why Some Pastors Fail

By A. E. SANNER.

Brother Sanner, who has been an active minister for fifteen or twenty years is to give us a series on "The Preacher, his Life and Work Within Himself." This series is to begin next month and as it continues will include the following practical topics: "Three Requisites," "Three Necessities," "Three Constituents," "Three Qualities," "Three Elements," "Three Attributes," "Three Trials," and "Three Dangers." This promises to be a most useful and interesting series.—Editor.)

Introductory: There are qualifications to which we must give careful attention besides the spiritual, prayerful life. Things which used are an asset, and which neglected become a liability. We each have a moral weakness, and here we must study ourselves, and buttress against failure. Judas had a moral weakness, entertained it and went down. We must not be Judases. The Devil knows our moral weakness, and here it is he will seek to overthrow every pastor. We must fortify against him. There are three things in us that greatly appeal to a man of the world, namely, sincerity, frankness, and honesty.

A man can be absolutely good in character, yet fail in the pastorate. Here are illustrations from life, of good men I have known to fail, and who later discovered their weakness, overcame it, and made good. I will enumerate these failures, only that we may get the practical lesson.

1. Failure in pastoral visitation. This young man could preach and pray like a streak, and lived well. In his preaching and praying he was next to the best; he was cyclonic in the pulpit. His outward life was above reproach. Notwithstanding, the people complained and wished for another pastor. He failed in four pastorates, and the general complaint was, "He will not visit." He knew he should visit but had not the moral courage to do what to him was an unpleasant duty. He finally promised God to visit in the community. He visited a great deal, especially active among the "flu" patients. In three months he redeemed himself in the

whole community except the church people. The church is more unforgiving in such cases than sinners. A sinner got up a petition (every signer a sinner), petitioning the assembly to have him sent back, they themselves promising to support him. But because of opposition from the church he was not sent back. He changed pastorates and ever since has been making a success. He is liked by church and community. A pastor cannot have success without visitation. Indiscriminate visiting is hardly the plan. Watch your congregation for opportunities. Read the faces, and go where the door opens, where there is a chance of doing good. Study to adapt yourself to the man, his need, his interests, his home, and get his respect, his confidence and then his soul. Be a man among men, and at home with them. Do little chores, play with the children, talk about and be interested in the things he is interested in, and the Spirit will make a place for you to reach his soul.

2. Failure in kindly consideration. People even after they get the "blessing" are more or less sensitive. Most folks show themselves more or less sensitive along some line. Especially are they sensitive concerning money matters, their children and their place or position. This brother was arbitrary about matters of the church. He had a charge in a city of fifteen thousand people, the opportunity of his life. His moral weakness was his arbitrariness. When he first entered the charge, the Sunday school superintendent and the teachers did not suit him, so he planned and deliberately removed them, putting in those of his own choosing. As a result he lost the respect and good will of the church. He was also arbitrary in money matters. He was more strict about money pledges than a bank about notes. This led to a misunderstanding of the brother, and the people said he was after money. Because of this moral weakness he made a failure. Before his next charge he had discovered the reason for his failure, corrected it, and his next pastorate was successful. He determined to be careful and cautious in mentioning money in his next charge, that he might not be misunderstood and that he might break himself in, and whenever there were special money needs he sent for the superintendent.

The pastor must be kindly considerate to everyone in his ministry. He must not be arbitrary and cannot afford to see everything. If he will

permit it his ears will become a swill-barrel. He must not grant too much attention to tales about folks. The pastor must first win the respect of his people, and then get them to do the things he desires done. They are doing it, and yet he is doing it. He cannot arbitrarily do things, for other folks have desires and feelings of their own.

3. Failure in money matters. The religion of the world is honesty. If a man is honest, no matter how wicked he may be otherwise, the business man usually says he is all right. Though a man is good, yet if he is slack in money matters, his profession of religion becomes a joke to the world. Unfortunately because of poor salaries, the ministry has a peculiar temptation here. The many needs of the home, family, etc., press in upon him; but he must guard this portal with the lion-like watch-dog of will and stay within the means of his salary or income. He must be kind and considerate too, while in financial stress. If the grocer says a few times, "That preacher is a poor payer" the preacher's influence is spoiled. This brother would let his bills run, loosely keep promises, etc., until the business folks lost confidence in him and began to withhold credit. He had won the confidence of a grocer's wife and daughter, who were attending his church. Both were considering joining the church but because of his slackness in money matters he lost their confidence. With a past-due monthly bill, he nevertheless bought a supply of picnic goods, and left for his vacation without paying it or offering any explanation. He not only lost the grocer's confidence, but made him mad. A pastor must not be slack along these lines, if for reason he cannot meet his obligations he should be frank and open to the creditor in saying so. Those in public places can use their tongues so easily against him, and besides he must live with his own conscience. We must always be "Johnny on the spot" when it comes to financial obligations. Do not give the Devil a chance here, nor his crowd a club.

4. Failure in pulpit preparation. This brother was a success in every way, except in the sermon. He was liked by everybody. The business men spoke highly of him. He was a genteel gentleman, visited in the homes of the people acceptably, had a pleasing personality and was zealous for the cause of Christ. But after serving a church for a year, the Board would say, "We must have another preacher next year."

"Why, isn't Bro. X a fine fellow?" "Yes," they would say, "against the man we have nothing at all. As a man he is simply fine, but he cannot feed his people in the pulpit." So here is another cause for failure. People who attend our meetings must be fed. When they come once, we must make sure as we possibly can that they will not be disappointed, and make them desirous to come again. Intellectual feasts are not enough. The church has many of such kind. We must feed the soul. This means much time in secret prayer, meditation and devotion. Dr. Bresee said he could prepare only two sermons in one week, and that a preacher would do well to prepare one live sermon a week. The sermon must be prayed over, soaked in, and made a sort of passion of our soul when delivered. If you can stir a man's soul he will come again to hear you. We must not fail the people in holding forth the Word of Life. This young man failed because he visited at the cost of secret prayer and sermon preparation. We must strike the happy medium in the fulfillment of all pastoral duties.

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

NAMPA, IDAHO.

PREACHER PROBLEMS

By C. B. WIDMEYER.

EVERY profession has its problems, and we should not for one moment think that the life of the minister is one of constant sunshine, and that his pathway is strewn with roses. Certainly the preacher has his problems and it seems very practical to have a discussion along this line in THE PREACHER'S MAGAZINE. From time to time various phases of the work of the

preacher will be given consideration, and it is hoped that much good may result.

CALL TO THE MINISTRY.

The minister of God must have a divine call. Substitutions at this point will not suffice. In the early days of the Hebrews, God claimed the first born of man and beast. The man was God's chosen spokesman and the beast was the sacrifice to be offered by man. On the occasion at Mount Sinai after Aaron had made the golden calf, Moses called out to the people in these words, "Who is on the Lord's side," and the people of the tribe of Levi stepped forward. Then and there the Lord chose the Levites as his servants, and the descendants of Aaron as His priests. All priests were Levites, but not all Levites were priests. The fact of birth settled the proposition of the call, and the order of priests remained until the coming of Jesus, who was after the order of Melchizedek, yet Christ fulfilled the order of the Aaronic priesthood.

It appears that the Lord God sought to bridge over between this order of priesthood and the evangelical ministry of the New Testament by choosing the order termed prophets in the Old Testament. The Jews became very much attached to the priesthood order and the Lord had to destroy the Temple and scatter the Jews in order to abolish the system. But the prophet was not an order in a tribe, nor was it one of particular training. True there were the schools of the prophets founded by Samuel the prophet and perpetuated by Elijah and Elisha, but the true prophet was divinely called. The prophet was to speak God's message, and was a type of God's minister of today. It seems clear that the prophet of the Old Testament sought to carry the mind of the Jews from the order of the priesthood to Jesus Christ and His Apostles. The Jews severely persecuted the prophets and murdered the holy men of God, until the order was completely withdrawn and for four hundred years we have a period of silence.

Dark were those days when the voice of God was silent, but suddenly there appeared in the wilderness a priest of the tribe of Levi. He was called the Elijah of the Old Testament, and all of the people went out to hear him. John the Baptist, had a divine call and he gave the message of God. He had no time for the offering of sacrifices, but called the people to repentance.

God does not call every minister after the same plan and order. Just as He never duplicates a leaf or a blade of grass, so He does not use the same agencies for calling men to preach the gospel. Many people can testify to "hearing a voice" while others have been impressed that their life's work was preaching the gospel. Missionaries tell us that no one should go to the foreign field without a definite call, likewise no one should choose the ministry just as a profession, but each individual must be called by God.

But someone says, "How may I know that I am called?" Many are familiar with the story of the man who saw glowing in the sky the letters "P. C.," and he thought that it meant "preach Christ," while another interpreted it to mean "plow corn." We once heard of a young man who was anxious to have some material sign of his call to preach, and while in prayer he asked the Lord to drop a piece of money in the room and thus confirm his conviction in the matter. As he continued to wait in prayer he heard something fall and when the light was turned on, he found it to be a coin, and thus he concluded that he was called to preach the Gospel.

"How may I know that I am called to preach?" This question confuses the minds of many good people. A call to preach should be attested to by certain facts and experiences. In the first place the individual should be thoroughly assured in his own mind that God has spoken, and when once the message is understood, never swerve from that line of duty. Sometimes there is a cloud of uncertainty that surrounds the preacher, but this is due to the fact that the mind has been allowed to listen to various voices and interests. God will make clear to the individual that the call is real. The person may hear the direct voice of God, or the Spirit may direct the mind to the Scriptures and thus the call be confirmed. Then again, there is an inner consciousness which gives assurance to the person called that he is in the plan of God. Again, the great spiritual need might be the dominating motive in deciding the matter: or on the other hand there is a response on the part of the church. With the call to preach there are evidences by which the church may judge. However, in some instances where there is little spirituality on the part of the membership of the church, few would note the

workings of the Lord. In the case of Samuel, Eli was very slow to recognize the voice of the Lord speaking to the young man. With the call there are certain gifts which are manifested and by these the church is made to know that the individual is God's choice. The writer recalls an experience in past years when he felt fully assured that God had called a certain young man to preach the gospel, yet the young man said that God had not spoken to him. As years passed by the young man became conscious that it was the plan of God that he should preach the gospel. There are some who possess so few of the natural qualifications or gifts that the decision of the church would be too discouraging to the person. In an instance like this the party would need to pray earnestly that God would manifest Himself through the individual and thus prove to the church that the call was real. God does definitely call men and women to preach His word and certainly He makes known this fact to those concerned. Every preacher must solve this problem of being definitely called to the work of the ministry, or the life will be a failure.

PASADENA COLLEGE, PASADENA, CALIF.

THE PASTOR AND HIS YOUNG PEOPLE

By D. SHELBY CORLETT

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

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

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

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

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

A pastor should meet with his young people in their regular services and also in their business and social meetings. He should be there not to do the speaking, but to boost and add inspiration to the service. He should be the man behind the scenes, directing the young people, seeing what is lacking, and giving helpful suggestions toward providing a remedy. He should

help them plan their meetings and be interested in the activities of the different committees.

He should study his young people and discover in them those latent powers and talents that should be developed. To one he may suggest the matter of teaching a Sunday school class; to another the matter of the ministry or missionary work; to another singing in the choir; to another some part of the local church organization that needs development and for which he is peculiarly fitted. He should see that none are "pushed" by the young leaders to the neglect of other members.

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

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

MINISTERIAL COURTESY

By MRS. C. C. CHATFIELD

Courtesy is a valuable asset in any life, and especially that of one who professes to love the Lord with all his heart. However, we have found it sadly missing in the lives of many, and

numbers of ministers do not know or do not exercise the least of common courtesy.

We do not need to be refined, educated, and cultured to be courteous, for, if we have a real experience of salvation, it will help us to practice courtesy which involves the Golden Rule, "Do unto others as you would that they should do unto you."

Many times we have written to preachers, and other people supposedly spiritual asking for information along a certain line, inclosing a stamped envelope or card, for return answer, which would involve but a few seconds of their time, but the answer is still to come, and in some instances our postage used for something else. This is not only extremely discourteous, showing the marks of ignorance, but it verges on dishonesty. And at least raises a question in the mind of the sender, as to the honesty of the one in question.

A preacher said to me recently, "I have found more discourtesy of this kind, among ministers of my acquaintance and correspondence, than you would think were possible." Beloved, the WORD says, "Be courteous to all men," and "He that is faithful in that which is least, is faithful also in much." "Despise not the day of small things." For "The little foxes spoil the vines."

HERE AND THERE AMONG BOOKS

By P. H. LUNN.

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

In this respect as in every other there are two extremes. The preacher who scarcely ever reads a new book and trusts to inspiration (?) and past experience, who must eventually run short of background material and seed-thoughts to make his sermons interesting, fresh, vigorous and gripping. On the other hand the preacher who has the proclivities of a scholar must tear himself away from his beloved book shelves to get out on the highway and into the market place

to rub shoulders with humanity. Such a preacher it was who wrote a volume entitled "The Lure of Good Books."

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

Now comes one Rev. G. B. F. Hallock, with an unique volume entitled "Cyclopedia of Pastoral Methods," published by Geo. H. Doran Co. (\$3.00). The author is a prolific compiler of books to make a pastor's job more effective and easier in the sense of saving waste time and effort in his sermoh preparation. This particular volume is divided into four parts. In Part I are found prayers for every conceivable occasion. I haven't the courage to suggest the study of printed prayers for our preachers, yet wouldn't more thought concerning the content of our prayers be worth while? I sometimes think our pulpit prayers border on "vain repetitions." Part II has more prayers for special persons and objects. Part III certainly is timely with Dedicatory Forms, Services, etc. Part IV is worth the price of the book with its Ceremonies for Special Occasions—Weddings, Funerals, Communion, etc.

Bishop Mouzon, the veteran preacher and administrator of the Methodist Church South, has capped the climax of a life of service by giving to the world "The Missionary Evangel." (Cokesbury Press, \$1.50). The book contains a series of five lectures delivered before the School of Theology, Southern Methodist University. Every page pulsates with the writer's evangelical passion and intense vigor of mind. In this

materialistic age with its decided leaning toward pragmatism, the following quotation comes as a refreshing and stimulating draught after a weary journey: "It needs to be kept in mind that the soul, and the soul alone, has absolute and intrinsic value. Everything else whatsoever is of value only as it relates to the soul." And this: "If our love of material things shall utterly swamp the spiritual, then civilization itself is doomed."

I am exceedingly wary of too enthusiastically recommending books of sermons. Most of them lose their value when reproduced in cold type. Dr. J. C. Massee seems to be an exception to the general rule in that his sermons fairly scintillate with vitality. Although the pastor of Tremont Temple, Boston, one of the greatest Baptist churches in the country, he is by no means a time-server. His messages burn with a passion for lost humanity, and he is orthodox to the core. One of his latest volumes is "Eternal Life in Action" (Revell \$1.50), a series of ten expository sermons on the First Epistle of John. These sermons were preached to the author's own congregation and were heard by thousands on the radio. An insight into this great preacher's humility is seen in the following passage from his sermon on "The Trinity of This World"—where under the subdivision of "The Vainglory of Life," he says: "—the lust of possession, the vainglory of life. Pride of my place, of my prestige, of my possession, of my power, and of my pull. Ah! the subtlety of it; the Satanic, soul-destroying subtlety of it! Some commentator has said that a minister of Christ will tell of some manifest presence of God and the joy he has in soul-winning and make it a boast for himself while he is doing it. It is dead easy to do that, thus fulfilling the lust, the vainglory of life. He preaches the name of Christ for the purpose of self praise." Given a man with such a vision of human frailty and such ideals of self-abnegation coupled with Dr. Massee's training and experience, and I want to read everything that comes from his pen. If you don't read another book of sermons next year, be sure to make this your one volume.

BOOKS FOR PREACHERS

Some months ago we asked for lists of books which preachers think are good for other preachers to have. These lists were to be published in the *Herald of Holiness*, but the following came

after we had published the regular lists, so we offer them here.

Rev. Theo. F. Harrington, Wilmington, N. Y., suggests the following:

Aggressive Christianity, by Mrs. Catherine Booth.

When the Holy Ghost is Come, by Col. S. L. Brengle.

Soul Food, by G. D. Watson.

Inward Divine Guidance, by T. C. Upham.

Living Signs and Wonders, by J. W. Goodwin.

Godliness, by Mrs. Catherine Booth.

Methodism in Earnest, by J. Caughey.

Progress After Sanctification, by A. Zepp.

Revival Lectures, by C. G. Finney.

Lectures on Preaching, by Bishop Simpson.

Rev. U. E. Harding, Pastor First Church of the Nazarene, Pasadena, Calif., sent the following list:

The Day of the Cross, by W. M. Clow.

Pushing to the Front, by Marden.

Sunday Half Hours with Great Preachers.

Bible Characters, by Talmage, Parker, Moody and others.

The Home Beyond, by various authors.

Funeral Sermons and Outlines, by Wheeler.

ADVERTISING THE CHURCH

By M. LUNN.

PUBLICITY and advertising cannot be substituted for other forms of activity in the church program, but they can as they have in the world of commerce, become a mighty factor in calling attention to and creating interest in the commodity or service advertised.

Advertising under proper condition pays. Otherwise business men would not pay from five to ten thousand dollars for a single advertisement in a magazine with nation wide circulation.

Men and women have been induced to demand certain products and particular brands of merchandise, to invest their money and to seek an education, all through the attention attracted, the interest aroused, and the action stimulated by advertising.

Every instinct of man's nature is studied, analyzed and appealed to by trained specialists with the aim of creating dissatisfaction with present circumstances or accomplishments. Are the children of this world wiser in their generation than the children of light? Are we appealing to men, women and children through every possible avenue?

nue that we may win them for God and righteousness?

Advertising instructors tell us that in order to get the right ring into an advertising appeal one must be enthusiastic; and further, that confidence in your product is the basis of enthusiasm. Not many of us seem to bubble over with enthusiasm. Are we lacking in confidence in our product?

Rev. Chas. F. Pegram, a pastor in the State of Kentucky, says:

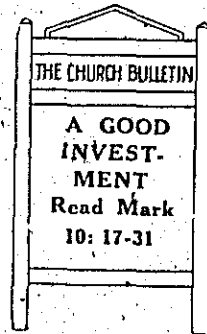
"Advertise the church by selecting for it a good location. It is the church 'by the side of the road' that is a friend to man. The church which is clear out on the other side of town on 'mud street' has a poor chance to become well known or to do a telling work. And the importance of the location of the parsonage is second only to that of the location of the church.

"Then the church has a wonderful opportunity to advertise through the local ministerial association; for there it can stand with others for civic righteousness in schools and state. And every church should respect the revivals and other movements for the general betterment of the community which are fostered by other denominations.

"And the church should make the best use of the public press, bill boards, periodical bulletins, calendars, blotters, hand bills, calling cards and other such means as are used by secular business concerns. Why should we permit the children of this world to be wiser in their generation than the children of light?

"Finally, the church can advertise by making itself subservient to human needs. It was through this means principally that the fame of Jesus spread abroad. And we regard with reverent responsibility the church vow to 'do good to the bodies and souls of men.' The tract box in the waiting room or other public place, the bouquet of flowers or basket of fruit, the furnishing of a designated room or ward in the hospital, the contribution to the needs of the poor or unfortunate, the visit to the infirmary, the hospital or home for the aged are all effective means for advertising the church and encouraging men to come to it for the supplying of their spiritual needs."

"Love for God is approved by loyalty to God. For this is the love of God, that we keep his commandments."



The publishers can furnish descriptions and prices on Bulletin Boards. Drop them a card if you are interested.

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

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

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

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

The Devil tempts to destroy; God proves to crown.

The test of religion is not piety but love.

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

Trouble and perplexity drive me to prayer, and prayer drives away trouble and perplexity. —MELANCHTON.

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

A little with righteousness maketh a million-aires.

"God is in science, history and conscience."

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

"The Devil has no Happy Old People."

When tempted to discouragement read Isaiah 40.

Are you lonely? Read Psalm 32.

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

"Men ought alway to pray and not to faint." —Bible.

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

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

An admission of failure is a sign of manhood.

"All over whom we have any influence should be enjoined and helped in the holy observance of God's day."

FACTS AND FIGURES

By E. J. FLEMING.

A religious census was recently completed in Hungary, which shows the following results: Roman Catholics, 5,096,729, or 63.9 per cent; Reformed, 1,670,144, or 21 per cent; Lutherans, 497,012, or 6.2 per cent; Jews 473,310, or 5.9 per cent; Greek Orthodox, 175,247, or 2.2 per cent. The remaining one per cent is divided among numerous other bodies, with Baptists' predominating.

A recent survey shows that the Buddhists of Japan are doing their utmost to counteract the influence of Christians upon the young people of that land. The Buddhists have organized 4,175 Sunday schools. These stand over against 1,891 Christian Sunday schools. There are four children in the Buddhist Sunday schools for everyone enrolled in the Christian Sunday schools. Of course this is not remarkable considering the great number of Buddhists and the small number of Christians, but it does show that the Buddhists are awake to the wide-spread efforts of Christianity. They may be counted on to make a long hard fight for their ancient, though corrupt faith.—Sel.

Some Baptist figures:—The Northern Baptists have 8,797 churches and 1,419,791 members; the Southern Baptists have 27,715 churches and 3,574,531 members; the Negro Baptists have 21,868 churches and 3,044,528 members; the Canadian Baptists have 1,295 churches and 140,025 members. The total number of Baptist churches in the United States and Canada is 59,452 with 8,165,373 members. The total valuation of church property is reported at \$349,172,300.00.

There are 125 chaplains in the United States army graded as follows: colonel, 1; lieutenant colonel, 4; major, 5; captain, 86; first lieutenant, 29. The basis of the apportionment of chaplains as fixed by the War Department is 70% to the Protestant churches, 25% to the Roman Catholic church, with 5% for adjustments. The number of chaplains in each denomination is as follows:

Baptist, Northern Convention	12
Baptist, Southern Convention	5
Baptist, National (Colored)	2
Congregational	9
Disciples of Christ	8
Evangelical Church, General Conference	1
Lutheran	7
Methodist Episcopal	19
Methodist Episcopal, South	9

Methodist Protestant	1
Methodist, Colored	1
Presbyterian, U. S. A.	11
Presbyterian, U. S.	2
Presbyterian Cumberland	1
Protestant, Episcopal	9
Reformed Church in America	1
Reformed Church in the U. S.	1
Roman Catholic	22
Unitarian	2
Universalist	2

Total 125

On June 4, 1924, there were 87 chaplains in the navy. The denominational affiliation of the navy chaplains is as follows:

Methodist Episcopal	18
Catholic	18
Presbyterian (all branches)	14
Baptist	13
Protestant Episcopal	10
Disciples	4
Christian	2
Congregational	3
Lutheran	2
Reformed	1
United Brethren	1
Christian Science	1

Total 87

In 1922 the churches of Canada raised \$1,956,753.00 for Foreign Missions, and the churches of the United States raised \$38,671,158 for the same purpose; total \$40,627,911. The Methodist Episcopal Church raised more than \$5,000,000, three denominations raised over \$3,000,000 each, one over \$2,000,000, six over \$1,000,000 each, four over \$500,000 each, six over \$250,000 each, two over \$225,000 each, eight over \$200,000 each, seventeen over \$100,000 each. The Church of the Nazarene raised \$229,812.0.

The growth of the movement for week-day religious education is not startling, but is sure. In 1922 there were 340 communities from which such week-day schools of religion were reported. By last year the number had grown to 1500, located in 33 states. The legislatures of South Dakota, Minnesota and Indiana have granted one, two and three hours of school time each week, respectively, for such church schools. It was in the latter state that the first week-day school of religious education was organized in Gary, Ind., in 1913.

A study of the recent census of India shows that the proportion of Christians in the population continues to increase, while that of Hindus is on the decrease. The decrease of Hindus has been steadily under way since 1881. There are now about 14,000,000 Brahmins, 143,000,000 non-Brahmin Hindus, and 60,000,000 out-castes. The growth of the Sikhs, from 2,000,000 to 1891 to 3,250,000 in 1921 is of interest. All but 4 per cent of these are in the Punjab. There are now 4,750,000 Christians, or one and one-half per cent of India's total population. This is two and a half times the number of Christians 40 years ago.

OUR UNFINISHED TASK

By MISS EMMA WORD.

Africa contains 42,000,000 Mohammedans.

Of the 3,600,000 people of Madagascar, 3,000,000 are heathen.

Siam, "Kingdom of the Free," has 87,000 Buddhist priests and 13,000 Buddhist temples.

Multitudes among the 340,000 Indians of the United States still believe in the old pagan faiths of their ancestors.

Of the people of India, 216,000,000 are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Buddhists, 10,000,000 are animists, and less than 5,000,000 are Christians.

In our Philippine Islands there are 300,000 heathen animists, 500,000 Mohammedans, 1,500,000 independent Catholics and 8,000,000 Roman Catholics. The population as a whole totals about 11,000,000.

China still has more than 30,000,000 adherents of heathen religions.

More than 118,000 Shintoist temples and shrines are to be found in Japan. Buddhist temples total more than 70,000. These two religions number at least 72,000,000 of the 77,000,000 people.

OUR FOREIGN POPULATION.

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

Africa	283,000
Argentina, South America	200,000
Brava (Cape Verde Islands) ..	20,000
Central America	135,000
China	1,512,000
India (Western)	725,000
India (Eastern)	1,000,000
Japan	800,000
Mexico	1,000,000
Jerusalem	3,500
Peru, South America	164,000

MEMBERSHIP IN FOREIGN FIELDS.

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

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

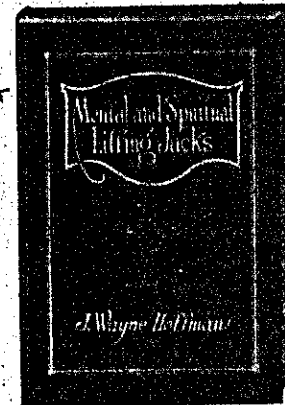
Customs and conditions in foreign fields are so different from those in the homeland that much instruction is necessary to prepare the convert for church membership. We have two classes of members—the probationer and full member. All converts in foreign fields are taken in on probation. During this period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

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

Africa	770
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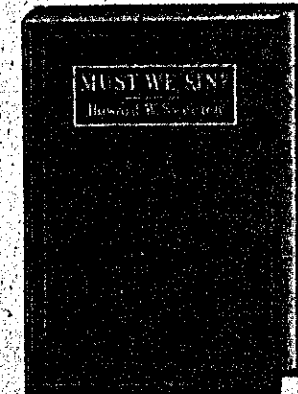
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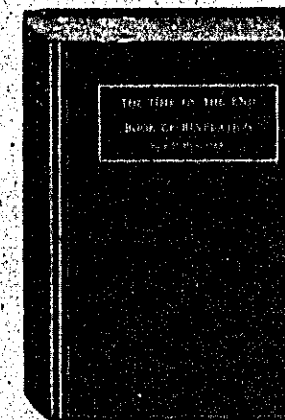


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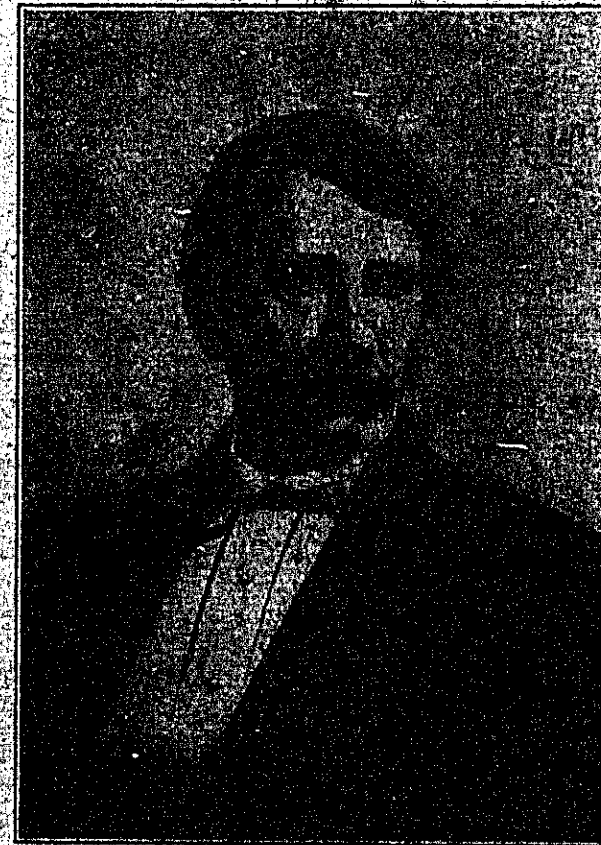
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The Preacher's Magazine

VOL. I NO. 2

FEBRUARY, 1926

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DAVID LIVINGSTONE
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The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, Editor

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VOLUME 1

FEBRUARY, 1926

NUMBER 2

The Indispensability of Unction

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

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

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

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

The Preacher and His Greek Testament

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

Perhaps the most practical way to attempt this proposition is to secure a copy of Huddleston's Essentials of New Testament Greek, a copy of Westcott and Hort's Greek Testament and a medium priced lexicon. Applying himself to these three books; the preacher will soon get to where he can recognize a word in the various forms in which it appears in the Testament and he can go to his lexicon and search

out the various meanings which that word has. This will enable him to compare the possible translations with the one selected by the various committees, and thus his understanding of the text will be assisted.

Results from a study of this sort should be very largely reserved for the preacher's personal benefit, and yet this is all that a lot of preachers who quote Greek publicly have ever done. Greek must ever remain an essential study with students of theology and dependable hermeneutics, and if a preacher cannot go to school and study it under qualified teachers, I believe he will do well to give some attention to it at home.

The Magazine Well Received

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

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

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

The Polemical Preacher

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

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

There are probably times when polemical and controversial preaching are necessary and useful, but these occasions are the rare exception. And our experience and

observation convince us that these types of preaching are of small profit to the spirituality of the preacher himself or to that of his hearers.

Getting the Attention of the People

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

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

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

More Emphasis on the Positive

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

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

The Object in the Sermon

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

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

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

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

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

It is not usually a good plan for a preacher to announce series of sermons in advance, but it is a good plan for him to forecast for his own advantage. In a general way, the pastor should aim at a well rounded ministry; for he, of all preachers, can least afford to become a hobbyist. He must preach on doctrine often, on practice frequently, on prophecy occasionally, on missions and temperance and denominational loyalty either constantly in connection with the other themes, or else betimes with special emphasis. At any rate, whenever he has gone the cycle of the year, he should be able to say that he has gone the cycle of themes essential to the best nurture of his people, and it is not likely that he will do this unless he

plans definitely to do it; for we all are inclined to give more stress to some favorite line than to other themes of equal, perhaps greater importance. And for this reason, the object, rather than the subject must often be our guide.

The Preaching of Jesus and the Apostles

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

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

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

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

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

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

DOCTRINAL

THE PRESENT CRISIS OR CHRISTIANITY VS. RELIGION

By E. P. ELLYSON

CRISIS is a familiar human experience. Every age has had its special crisis or crises. Some of these have been political, some social, some economic and some religious. Man always has been and will always be religious, but the question as to who shall be worshiped and after what method and by what means has occasioned much controversy and brought on several crises. The history of our world tells the story of many religious wars both with physical weapons and with mental argument. This is the shame of our history and one of the results of sin. However much we may regret it, it is the fact of the past and will no doubt continue to be the fact until the Millennium. It is a glaring fact of the present that the part of our world known as Christendom is now in the throes of a great religious crisis, a crisis especially in Protestantism. Other religions are being affected by modern conditions but we are concerned with Christianity. Almost every Protestant denomination now has its warring camps known as Fundamentalists and Liberalists or Modernists, those who hold to "The old paths" of orthodoxy and those who want new scientific interpretations. But it is not at all clear that the masses of the people know just what this crisis is, just where the real issue is drawn. Much of the common thought is on the surface. And there is much deception in the talk, in the invectives, in the sarcasm, in the abuse that is now being handed out, and in the assuming and calling of names such as "intelligencia," "bigot" and "ignoramus." There may be psychic effect but there is no reason, and but small manliness, in such methods. It is worth our while to look behind this talk and make a careful study of the situation and see if we may discover the real point at issue and that which is involved in the controversy.

Today the subject is claiming a larger place in the thinking of men than at any other period during the present generation, and for several

generations past. It is given a larger place in the newspaper, in the magazine and in the public discourse than it has been given for many years, possibly ever. All classes, educated or uneducated, Christian or unchristian, knowing something about the subject or knowing nothing about it, are having their say and think they should be heard and their message believed. The teachers and defenders of religion are many and often they seem very zealous. Many very strong and beautiful things are being said and written as to the necessity for and the benefits to be derived from religion, of how increased learning and science are bringing light to bear upon this subject and increasing its beauty, making it more reasonable and comprehensible, and fixing it more firmly in the world. And many unsuspecting people are being swept off their feet by this talk about religion, thinking we are just stepping out into the world's golden age. Many Christians in their innocence receive all of this as loyalty to Christianity without stopping to look for the earmarks of Christianity, not noticing that the words Christ and Christianity are often not used, and when used are misused; it is only God and religion. These are very deceptive days and much of the soft talk about religion, of the apparent devotion to religion, only makes our times the more dangerous.

Prof. J. Gresham Machen of Princeton, in his book, "Christianity and Liberalism" says, "In the sphere of religion, in particular, the present time is a time of conflict; the great redemptive religion which has always been known as Christianity is battling against a totally diverse type of religious belief, which is only more destructive of the Christian faith because it makes use of traditional Christian terminology;" and we might add, sometimes insists on sailing under the Christian name.

Religion is not necessarily Christianity. Any belief in a supreme being and any devotion to and worship of such being, true or false, is religion. The world is full of religion and religions. All men are religious, they have a spirit nature and have some idea of and belief in a god

which they consciously or unconsciously worship, but all men are not Christian. Pantheists make nature god and worship it. Theists believe in a personal God. The conflict has sometimes been between these. Christianity is theistic but it is more than theism. Polytheism worships many gods. Monotheism worships but one God. The conflict has sometimes been between these. Abraham settled this controversy long ago in favor of monotheism. Christianity is monotheistic but it is more than undefined monotheism. There are several different forms of monotheism such as Mohammedanism, Christian Science, and others, none of which are Christianity. Very much of the popular newspaper, magazine, platform, schoolroom, and sometimes pulpit, talk about religion today is only monotheism, and sometimes it has a strong polytheistic tendency, it is not at all Christian.

There are some things that differentiate Christianity from all other religions, and make it more than a religion; it is also a means of salvation from sin. Belief in God and right living is not all there is to Christianity. It is possible to be very religious and not be Christian. One could scarcely be more religious than the devotees of Hinduism and Buddhism. Paul found the people of Athens too religious (Acts 17:22). We must have something more than religion, just religion is not enough. It is time to cry Awake! Awake! to the Church. The Church is much more than a religious institution, the true Church must be Christian. It is not a question as to our continuing religious, the world will always have much religion and many strong religious organizations. Even the Antichrist, when he comes, will have a religion of his own (Dan. 11:38). Nor is it a question of the Church remaining monotheistic, for the present at least, as the Modernist movement is very strongly unitarian. It is rather a question as to whether the Church shall remain Christian. The contest of today is religion vs. Christianity. Christianity is a belief in the one true God but its interpretation of God is different from that of Mohammedanism, Christian Science, Unitarianism and Modernism. There are essentials, differentiating essentials to Christianity, and these are more than religion interpreted as monotheism and correct ethical living.

The word Christian was first used in Syria, "The disciples were called Christians first at Antioch." Why, we ask, were these people called

by this name, what gave rise to the use of this word when speaking of this company? The answer to this question will give us much light on the differentiating essentials of Christianity. These people were not called Christian because they were religious, or because they were more religious than other Jews. The Jews were the most religious people in the world, and certain sects among them were religious extremists, strict religionists of the most radical type. Neither was it because they were monotheists, for all of the Jews were rigid monotheists, worshipers of the God of heaven and earth, the Creator, the First Great Cause, the personal God, the only true God. There was something about these disciples at Antioch that made them different from the other Jews and from the Gentiles, there was something new here that led to their being called Christian, theirs was a belief in something different from the religion of the Gentiles and more than the one true God as taught by the Jews. There was no moving away from Monotheism, no introduction of a new religion; but there was an enlarged revelation of Monotheism, and that revelation so related to Jesus Christ as to lead the people of Antioch to use His name in designating them. Christ is not essential to religion, nor to monotheism, but He is essential to Christianity.

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

called Christians because of what they believed Christ to be, because of what they taught that He was, and because of their attitude of worship toward Him. To these who were first called Christians, Christ was the Son of God, an object of worship, a Savior from sin; they gave to Him a place in the Godhood.

Christianity is radically and uncompromisingly monotheistic. There is not a shadow of polytheism in it. But Christianity does teach a trinity in the one God, it places Christ in the Godhood. And this was an essential differentiating tenet of that which was first called Christian at Antioch. But it is very clear to one who observes at all carefully that this view of Christ has no place in this popular religious talk of today. Usually they grant that He lived but He is only a good man and a great teacher, the best man and greatest religious teacher that has ever lived. However, none of these ever give Him a place in the Godhood, they deny this essential and differentiating truth of Christianity, they are religious and hold some of the tenets of Christianity but deny this essential differentiating tenet.

Again, the beginning, the nucleus, of this company that were first called Christians at Antioch, and those who became their leaders were the apostles of Jesus. These were especially commissioned to be witnesses unto Jesus and were foundation stones in the Church and were to be baptized with the Holy Spirit to empower them for their witness and church building. But just before this baptism was given to them one of their number had fallen out by the way and a successor was to be selected for this place. Now it is clearly stated that the person selected must be one who had known and been associated with Jesus and was "to be a witness with us (the apostles) of his resurrection" (Acts 1:22). It is said of these people a little later that "with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). And these apostles give us clearly to understand that this resurrection was not alone spiritual. One of the apostles who was a bit slow to believe, was shown the very nails and spear prints in the resurrection body, and those who looked into the tomb saw the grave clothes but the body was gone and was later seen by many in the visible manifestation of Jesus. The "ring-leader" of this sect in explaining the opposition that arose against him at one place said, "of the hope and resurrection of the dead I am called in

question" (Acts 23:6). And this same "ring-leader" in one of the great epistles devoted a considerable section to the subject of the resurrection and makes it very clear that this resurrection means more than the spirit; that that which is put into the grave is to come forth (1 Cor. 15). The resurrection of Jesus, and the resurrection from the dead, were essential tenets of that which was first called Christian. But in this popular talk and writing about religion today we find no resurrection of this kind, it is even considered unscientific and impossible.

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

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

Another tenet that was held essential by those

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

This is the religion of Liberalism, of the modern scientist, and philosopher, and preacher, the religion of much that is in the newspaper and magazine and schoolroom, a religion of monotheism with the essentials of Christianity left out, a monotheism even different from that of Abraham and Moses when Christ was present in promise. The suggestion that modern scholars lack reverence and are unchristian is greatly resented by some who assert that scientists are mostly religious. We do not know how to correct the statement of Prof. Leuba of Bryn Mawr may be, who concludes, after making a careful survey of 1000 representative scientists, that 50% of the modern scientists, including himself, either doubted or have given up all belief in a personal God. It is to be hoped that he has overstated the facts, but this is rather a hope against hope. We can freely grant that the other 50% are religious, and often quite devoted and reverent relative to their religion. We need entertain no doubt relative to the truth and sincerity of the recently signed statement of fifteen leading scientists, in defence of their religious faith, but it will be noticed that while the statement is strongly religious and monotheistic,

referring to "a sublime conception of God which is founded by science," it does not contain a single distinctive Christian statement. They believe strongly in God and correct ethical living but they have no Christ in their Godhood, no God-man, no virgin birth, no blood atonement, no redemptive salvation through the blood, and no inspired Scriptures. This is religion, but it is not the Christianity of the disciples who were first called Christians at Antioch, nor is it the Christianity of the Church for the first two centuries of its history. Leaving out the essential differentiating tenets of Christianity it can have no just right to the name Christian.

With these facts before us, it is clear that the present issue is a choice between Christianity and religion. This religion is supposed to be an advance, an accompaniment of the supposed advancing evolution of the race, an improved form and better interpretation of religion, even an advance over the Christianity of the past. This, however, is a mistake, it is rather a backward movement, a going back to Socinianism, Ebionism, Judaism; to Hebrew monotheism with Christ misinterpreted or left out and its miracles rejected, and with some tendency toward pantheism. Oh, yes, it is much better from a cultural standpoint and contains more truth than heathenism, paganism, polytheism, etc., and may be valued for its civilizing and cultural effect, but it is no better as a saving power. When these self-styled "intelligencia" are so full of their boast and accusation against those who hold to "the old paths" as retarding progress and going back to the dark ages, they need to have the poem of Burns quoted to them where it says, "Oh, wad some power the giftie gie us, to see ourselves as others see us." For they would have us go yet farther back to a time before the opening of the Christian era. To quote Dr. Machen again, "The liberal attempt at reconciling Christianity with modern science has really relinquished everything distinctive of Christianity, so that what remains is in essentials only that same indefinite type of religious aspiration which was in the world before Christianity came upon the scene. If a condition could be conceived in which all the preaching of the Church should be controlled by the liberalism which in many quarters has already become predominant, then, we believe, Christianity would at last have perished from the earth and the gospel would have sounded forth for the last time."

DEVOTIONAL

THE WORK OF THE MINISTRY

CHAPTER II

Eph. 4:12

By A. M. HILLS

I. PREACHING.

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

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

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

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

Preaching is the proclamation of the Word of

God with a view to the salvation and upbuilding of men.

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

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

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

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

The burden of the true sermon is the gospel of salvation from sin and death and hell. This does not, however, narrow preaching: for sin covers all human history, and salvation includes all God's efforts through the ages to redeem our race. It does, however, confine us to the wholesome limits of religious truth. It was a fearful criticism which Louis XVI made upon one of his chaplains, when he said, "This preacher would have left nothing out of his sermon if he had

happened to touch upon religion." It reminds one of the gushing commendation made upon the new rector by an Episcopal girl in Mt. Vernon, Ohio: "O we have a jewel of a preacher! He can speak three quarters of an hour any time and not touch morals, politics or religion." God's true preachers will unfold truths and discuss themes that have to do with spiritual interests and eternal destiny.

(3). Again, such a messenger will declare not theories but facts; not doubts but convictions; not conjectures but God's truths, clearly revealed in God's Word and experienced in the preacher's own heart-life. Then he can preach with dogmatic assurance, like St. Paul when he said, "I know whom I have believed and am persuaded."

II. A few words about the manner of proclaiming the message. 1. Primarily it may be spoken with the audible voice. But we cannot believe that the pulpit ministrations are all that is meant by preaching. Moses' voice might have been heard by an audience of three thousand; but by means of books and the printed page his messages have inspired the hearts of men for three thousand years.

Twice Jesus seems to have preached to an audience of one: but the sermons, by other means, have gone, like the light, to the ends of the earth. Dr. Talmage preached in Brooklyn to 5,000 people: but a syndicate of newspapers sent his sermons weekly to thirty millions. The high priests of literature are the enduring preachers of all time, who sway the spirits of men from their urns.

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

3. To the majority of preachers the privilege is not granted to have their sermons multiplied by the printing press. Most sermons spend their lives at birth. Therefore, let the ambassador, through whose lips the living God speaks to dying men, be awake to the situation:—he may perhaps have forty minutes to arouse an audience from the stupefaction of worldliness, to realize the importance of spiritual things:—forty minutes to break the spell of sin upon a multitude of hearts, and induce them to prepare to meet their God:—forty minutes to get dull ears to listen to the Spirit's voice:—forty minutes to bring the dead to life! God is trying to say

through the preacher to that congregation, "Awake, thou that sleepest: Arise from the dead; and Christ shall give thee life!" How it ought to thrill and inspire the preacher's soul!

III. The purpose of this preaching is to induce men to turn from sin to righteousness. Preaching that does not build up men in the graces of a Christian character is of little value. Paul wrote to the Corinthians, "I am made all things to all men, that I might by all means save some." "Knowing, therefore, the terror of the Lord, we persuade men."

God is a terror to evil doers, and it is the preacher's business to "persuade men" to turn from sin to righteousness and "flee from the wrath to come."

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

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

CRYING TO GOD FOR A MESSAGE

By A. W. ORVIO

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

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

The theme of the brother in question was holiness. And he enjoyed the experience. There were persons at that campmeeting hungering and thirsting for the same blessed experience. And they got the message the Holy Spirit desired them to have. Doubtless there would be more

preaching on holiness did preachers oftener truly call upon God for the message He desired them to give. It is well known that definite holiness sermons have at times resulted even in the salvation of sinners.

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

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

LOS ANGELES.

SOME THINGS OUR EVANGELISTS SHOULD NOT DO

By R. L. MAJOR

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

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

But there are some things that I wish evangelists would not do, even though they may be

clear of any charges of unfitness for the work:

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

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

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

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

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

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

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

HOMILETICAL

SOURCES OF PREACHING MATERIAL FOR MINISTERS

By C. P. LANPHER

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

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

Jesus gathered many of His striking messages from events and conditions which came under His observation. He found sermon material in the seed sower, the tares, the drag-net, the two debtors, the talents, the barren fig-tree and many other similar subjects that were common matters of His day. We have recorded some thirty parables which He used and about twenty allegories or germ parables upon which He based telling messages. And without doubt the preacher who reads much will not lack for sermon material. Wesley found a failure among his preachers in the matter of reading. He said to certain of them, "Your talent in preaching does not increase; it is just the same as it was seven years ago, there is no variety, no compass of thought. Reading only can supply this, with daily meditation and prayer. You injure yourself greatly by omitting it. You can never be a great preacher without it, any more than a thorough Christian. Oh begin! begin! You may acquire a taste

which you have not. Whether you like it or not, read and pray daily, it is for your life I say it. There is no other way, else you will be a trifter all your days. Out of justice to your own soul give it time and means to grow."

In our present day there have probably been few more helpful preachers, with a greater range of ministry than the late Dr. Jowett. He says in his lectures to preachers, "I need not, perhaps say, that in all the leisurely preparation of a sermon we must keep in constant and immediate relation to life. The sermon is not to be a disquisition on abstract truth, some clever statement of unapplied philosophy, some brilliant handling of remote metaphysics. The sermon must be a proclamation of truth vitally related to living men and women. It must touch life where the touch is significant, both in its crisis and its common-places. It must be truth that travels closely with men, up hill, down hill or over the monotonous plain, and therefore, the preacher's message must first of all touch the preacher himself. It must be truth that finds him in his daily life, truth that lies squarely upon his own circumstances, that fits his necessities, that fills the gaps of his needs as the inflowing tide fills the bays and coves along the shore. If the truth he preaches has no urgent relation to himself, if it does no business down his road, if it offers no close and serious fellowship in his journeyings, the sermon had best be laid aside. The truth of a sermon must make recognition of lives more varied than our own, and in the preparation of our sermons this must be kept in mind, that there are great differences in temperament and vast varieties of circumstances of which we have to take account if our message is to find entry into new lives, and to have attraction and authority." Dr. Jowett in speaking of pulpit language or terminology says, "You are not to be the bond-slave to much worn phraseology, and to forms of expression which have ceased to be significant. A famous doctor said that sickly people are often helped in their appetites by a frequent change of the ware on which their food is served. The new ware gives a certain freshness to the accustomed food. And so it is in the ministry of the Word.

A new way of putting the thing awakens zest and interest where the customary expression might leave the hearer listless and indifferent. The sermon should have purpose and ambition for the day. We should survey our course and steadily contemplate our haven, one weakness of the pulpit is that we are prone to *drift* through a service when we ought to *steer*. Too often we are out on the ocean sailing, but we have no destination, we are out for anywhere, and for nowhere in particular. The consequence is, the service has the fashion of vagrancy when it ought to be possessed by the spirit of a crusade. On the other hand a lofty, single, imperial end knits together the detached elements in the service and all are related and vitalized by the persuasive influence of the common purpose. The sense of sacred purpose will insure the strong, gracious presence of reverence and order."

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

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

It is said of the peerless Matthew Simpson that as a preacher his method was largely determined by his opinion of the end to be kept in view. By one brief distinction, namely that the end of

preaching is persuasion, he separated himself from a large school of sermonizers. Persuasion, rather than instruction, is the great end of preaching. Instruction is essential, but without persuasion the sinner is never moved or saved. Possibly the old-school preachers selected themes that were more startling than many of the preachers of today use. Dr. James Alexander in his book "Thoughts on Preaching" speaks of ministers who preach twenty years and yet never preach on Judgment, Hell, the Crucifixion or kindred themes. Doubtless this does not generally apply to preachers who read this magazine.

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

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

Mr. Finney magnifies the thought of preaching

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

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

Samson

By B. F. HAYNES

Text: Judges, chapters 16-20.

I. HIS DISTINGUISHED ADVANTAGES.

1. His people were in bondage, in need of a leader. A time of national or social need is the time of opportunity for powers and heroism (Judg. 13:1).
 2. His birth was pre-announced, showing that God was on his side, and meant him for great things, and great things for him (Judges 13:5).
 3. Was blessed with wise parents who sought divine direction: "How shall we order the child and how shall we do unto him?" He prayed that the man of God who had appeared to his wife might be sent again unto him, to teach him his duty to the child.
 4. It was said: "The Lord blessed him;" and frequently: "The Spirit of the Lord was upon him," "moved him."
- Despite all this he nearly made a wretched failure of life.
- Last was his incipient besetting sin leading him to a mistake in marriage and he became:
- (a) An ingrate.
 - (b) A libertine.
 - (c) A gambler.
 - (d) A liar.
 - (e) A murderer and
 - (f) A suicide.

II. LESSONS.

1. Distinguished religious advantages no guarantee of glorious outcome. Religion a personal thing. Danger of inward evil neglected.
2. The terrors of a mistake in marriage. Ethics of courtship and marriage need emphasis. Evils flowing from Samson's marriage.
 - (a) Murder of 30 Ashkelonites
 - (b) His needless destruction of their corn.
 - (c) Wife is burned with fire with her father.
 - (d) His consequent slaughter hip and thigh.
 - (e) The precipitation of a new and totally

different issue between him and the Philistines from the one which God has decreed. Not a contest now for the freedom of God's Israel from Philistian bondage but a contest for the deliverance of the Philistines from a bloody and wanton murderer drunk with power, maddened by revenge, anger and lust.

(f) His slaying the roos with the jawbone of an ass at Lehi after his voluntary surrender.

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

Conditions of Effectual Prayer

By B. F. HAYNES

Text: James 5:16.

1. Must be for definite object. We would hardly generalize petitioning legislature or court.
2. In accordance with revealed Word of God: By express promise. By providence. By predictions of His spirit.
3. With submission to God's will.
4. From proper motives.
5. Persevering. Jacob wrestling all night.
6. In the name of Christ.
7. Must renounce all your sins.
8. Must be in faith.

Blessings of Sanctification

By B. F. HAYNES

Text: John 17:17.

1. It brings a new sense of the presence of Christ.
2. The sovereign will of God becomes sweet and blessed. His will becomes our great life purpose. We praise him for our very sorrows.

2 Cor. 12:10. "Therefore I take pleasure in infirmities, in reproaches, in persecutions, in distresses for Christ's sake: for when I am weak, then I am strong."

3. The sense of unworthiness is greatly quickened.
4. A spirit of forgiveness pervades the heart.
5. Love for the brethren becomes larger than denominationalism.
6. Answers to prayer are more frequent.
7. The mind becomes more solemnly impressed with the personality of the Devil.
8. The personality and office of the Holy Spirit are more real.
9. All the doctrines of the Word become marvelously luminous, no longer speculative, but experimental.
10. Life becomes wonderfully simplified and natural. We cease working for life and work from life.
11. Material business becomes an incident, not the object.
12. It gives a deeper passion for souls.
13. Delivers us from self, and introduces us to a life of altruism.

A Forward Vision

By F. M. MESSENGER.

Text, Phil. 3: last of 13th and the 14th verses.

INTRODUCTION

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

OUTLINE

1. The Starting Point.
 2. The Mark.
 3. The Prize.
- I. THE STARTING POINT.
1. Things to forget.
 2. Things to reach forth to.
- II. THE MARK—The Resurrection out from the Dead.
1. Reached by knowing him;
 - (a) By fellowship of his sufferings,
 - (b) By conformability to his death.
- III. THE PRIZE—The high calling of God in Christ Jesus consisting of:
- (1) Joint heirship (Rom. 8:17).
 - (2) The joy of the Lord, described in Heb. 12:2 and allotted in Matt. 25:21, and 23.
 - (3) Joint rulership, 2nd Tim. 2:12, Matt. 25:34 and Rev. 20:16.

CLOSING

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

John 20:26, and Acts 1:9, to endure forever and ever (Rev. 22:5).

Texts and Topics

By F. M. MESSENGER.

1. (Topic, A Forward Vision.
Text, Phil. 3: Last half of 13th and the 14th verse.

2. (Topic, Continuing the Race.
Text, Heb. 12:1, 2.

3. (Topic, A Victorious Attitude.
Text, Hab. 3:17, 18.

By H. B. MACRORY.

4. (Topic, A Single Purpose.
Scripture, Phil. 3:7-14.
Text, Phil. 3:13-14.

5. (Topic, Overcoming Handicaps.
Scripture, 2 Cor. 12:1-10.

Text, part of the 7th verse. "There was given to me a thorn in the flesh."

6. (Topic, Lost Opportunities.
Scripture, Matt. 25:1-13.
Text, Matt. 25:10.

HINTS TO FISHERMEN

By C. E. CORNELL

SOME STARTLING FACTS AND FIGURES

Report of the Institute of Social and Religious Research of New York. Made choice of Indiana as a testing ground.

\$4,000,000,000 worth of property stolen in the U. S. each year. 15,000 murders and homicides occur in the same time.

The government spends \$600,000 annually to guard mail sacks on railroad trains.

That juvenile delinquency is mounting at an alarming rate.

The church and the home seem to be a failure. 27,000,000 children and youth under twenty-five years of age receive no religious instruction.

Seven out of ten children and youths are not enrolled in any Sunday school.

47 cents out of every dollar in Indiana is expended on the public schools; while only two cents of every church dollar is expended for the church schools.

Of every four children enrolled in the S. S. at twelve years, three drop out before they reach the age of eighteen.

Three illustrations from Bud Robinson:

1. Two eleven year old children playing with

dolls outside a rescue home and two babies on the inside.

2. A nine-year-old boy shot his mother's head off with a shot gun.

3. A six-year-old boy took a club and beat his playmates brains out in a fit of rage.

A POEM OF CONSECRATION

"Laid on Thine altar, O my Lord divine,
Accept my gift this day, for Jesus' sake,
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hands,
This will of mine, a thing that seemeth small,
Yet Thou alone, O Lord, canst understand
How when I yield Thee this, I yield mine all.

"Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be,
Deep loves, fond hopes, and longings infinite;
It hath been wet with tears, and dimmed with sighs,

Clinched in my grasp, till beauty hath it none;
Now from Thy footstool, where it vanquished lies,

The prayer ascendeth, 'May Thy will be done.'

"Take it, O Father, ere my courage fail,
And merge it so into Thine own will that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with love divine,
I may not know or feel it as my own,
But gaining back my will, may find it Thine."

THREE CROWNS

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath provided for them that love Him (Jas. 1:12).

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing (2 Tim. 4:8).

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (1 Pet. 5:4).

LORENZO DOW'S CREED FOR DOUBTERS OF EXPERIMENTAL RELIGION.

If you seek it you won't find it,
If you find it you won't know it,
If you know it, you haven't got it,
If you get it you can't lose it,
If you lose it you never had it.

DEFINITIONS AND DISTINCTIONS

Malice is disposed to injure another, or rejoice in his harm.

Guile is deceitful and insincere.

Hypocrisies counterfeit, putting forth the seeming for the being;

Envy is displeased at and depreciate the ability, prosperity, performance or reputation of others.

Evil speakings insinuate, defame, backbite and carry injurious tales.

SEVEN LOOKS

These are seen in the opening words of seven Psalms:

Psalm 3. "Lord, how are they increased that trouble me?" A look at his foes.

Psalm 15. "Lord, who shall abide in thy tabernacle?" A look at his friends.

Psalm 85. "Lord, thou hast been favorable unto thy land." A look at his land.

Psalm 90. "Lord, thou hast been our dwelling-place." A look at his home.

Psalm 131. "Lord, my heart is not haughty." A look at his heart.

Psalm 132. "Lord, remember David and all his afflictions." A look at his sorrows.

Psalm 141. "Lord, I cry unto thee: 'make haste unto me.'" A look at his God.

TEN SCRIPTURAL EVIDENCES OF A CONVERTED MAN

1. Peace with God. Rom. 5:1.
2. Does not commit sin. 1 Jno. 3:9.
3. Loves the brethren. 1 Jno. 3:14.
4. Confesses with his mouth. Rom. 10:10.
5. Hath the witness in himself. 1 Jno. 5:10.
6. Led by the spirit. Rom. 8:14.
7. Has the fruit of the Spirit. Gal. 5:22, 23.
8. Love your enemies. Matt. 5:44, 45.
9. Keeps Christ's commandments. Jno. 14:15, 21.
10. Desires Purity. 1 Jno. 3:3.

A CONCISE DEFINITION OF SIN

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or unlawfulness of pleasure, take this rule:

"Whatever weakens your reason; impairs the tenderness of your conscience; obscures your sense of God, or takes off your relish of spiritual things; whatever increases the authority of your body over your mind; that thing, to YOU, is SIN."

HABIT

Dr. Johnson once said, "The diminutive chains of habit are seldom heavy enough to be felt, until they are too strong to be broken."

PRACTICAL

THE MINISTER AND BIBLE STUDY

No. 2. *Methods of Bible Study*

By BASIL W. MILLER

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

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

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

truth, a cave of exquisite wonders, a mine of precious stones.

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

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

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

2. The second successful method of worthwhile Bible study is the *analytical*. The first form is to survey, to read, to gather a knowledge of the whole, the second is to analyze, to dissect, to lay bare the outline of each book, chapter and verse. The first is general, the second is minute. In the selection of the first book to study by this method, a short and easy one is preferable, but one that is rich enough to illustrate the method. (1). Master the general contents of the book;

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

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

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

(4). Finally analyze the verse. In every verse there are precious treasures to be discovered and used by the minister. Good rules to be observed are: Put nothing into the verse that is not plainly in it. Form a clear accurate notion of what you have found in the verse. Be sure to discover all that is in the verse. Above all be accurate.

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

Meditate upon the spiritual lessons. Seek the great truths of each verse until they are soul food. We can master the book as a literary product and still not be benefited spiritually by our study. On your knees, prayerfully think upon your analyses of the book and its contents. Read all books, analyze all, classify all, meditate and think upon all for the sole purpose of fur-

nishing food for the inner man, "That the man of God may be thoroughly furnished."

SAN BERNARDINO, CALIF.

PREACHER PROBLEMS

The Problem of Preparation

By C. B. WIDMEYER

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

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

Education in itself is not a sufficient preparation for one who is to preach the Gospel, but it is a conceded fact that the greatest leaders of the Church have been men of learning. One of our leading holiness preachers recently said, "If God can do without the wisdom of this world, he can do without its ignorance." God has never placed a premium on ignorant men, but he has used the best material that could be obtained. No preacher of the Gospel should neglect his literary preparation. An intelligent presentation of the gospel is the demand of the Church. Every preacher should speak correct English, and should know how to construct forceful sentences. The baptism with the Holy Spirit will not give a man correct speech, for this must be learned. The man who is filled with the Holy Spirit will be more effective in his ministry, though he may make some blunders in grammar, than the man who has the polish of the schools, but is lacking

the baptism with the Holy Spirit. We are not pleading for ignorance, but a trained mind and a hot heart; such a combination will be mightily used of God in the salvation of souls and the upbuilding of the Church of God upon earth.

Those founders of the early Christian Church upon one occasion were accused of being ignorant and unlearned men, but this did not apply particularly to their literary qualifications but to their knowledge of Jewish traditions. These disciples were the common men of the day. We are told that the New Testament contains only 5000 different Greek words and of this number 3000 are from the classical Greek and the remainder were words that were common to everyday life and experience. It must be remembered that these disciples were familiar with the Hebrew, for the Old Testament was written in this language. Then also we must remember that the disciples wrote the Gospels and Epistles in the Greek language. The spoken language of their day, current among the Jews of Palestine, was the Aramaic which was a vernacular based on the Hebrew and Chaldean languages. This language came into existence after the return from Babylonish captivity and when Jesus cried out on the cross, "Eloi, Eloi, lama sabach-thani" He spoke in this language. Due to the fact that the disciples were able to speak three different languages, and likely were quite familiar with the Latin, it would appear that they were men of some learning at least. The sect of the Pharisees had 613 commandments for the men to observe and keep (women were required to keep only three), but in addition to these commandments a man must be familiar with the numerous traditions of the fathers. In these commandments and traditions the disciples were "ignorant and unlearned." One has well said, "The Apostles of Jesus Christ were not scholarly, but they were splendidly educated." For three years they were associated with the Great Teacher and they were earnest students. In addition to all of this training, Jesus commanded them to "tarry in the upper room" for the spiritual anointing.

The Apostle Paul was a learned disciple, having studied in the schools of Tarsus where he completed his literary preparation, and later came to Jerusalem where he was a student of Gamaliel. At this time he made an extensive study of the traditions and prepared himself to become a leader among the Pharisees. When Paul accepted Christ he counted all his learning as naught. He would not speak in the excellency of man's

wisdom, but in the power of the Spirit. Out of the twenty-seven books of the New Testament, Paul was the author of fourteen.

Go farther back in Bible history and consider Moses who had an extensive and intensive training. God gave him eighty years of preparation for a forty year task. When Samuel was but three years old he was taken to the house of the high priest, and for years was trained in the line of his profession. Later Samuel had the honor of being the fifteenth judge over Israel, and of organizing the School of the Prophets. He also selected and anointed the first king of Israel, and largely moulded the spiritual life of the people of his day, and of the days to come. Elijah gave seven and one-half years of his time to the training of Elisha. Most of the time of Elijah was spent in seclusion, but it was the calling of Elisha to minister among the people.

As already mentioned, the disciples were three years with the Master Teacher. Paul compares favorably with Moses who became the great law giver to Israel. Moses was Israel's leader for forty years, and likewise it was Paul who gave to the Church the fourteen letters and had to do with the Church's organization. Paul had in his company a young man named Timothy who received a valuable training from this honored leader. Such men of the early Church as Cyprian, Tertullian, Origen, Augustine, Ambrose and Chrysostom were learned men. It was Luther, a college man, who became the great reformer of the sixteenth century, and Erasmus, the scholar of the Renaissance who rendered valuable service to Luther. John Wesley the founder of Methodism was a graduate of Oxford, and thus one might continue indefinitely to speak of those brilliant minded men who have been mightily used of God.

The requirements for ordination are frequently moderate, but no one should be content with just completing the Course of Study, but should always continue to be a student. A preacher in these perilous days should be very familiar with the Word of God, and should be a student of world conditions. He must study character and know men. A liberal education will be of much value to him in accomplishing the task.

If the students in our public schools can read and study the sayings of the heathen philosophers, why bar by law the sayings of Christ?—*Selected.*

THREE REQUISITES

By A. E. SANNER

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

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

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

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

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

A Pastor, an Evangelist,—a Man:

- (1) Good,
- (2) Full of the Holy Ghost, and
- (3) Full of Faith.

Now strange as it may seem, members of holiness churches when calling a pastor often fail to

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

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

First, every pastor *must* be a good man. He may not be a good singer, but he can and must be a good man. He may part his hair in the middle, he may be short, or he may be long—what of that? If he is a good man. Read Phil. 2:14-16; Col. 3:12-15; 1 Tim. 4:12; 5:21, 22; 6:11, 12; 2 Tim. 2:22-25 and kindred passages portraying the good that God expects in His ministers. Stop! Better go back right now and get your Bible and read some of those selections, or your good intentions to do so will be forgotten. The thought runs "Without murmurings and disputings, blameless and harmless, the sons of God, without rebuke, kindness, humbleness of mind, meekness, longsuffering, forbearing, forgiving, an example, in word, in conversation, in charity, in spirit, in faith; in purity, without prejudice, doing nothing by partiality, flee desire to be rich, flee youthful lusts, follow righteousness, faith, charity, love, patience, fight [not everything and everybody, but] the good fight of faith." These are not our own attainment nor intrinsic merit, but must be divinely given. After one is sanctified and called to preach, he must pray for and cultivate these graces in his heart and life. He must watch, lest, almost unawares he possess a "baptized selfishness" and seek his own and not the welfare of others.

Second, the pastor must be filled with the Holy Ghost. This is the command of God (Eph. 5:18), and as concerns Nazarenes, the requirement of the Nazarene Manual (Paragraph 42,

Sec. 3, The Minister). The church has the right to demand this of its minister. This possession will manifest itself in many ways, but we will here mention only three, in which the service of the minister will thereby be affected.

(1) His service will be whole-hearted.

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

(3) His service will be successful.

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

Third, the holiness preacher must have faith. Nazarenes, for instance, have a right to expect their minister to have faith. How can he lead on a church to triumphs and victories if he has no faith? The Nazarene pastor must be able to pray, and have faith to get prayer answered. He must have faith in God and God's promise until he can inspire others to faith. He must believe that things can be done. He must believe that things cannot be done. When they tell him what they do not believe, he must tell them what he does believe. He is simply compelled to add to his experiences until he can preach from texts like Mark 11:22 and 1 John 3:21, 22, and do it with courage and assurance. To get the experience he must be willing and consecrated to endure. He will learn to trust God implicitly in the hard places, where he must trust, when he seems cornered, and there is no way, humanly speaking. Let those times come, as they will in God's providence. Be true in the test. Trust God. You will win. And these victories won will put inspiration in your message to your people, they will get the "feel" in that message, that

makes them "feel" that you know what you are talking about. The theory is all right, brother, as a theory, but out yonder, on the actual field, with its actual hard blows and knocks, and its actual work and conditions, faith that lives and pulsates is the only kind that will help you across.

Let every young pastor and preacher fully purpose, that whatever other accomplishments he may add as "helps," he will be equipped by the grace of God with these "indispensables"—he will be a "good man, full of faith and of the Holy Ghost."

AN INTERVIEW WITH REV. H. B. MACRORY

REV. H. B. MACRORY is pastor of the North Hill Church of the Nazarene, Akron, Ohio. Converted in his youth and baptized with the Holy Ghost soon after, Brother Macrory was a traveling secretary for the Pennsylvania Christian Endeavor Union for over six years, and resigned a lucrative and pleasant position with this historic organization to accept the pastorate at Akron seven years ago. At the time he went to Akron the North Hill church was one of the problems of the Pittsburgh District. The membership was small and scattered and discouraged. There was an indebtedness of \$12,000.00 on the church, two thousand dollars in other indebtedness, the church was in bad repair, the appearance of dilapidation was all about the premises and the humble, loyal people could barely raise thirty dollars a week for the pastor's support, and there was no parsonage. Immediately upon his arrival, Brother Macrory went to work with his own hands, with such help as he could obtain among the brethren, and improved the premises by setting a hedge about the yard and moving and removing several old tree stumps and the dead grass from the lawn. Very soon, through the help of an interested friend, he replaced the old carpet in the auditorium with a new one that cost \$600. Repairs to the building amounting to several hundred dollars were made. The church has had a steady growth with no lapses for the whole period of the present pastorate, and two years ago improvements were made to the building amounting to about \$6,000, and paid for in cash at the time. The membership is now about three hundred, the Sunday school has an enrollment of eight hundred, including the Home and Cradle Roll Departments.

There is an average of about 325 at the regular preaching services on Sunday morning, and last year the church raised for all purposes and passed through its treasury about \$19,000. Also six other churches are direct outgrowths of the Akron work. But the present quarters are too small, and a building program looms in sight. Already about \$15,000 has been pledged for the new church, but Macrory will not make an actual beginning until at least \$25,000 is in the treasury for the purpose. The new plant will cost about \$80,000. Its auditorium with its wings, will seat about 1200 people and there will be accommodations for a Sunday school of 1500. During the month of December the editor preached two nights in Macrory's church and held an interview with the pastor concerning plans and methods; the results of the interview will be of interest to all who would like to know how others go about it to build a strong full salvation church in a big city.—Editor.

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

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

Q—How many special revivals do you have during the year, and what type of evangelistic help do you secure?

A—We always have at least two meetings and usually three. We use different types of speakers and workers. This is one thing in which we believe in variety. Our evangelists and song leaders are usually invited back and some have been with us a second and a third time.

Q—What methods do you use to increase the attendance at your Sunday school?

A—The community census and house to house canvas has proven the best method for us. This is an old plan and I don't know that we have really ever used anything exactly new or different. We have conducted increase campaigns and given rewards for service and other simple things that have brought good results. Akron is a hard city in which to work. We have a transient population. We must replace almost on an average one scholar every day to hold our enrollment.

Q—What methods do you use to encourage your Sunday school pupils to remain for the morning preaching service, and what degree of success have you had?

A—One of the fundamentals upon which we build our work is loyalty to the church. We speak of the Sunday school as "the church at study" and the preaching service as "the church at worship." Special effort is being made to hold our Junior boys and girls and a record of their attendance at church is made by having them place a card with their name upon it in the offering plate. These are lifted by the Department Superintendent and proper credit given. Our morning congregations are made up almost entirely of those of the Sunday school.

Q—What methods do you use in raising money necessary to carry on your work? What percent of your people tithe? Do you use the "drive" system?

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

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

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

large membership. Then again we have not had a barren Sunday evening in twenty-seven months.

Q—What do you consider your best and most indispensable factor in this work?

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

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

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

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

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

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

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

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

A—The largest number received any one year was 137. We have averaged over 100 the last four or five years. But our net gain does not reach this because of the transient population.

Q—Do you have many problems to meet?

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

HERE AND THERE AMONG BOOKS

By P. H. LUNN

I DIDN'T especially intend to write about books covering a wide range of subjects, but after I had selected five comparatively new books for review in this month's PREACHER'S MAGAZINE I was struck with the manner in which the books discussed will carry out the thought of the title, "Here and There Among Books." When we pass from a volume of sermons to children to a discussion of spiritual healing and then to a defense of orthodoxy, following which we turn our thoughts to a text-book treatment of churches in America, ending with a biography of a departed Sunday school leader, you must admit that we have just about covered the distance between "Here" and "There."

We adults don't like to admit it, but we aren't very far removed from childhood. And what interests a child often has an appeal for us. I'll confess that the simple game of skill which my twelve-year-old son received as a Christmas gift from his grandparents has been more absorbing to me than to its owner. Why did Jesus speak in parables? So that all, even the children, could understand. Preachers apparently are beginning to realize that children can grasp spiritual and moral truths. In large churches it is now a common thing to have a children's church with a special service convening at the same time the grown-ups meet. Many ministers preface their regular sermon with a brief talk or sermon to the children. One of the pioneers in this field is Rev. Archibald Alexander who in his book "Turn but a Stone" (Doran, \$1.60) gives us fifty of these sermons to children in the exact informal, conversational style in which they were given. This I believe is a better demonstration of his method than several chapters of trying to tell us how to do what he has done, viz., interest and influence children through messages especially chosen for them and adapted to their capacities.

I indulged in an inward smile at Rev. Claude O'Flaherty's happy choice of title for his book on faith healing, "Health and Religion." Nothing incongruous in the association of those two words. Real religion certainly is conducive of better health. It is evident that most spiritual people believe in varying degree, in God's willingness and power to heal the body. It seems quite easy to understand why and how much error centers at this point. Holiness preachers, especially, should study this subject from all angles. Going back to the book—the author is a

graduate Doctor of Medicine as well as a minister. His book certainly is the result of mature consideration and seems to be replete with flashes of deeply spiritual observations. I was stirred by reading the following: "The working out of Grace, therefore, involves two things: (1) on God's part a full and sufficient provision of power and guidance, an ample supply for the son's necessity; and (2) on man's part, a willing and trustful surrender to God's control, a definite self-giving to God, to do His will, and a refusal to adhere to any sort of self-will which diverges from God; in fact, a death to sin, and a life unto God." Such sentiments would evoke a chorus of amens in any holiness gathering. Making allowance for some statements with which we would take issue there is sufficient enlightenment and inspiration in the book, to make it well worth a careful study.

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

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

The recent Fundamentalist-Modernist debates

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

FACTS AND FIGURES

By E. J. FLEMING

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

* * * * *

During the last four years Federal Agents have seized more than 600,000 stills and confiscated more than 67,500,000 gallons of distilled spirits, malt liquors, wine, etc. A total of 17,166 automobiles and 626 boats and launches have been captured. Agents have made 239,954 arrests besides regularly inspecting 133,000 permittees, as many as 483 de-alcoholizing plants in one year, and conducting thousands of investigations. State officers have made 12,918 arrests during the last fiscal year.

* * * * *

Federal courts have had more than 133,800 convictions for violations of the prohibition law in the last four fiscal years, in the 169,600 cases terminated or 76.5 per cent. These convictions carried aggregate jail sentences of 11,621 years, and fines and penalties actually collected and turned into the U. S. Treasury as a result of these cases totaled over \$17,600,000.

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

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Prior to prohibition 507 distilleries were producing over 268,000,000 gallons of distilled spirits per year. No distilleries have legally operated since January 1, 1922.

Prior to prohibition the annual consumption of beverage whiskey was about 130,000,000 gallons per year. There was an annual production of about 42,000,000 gallons of wine. Last year about 1,900,000 gallons of whiskey were released from bonded warehouses on permit for medicinal purposes and about 8,500,000 gallons of wine were made and about 5,000,000 gallons were used for medicinal and sacramental purposes.

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

The motor fatalities in the United States in 1924 were 19,000 dead and 450,000 injured. Of the dead 5,700 were children.

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

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

While we hear very little about it, the United States in 1924 had 55,538 cases of smallpox. British India which stood next had 46,374 cases. European Russia was third with 24,067 cases.

ADVERTISING THE CHURCH

By M. LUNN

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

It is a real pleasure to quote as follows from an article on Church Advertising by Rev. Laurence H. Howe of Harvey, Ill. The entire article in circular form may be had free of charge by

sending your request to the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

The time has come for the Church to advertise. The task that the Church has undertaken is essentially one of salesmanship, that of persuading men into the Gospel Way. Salesmanship, in turn, is promoted and made effective by advertising. Practically every institution has recognized the value of advertising and has employed it. Not alone does the manufacturer advertise the goods he has to sell for profit's sake, but cities advertise the superiority of their climate and scenery; schools advertise the advantages of environment and training which they afford. These last named forms of advertising are comparatively new departures, and now the Church, the most conservative institution of all, is beginning to take up publicity work. It should be understood that when we speak of church advertising we mean more than merely getting out a few posters for the January revival; we mean a definite publicity campaign calculated to reach the unchurched masses and bring them to the gospel center. What if department stores advertised nothing but a pre-inventory sale once a year? And yet that is the way we advertise the Lord's work. For all the world knows, we are closed up for eleven months and two weeks of every year. At least they hear but little of us in that period of time. Naturally there are those who object to publicity methods in the church and some preachers, for modesty's sake, refrain from advertising. These, however, are false positions. Present day commercialism has made a science of advertising; if some of it has been used for wrong purposes we will have to rededicate it.

The object of church advertising is to cause men to form a new habit, the habit of going to church. Quoting Herbert N. Casson in "Ads and Sales," "Habit is formed by something seen recently, vividly, and often." People forget easily, therefore, repetition, frequency, and change are necessary in our advertising. We should endeavor to place ourselves in the other man's position as far as possible and try to conceive what form of advertising would make the strongest appeal to us if we occupied his place.

There are four questions that church advertisements, especially revival meeting advertisements, should answer. These questions are, What? When? Where? Who? The proper and satisfactory answering of these questions constitutes a good advertisement. In advertising a special meeting, no matter if the church is using space every day, all of these questions should be answered every time an advertisement appears, or the meeting is reported in the news columns of the paper. Take nothing for granted. The reporter writing up the twentieth day's findings of a court in connection with a sensational murder case will manage to restate enough of the original

circumstances to enable a stranger in the city to read the column and have a pretty good idea of the whole affair. So the name, the location, and the activities of the Church should be kept before the people in every advertisement or report. Some may be reading it for the first time, others have forgotten. If the evangelist is a noted character or is exceptionally capable, advertise the man. If he is not so well known, advertise the meeting or the church and bring the other in as a matter of course.

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

As a general thing, church advertisements should not be too lengthy. "Brevity helps clearness; clearness compels brevity." Short words, short sentences, and short paragraphs should be the rule. Long, involved constructions will kill almost any advertisement.

Human interest appeals are strong in religion and the successful advertiser will make use of them in his work. Appeal to the young man by some reference to mother or mother's Bible. Appeal to parents by showing that the church safeguards childhood. Appeal to all by creating renewed interest in the eternal questions of the soul.

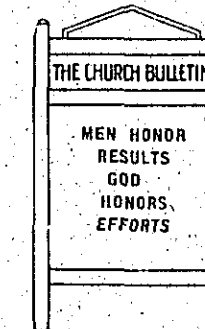
Herbert M. Harwood, one time publicity director for the University of Iowa, says, "One of the most interesting lessons that psychology has taught the advertising man is that the appeal must be both to the intellect and to the emotions. There must be a mixture of each in the successful 'copy.'"

Mere announcing often belongs to the column of church notices, while real church advertising assumes a more aggressive nature. The object of the advertisement is to draw. An advertisement that people may read and have some degree of interest in may be of little real value. The advertisement that makes folks want to come is a success for advertising is not an end within itself but only a means to an end. With that thought in mind the church advertiser should carry on his work not only with the present results in mind, but he should also advertise for the future.

After any or all of these methods of appeal have been followed out it is up to the church to "make good" on its advertising. This should be easy if the church has advertised what it had and not what it only hoped to have. Wild, frantic,

exaggerated statements may bring a crowd once but it is the repeat that counts. "You cannot fool all of the people all of the time," so there is but one thing to do if the advertising is to be a success and that is to live up to it. "The church, like a commercial institution, cannot profit by publicity unless it can supply to the people something that the people want—unless it gives a something back to the people for the time the people give the church. It must study the spiritual need of the average individual, just as the wise commercialists study the material needs of the average of mankind, and then it must find a way to fill that need so that the people will come again and again, and these repeat visits will prove, not only the success of the publicity method, but the fundamental correctness of the general policy of that particular church that holds the increased attention." (O. J. Gude) for fruitful advertising (1) show what you can give, (2) get a good circulation, and (3) follow it up.

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



Complete description and prices on Bulletin Boards can be secured from the publishers.

As many churches cannot afford a manufactured Bulletin Board we have secured drawings which will enable anyone who is handy with tools to construct a serviceable and attractive "home made" Bulletin Board. These drawings, together with itemized list of lumber and articles needed, will be

published in the March issue.

Labor to keep alive in your breast that little spark of celestial fire—conscience.—GEORGE WASHINGTON.

The Whosoever Gospel—
"He that cometh to me, I will in no wise cast out."—Bible.

A sure cure—"The blood of Jesus Christ His Son cleanseth from all sin."—Bible.

The best angle from which to approach a problem is the try angle.

You cannot build a reputation on things you are going to do.

Men honor results. God honors effort.
The influence of a good deed is great upon the

world; but the reflex influence upon the doer is a priceless thing.

An ounce of performance is worth a ton of complaint.

Character which is pure gold needs no veneer. Science has more trouble with evolution than religion has.

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

A PREACHER'S DIFFICULTIES

A young preacher in a college town was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel of his father, an old and wise Christian worker, saying: "Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Prof. A—, teacher of this science, right before me. If I use an illustration of Roman mythology, there is Prof. B—, ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man who teaches that branch. What shall I do?" The sagacious old man replied: "Do not be discouraged, preach the gospel. They probably know very little of that." The unlearned and untutored disciples of old wrought wonders "in the name of thy holy servant Jesus" (Acts 4:13, 27 R. V.). Why not today?—*Witness.*

A WORD FOR THE AGED MINISTER

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

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

BARGAINS

A New Translation of the New Testament. By James Moffatt. Pocket edition, printed on thin paper, cloth board binding. Moffatt's translation is notable for its apt usage of words as well as for its originality of thought. The old version is supplemented not supplanted. **Regular price \$1.50; bargain price 85c.**

Parallel Edition of Moffatt's New Testament. The Authorized Version and Moffatt's translation in parallel columns. Regular library style with cloth board binding. **Regular price \$2.50; bargain price \$1.50.**

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

The Beloved Disciple. By E. A. Garvie, D. D. The ripe judgment of one of the leading Biblical scholars of today on the various theories which have been propounded regarding this Gospel and his own final conclusions. A book which every student of the Fourth Gospel will welcome. 267 pages. **Regular price \$2.00; bargain price \$1.25.**

The Gospel of Sovereignty. And Other Sermons by Rev. J. D. Jones, D. D. "For verve and intellectual strength, for variety of subject and style, for scholarly aptness and strong human appeal, these disclosures are wholly admirable." (The Scotsman.) 328 pages. **Regular price \$1.75; bargain price \$1.00.**

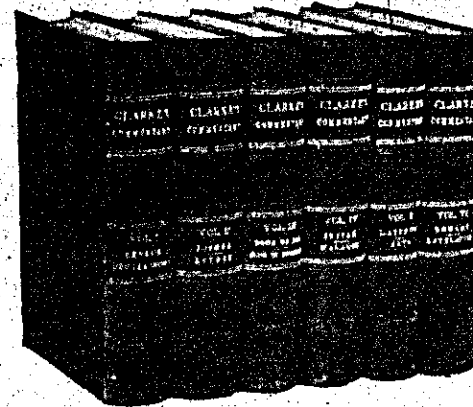
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By Rev. S. L. Flowers

A booklet dealing with the right and wrong use of the tongue

As far as we know this is the only book dealing in a comprehensive way with the subject of backbiting and the evil influence of an unsanctified tongue.

Most misunderstandings between individuals as well as many church divisions are caused directly or indirectly by the sin of backbiting or evil speaking. Many a revival has been hindered and frustrated by this almost universal sin.

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