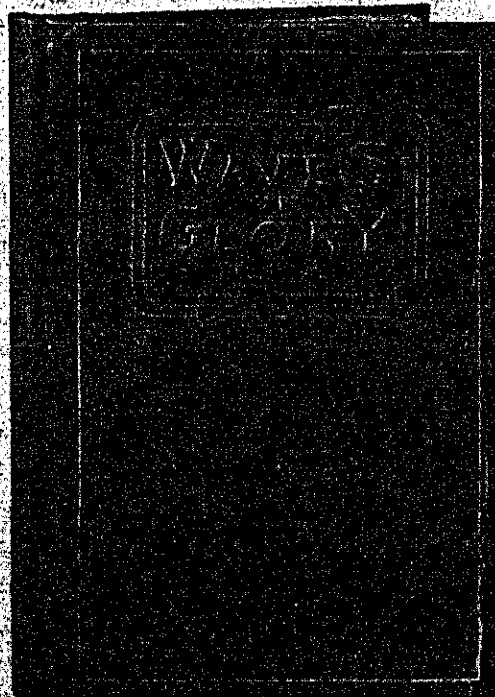


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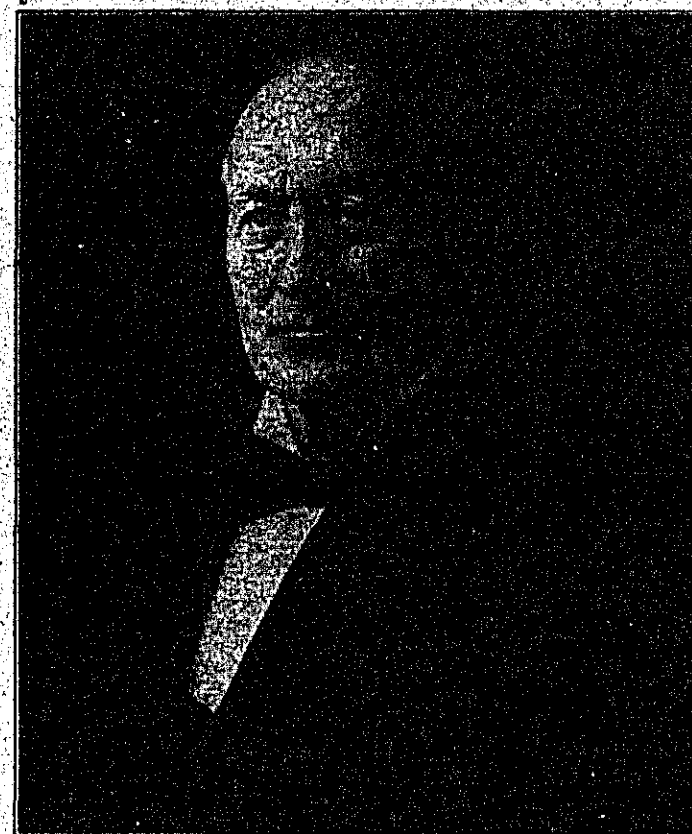
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The Preacher's Magazine

VOL. I NO. 3

MARCH, 1926

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|---|--|--|
| <i>Vision of the horns.</i> | ZEPHARIAH. | <i>Redemption of Zion.</i> 833 |
| trees that were in the bottom; and behind him were three red horses, speckled, and white. | B.C. 721. ZEPH. 1. Ech. 6. 2. Or. 8. 2. | ray them, to cast out the horns of the Gentiles, which will tie up their horn over the land of Judah to scatter it. |
| 9 Then said I, O my lord, what are these? And the angel that talked with me said unto me. | | CHAPTER 2. |

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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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THE PREACHER'S TEMPERAMENT

IF GOD ever called a pessimistic man to preach it must have been His intention to cure him of his pessimism; for otherwise we would be forced to think that God sometimes calls men to do things for which they are not adapted and in which they cannot succeed.

The gloomy preacher casts a pall over his congregation and crushes out the possibility of success. Last night we heard Dr. J. G. Morrison say, "Fear and faith have nothing to do with each other, except that one nullifies the other." And gloom and discouragement are fruits if not actual forms of fear.

True, the preacher has many things to discourage, but his ability to resist the temptation successfully is proof of his fitness for the work to which he is called. If dyspepsia is the cause of his depression, the preacher must take care as to what and how much he eats. If domestic affairs are the cause, the preacher must find a way out and up. If financial matters are the cause, the preacher must decrease his wants, if he cannot legitimately increase his income. If the general circumstances are the cause, the preacher must put up a stronger faith in God. No matter what the cause, the results are bad and must be overcome. The winning preacher must be a victorious preacher.

Fault finding is a destructive deterrent to the preacher in his work. If he finds fault with the people, they will soon forsake him. If he finds fault with himself, he will soon break his own morale. If he finds fault with his situation, his situation is likely to grow worse instead of better. The preacher must keep enough grace on hand at all times to make him both as a Christian and as a leader "More than conqueror through Him that loved us and gave Himself for us."

THE PREACHER'S SOURCES

PERHAPS reading deserves first place among the sources from which the preacher may gather material for his sermons. And assuming that the preacher has at least a fair academic education and has completed a brief outline course in theological and special "preacher" subjects, it seems that a classification of books in the order of their usefulness as sources for the preacher would bring the following results: (1) The Bible (2) current religious literature (his own church paper and as many as three or four other leading church papers, if he can afford them, at least one special "preacher's" publication, and an average of one good recent religious book every week), (3) the secular press (one daily paper, one weekly like *The Literary Digest* or *The Outlook*, and one good monthly magazine), (4) history, and (5) biography.

Then we would give second place among the preacher's sources to observation. If one is permitted to travel, so much the better. But even in his own community, in his own church, in his own home, and in his own heart and life there are inviting fields for observation that will be found fruitful beyond any reasonable expectation. The best and freshest illustrations (the most precious preaching material) are found in these fields. In his work of visitation, in his trips to the market and everywhere he goes, the wise preacher has his eyes and ears open in his search for preaching material.

Meditation is not so often mentioned as a "source," but at least it is an essential middle

in the marriage relation, their promiscuous bathing, their nude dancing and other erotic customs led to a degeneracy which can in no wise be condoned, and yet the gift of tongues was among the earliest of their gifts. Brown writes as follows:—"Their exercises in their meetings were singing, dancing, shouting, shaking, speaking tongues (or speaking what no one understood) and prophesying of the down-fall of all anti-Christian churches, and the increase of that Kingdom in which they professed to be."

A BAPTIST PRONUNCIAMENTO

By C. E. CORNELL

IT will be of genuine interest as well as information for the preachers to read the Baptist declaration relative to Rev. Harry Emerson Fosdick. The following is a resolution passed by the Baptist Bible Union of North America at Seattle last June. It is striking and gives information as well as the splendid stand of the Baptists relative to the Word of God. The resolution follows:

WHEREAS, Baptists throughout their history have believed the Bible to be supernaturally inspired; that it has truth without any admixture of error for its matter; and that it therefore is and shall remain to the end of the age, the only, complete and final revelation of the will of God to man; the true center of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried; and

WHEREAS, On the authority of the Word of God Baptists have believed that Jesus Christ was begotten of the Holy Ghost and born of the Virgin Mary, as no other man was ever born, or can ever be born of woman; and that He is both the Son of God and God the Son; that man was created directly in God's image and after His own likeness; that man's creation was not effected by evolution or evolutionary change of species from lower to higher forms; that man by voluntary transgression fell from his sinless and happy state, in consequence of which all mankind are now sinners, not by constraint but by choice, and therefore are under just condemnation without defence or excuse; and that, therefore, he must be supernaturally born again by the power of the Holy Spirit in order to gain eternal life; that the death of Christ was the voluntary substitution of Himself in the sinner's place—the just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; and that He did literally rise again from the dead on the third day, and showed

Himself alive by many infallible proofs; that salvation is conditioned upon repentance and faith in our Lord Jesus Christ; that the church of Christ is a congregation of baptized believers; and that Christian baptism is the immersion of a believer into the Name of the Father, the Son and the Holy Ghost, to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Savior, with its effect in our death to sin and resurrection to new life; that it is pre-requisite to the privileges of a church relation and to the Lord's Supper, in which the members of the church by the sacred use of bread and wine are to commemorate together the dying love of Christ; that our Lord Jesus Christ ascended into heaven, where, as our great High Priest, He now ever liveth to make intercession for His people; and that He will in His own time and according to His promise, as the same Jesus Whom men saw taken up into heaven, so come in like manner as He was seen to go into heaven; and

WHEREAS, We, the members of the Baptist Bible Union, also believe these great doctrines as essentials of the Christian faith; and

WHEREAS, Dr. Harry Emerson Fosdick, in his sermon preached in New York on May 21, 1922, entitled, "Shall the Fundamentalists Win?" protests against the Fundamentalists' insistence on "the historicity of certain special miracles, pre-eminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the Scripture, which, of course, we no longer possess, were inerrantly dictated to man a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God can bring history to a worthy denouement"; and

WHEREAS, The said Dr. Fosdick refers to the virgin birth of Christ as being phrased in the New Testament "in terms of a biological miracle that our modern minds cannot use"; and

WHEREAS, Dr. Fosdick in his latest book says: "I find some of the miracle narratives of Scripture historically incredible"; "I do not believe in the resurrection of the flesh"; "I do not believe in the physical return of Jesus"; and

WHEREAS, Dr. Fosdick's record as a champion of Modernism, who denies all the fundamentals of the Christian faith, is well known in the whole religious world; and

WHEREAS, The said Dr. Fosdick by his anti-Christian teaching in the pulpit of the First Presbyterian Church, New York, has for years

disturbed the peace and endeavored to subvert the faith and thereby has tended to corrupt the life of the Presbyterian denomination, and continued in that body as an unwelcome guest, resigning his position only when compelled to do so by the action of the General Assembly; and

WHEREAS, The Park Avenue Baptist Church of New York City, being a member of the Northern Baptist Convention, has called to its pastorate the said Dr. Harry Emerson Fosdick, and by so doing has openly allied itself with Modernism in its most extreme expression; and has taken the first step to introduce into the life of the Baptist Denomination the corrupting influence of which the Presbyterian body has just purged itself; and

WHEREAS, The said Dr. Fosdick has accepted the pastorate of the said church on condition of the church's compliance with his demands, which involves the proposal that persons who so desire may be received into the church without any form called baptism; and

WHEREAS, In agreeing to Dr. Fosdick's terms, the Park Avenue Baptist Church has agreed to set aside a divinely instituted ordinance of believer's immersion, thus repudiating centuries of Baptist testimony to the binding character of that which the Holy Scriptures enjoin; and

WHEREAS, In the "Statement on Behalf of the Joint Board of Deacons and Trustees, read to the Congregational Meeting of the Park Avenue Baptist Church," in reciting the difficulty in finding a suitable pastor, these words occur:

"Advice and suggestions were sought from men holding responsible positions in institutions affiliated with the denomination. Dr. Fosdick was the outstanding figure and was recommended to your officers by practically everyone consulted," thus showing that many holding responsible positions in the denomination advised the Park Avenue Baptist Church to call to its pastorate one whose teaching was known to be destructive of everything for which Baptists have historically stood; and

WHEREAS, The action of the Park Avenue Baptist Church was approved by a letter written by Dr. Cornelius Woelfkin, in which he says:

"Some new movement in evangelical Christianity is imperative, and therefore sure to come. No church can undertake that action better than we," revealing the fact that the action of the church in calling Dr. Fosdick is intended as a new movement which shall exert an influence far beyond the bounds of the local church; and

WHEREAS, The said Dr. Cornelius Woelfkin, at the Indianapolis meeting of the Northern Baptist Convention, in 1922, proposed a substitute to a motion to adopt the New Hampshire Confession of Faith in the following terms:

"That the New Testament is our only ground of faith and practice, and we need no other statement," which motion was adopted by the Northern Baptist Convention; and

WHEREAS, The subsequent action of Dr. Woelfkin and of the Park Avenue Baptist Church, avowedly, as aforesaid, on the advice of many denominational leaders, in calling to the pastorate of the church one whose modernism denies every fundamental of evangelical faith in general, and the distinctive doctrines of Baptists in particular, reveals a widespread conspiracy to destroy the foundations of our denominational life, and

WHEREAS, This action of the Park Avenue Baptist Church, of which Mr. John D. Rockefeller, Jr., is a trustee, is obviously part of a plan to extend to the whole Baptist denominational life the influence of the Rockefeller Foundation, which has already succeeded in converting nearly all our educational institutions into hotbeds of Modernism; therefore

BE IT RESOLVED, That the Baptist Bible Union of North America, in annual meeting assembled, reaffirms its adherence to the great fundamentals of our Baptist faith, hereinbefore enumerated; and that we appeal to all Baptists of like faith and order, to express their disapproval of the principles of the Rockefeller-Fosdick "new movement," hailed by Dr. Woelfkin; and, in Associations and Conventions throughout America, to put ourselves on record as opposed to its attempt to convert the Baptist denomination into an organization for the propagation of the anti-Christian principles of Modernism; and also that we urge all Baptists on this Continent to organize themselves in every legitimate and effective way to defeat the conspirators; and by every means in their power to endeavor to save the denomination from the corrupting influence of the Rockefeller-Fosdick combination.

If our troubles drive us to prayer, then prayer will carry off our troubles.

It is not enough that there would be action in the pulpits—there must be reaction in the pews. It would not be sufficient to have exalted preaching by the clergy unless there is exalted living by the laity.—President Calvin Coolidge.

Halford Luccock says: For the first time since the dawn of recorded history it is possible for civilization to commit suicide; and he quotes Professor Soddy as saying: "If it ever becomes possible to release the great store of energy in the atom, the first use of it will be to construct a new bomb."

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS.

III. EXHORTATION.

NOT enough is said, or taught, or written, about this kind of preaching. Even homiletical teachers and writers have largely neglected it. I am persuaded that it should be given a larger place in ministerial training.

Exhortation is frequently mentioned in the New Testament. Peter's sermon at Pentecost was largely an exhortation. He took no text and did not preach a sermon, as we understand preaching today. The Holy Spirit had fallen upon the disciples and filled them with ecstatic emotion and joy. Their conduct was such that the onlooking crowd mocked and said, "These men are full of new wine." "But Peter standing up with the eleven lifted up his voice and said unto them, Ye men of Judæa and all ye that dwell at Jerusalem be this known unto you and hearken to my words." He then quoted a verse from Joel and another from David and charged upon them their sin in crucifying Jesus. "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

When Paul and Barnabas came to Antioch in Pisidia and entered the synagogue, the rulers, after the reading of the Scriptures, said to them, "Men and brethren, if ye have any word of exhortation for the people, say on" (Acts 13: 15). After a lengthy address Paul exhorted them, "Beware therefore, lest that come upon you which is spoken of in the prophets: Behold ye despisers, and wonder and perish" (verses 40, 41).

In the same missionary journey they returned to the cities whence they had been driven by persecution. "Confirming the souls of the disciples, exhorting them to continue in the faith" (Acts 14: 22).

The church council at Jerusalem sent Judas and Silas back to Antioch with Paul and Barna-

bas, who, "being prophets also themselves, exhorted the brethren with many words and confirmed them" (Acts 15: 32).

In Rom. 12: 7-8, St. Paul mentions the gifts of ministering, teaching and exhorting as different kinds of pulpit service. In 1 Thess. 2: 3, 4 the Apostle says of himself, "Our exhortation was not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men but God, which trieth our hearts."

This greatest apostle wrote to his young preachers: "Till I come give attendance to reading, to exhortation, to doctrine" (1 Tim. 4: 13). "These things teach and exhort" (1 Tim. 6: 2). "Preach the Word: be instant in season: reprove, rebuke, exhort, with all longsuffering and doctrine" (2 Tim. 4: 2). Of a bishop he says, "That he may be able by sound doctrine both to exhort and to convince the gainsayer" (Titus 1: 9). "These things speak and exhort with all authority" (Titus 2: 15).

These passages and others seem to indicate that exhortation or exhorting was:

1. A less formal address than a sermon.
2. It was an appeal made by young preachers to audiences to act upon the truth they had heard, a warning which even the leading apostles were not above giving when it was needed.
3. Oftentimes it seemed to be more like what, in Methodist and evangelistic circles we term an altar call than anything else we have in the modern ministry. Of this latter we especially wish to speak.

I. It is a profoundly important part of a soul-winning service. Perhaps more preachers fail here than anywhere else, and failure here is often fatal. When we were a pastor in Pittsburg, Pa., the ministerial committee of the city representing all denominations sent two of its members to Chicago to inspect the work of a very famous evangelist then holding vast meetings in that city. One of the most prominent preachers in Chicago said to our Committee:

"No evangelist has ever stirred the worldly elements in our churches as this man has. But when he has preached his mighty sermon and got a real grip on the consciences of his hearers he does not seem to know what to do with them." We know of another very widely known evangelist who could move the people by the magic spell of his eloquence, but when the sermon was finished the preacher might as well have pronounced the benediction immediately, for he was at the end of his resources. Everything that followed was a dead failure.

II. Probably this will account for the fact that many very able and really earnest gospel preachers are not soul-winners. Their ministry is practically barren. We were told of a pulpit orator in Denver years ago who packed his great church to the doors for two years without a convert.

We were told of a very prominent pastor very near us, that he has no revivals and few conversions. Yet another discerning Christian man heard him and told us that his sermon was a genuine gospel message from start to finish. Possibly his one trouble is that he does not know how to make an appeal and cast the gospel net.

If these able and scholarly preachers had been trained to exhort in their early ministry and guarded against meaningless rambling and aimless remarks, and had been inspired to have a passion for souls and never to be satisfied without definite and immediate results, we cannot but feel that their whole life work would have been changed from barrenness to fruitfulness. Their pastorates would have been like a field that the Lord had blessed.

III. This skill, by the help of God and prayer and practice, can be acquired by any man whom God has called to the ministry. We cannot believe that God ever planned ministerial barrenness. He Himself is too eager to get people saved for that.

We have in mind a noble preacher. In early life he was denied the privilege of a good education. But he was a Spirit-filled layman, an earnest worker and exhorted in any humble way that opportunity presented. When I first met him he was a young business man that was coaxed away from his business to run the bookstand at a holiness campmeeting and to lead the Young People's meeting. I noticed what a power he had to exhort and make an altar call!

The next I knew he was an evangelist, then a pastor. He has grown to be one of the most prolific writers in the Church of the Nazarene. He has filled our most important pulpits and had a career of Christian usefulness that an angel might envy. His name is as familiar to our readers as a household word, and he has been a benediction to us all. When he was a young layman he learned to be a successful exhorter. Multitudes of our highly educated and brilliant public orators cannot be compared with him for signal usefulness.

"Dr. Ives came to a certain church once," says this man I have described above, "to help dedicate. He called the official board together on Saturday evening and gave us his plans. At the end he made this significant remark, 'At the other end of my sermon tomorrow I am expecting to raise the money and will dedicate the church.' My preacher friend, why not prepare, pray, preach your sermons so that 'at the other end' you will confidently expect to see sinners converted and believers wholly sanctified? The writer has carefully followed Dr. Ives' idea for twenty years, without having a single break in revival results in what is known as the regular church services. God has given and is now giving a constant revival. Pray, prepare, preach for results, and you will have them. Have faith in your own efforts. Call sinners to repentance, and believers to be sanctified. Expect results. Go after them, and get them. There is no excuse for a barren ministry."

PASADENA, CALIF.

DEMONSTRATIONS AND FANATICISM

By P. WISEMAN

Demonstrations: There is Holy Ghost joy. There is human joy, and there is Satanic joy. There are demonstrations of the Holy Ghost; demonstrations of self, and demonstrations of the devil. There are impressions from above; impressions from self, and impressions from beneath. There is record of a roaring devil (1 Pet. 5: 8), an unclean devil (Luke 4: 33), a dumb devil (Matt. 9: 33), a lying devil (1 Kings 22: 22), an accusing devil (Rev. 12: 10), a deceptive devil (Rev. 12: 9), a wise devil, old serpent, an angelic devil (2 Cor. 11: 14), a religious or doctrinal devil (1 Tim. 4: 1-5), and if there are any others they are counted in.

Satan, then, has many agencies, and many

methods by which he may frustrate the work of God the Holy Ghost. Among his many methods, may not an imitation of the manifestation of the Holy Spirit be possible? An imitation of the work of the Holy Spirit in the soul? Why not? Hence the admonition, "Try the spirits whether they are of God" (1 John 4:1). "Prove all things; hold fast that which is good" (1 Thess. 5: 21).

God's Spirit is very manifest in the place. It is realized by all. Some have more than they can contain. There is a shout in the camp. After a little, they can nicely control themselves; but feeling good, they continue. Hence comes self; commence in the Spirit and end in the flesh; and, perhaps, both the service and the individual or individuals are hurt as the result. We once saw a sister run up one aisle, down the other, and around. The blessing seemed real. She continued around the second time with the sad results of a fall and a terribly bruised face. Self, no doubt, got in. She ended in the flesh. The Devil may yell or scream through somebody, sending a cold chill through the place. The meeting is ruined, and dismissed in a sad feeling. "These men are the servants of the most high God, which show unto us the way of salvation," was a true testimony, but Paul knew it was the devil of divination talking. And he commanded the devil, in the name of Jesus Christ, to come out of her; and he came out (Acts 16:17, 18).

Another method whereby Satan may succeed, is by running people into *fanaticism*. The people that are the most zealous and enthusiastic, according to the definition, are the most in danger. The Devil could not get persons spiritually dead into fanaticism, for the word means "excessive enthusiasm." According to Webster, a fanatic is "a person affected by excessive enthusiasm, particularly on religious subjects; one who indulges wild and extravagant notions of religion; and sometimes exhibits strange emotions, postures and vehement vociferations in religious worship." "One who is actuated by extravagant or intemperate zeal; a religious zealot."—Student's Standard Dictionary.

A fanatic is an *impressionist*. People that lean upon demonstrations so as to judge grace accordingly are generally susceptible to impressions with regard to grace and duty. Yet there is as much difference between a mere impression and the voice of the Spirit as there is between a

demonstration and the voice of the Holy Spirit. Mr. Knapp, in his book on Impressions, points out four ways by which an impression should be tested. Is it scriptural, in harmony with God's will as revealed in His Word? Is it right, in harmony with God's will as revealed in man's moral consciousness by the law of God, which is written within his moral nature? Is it providential, in harmony with God's will as revealed in His providential dealings? Is it reasonable, in harmony with God's will or revelation to man's reasoning power, illuminated by the Holy Spirit?

While in prayer with a young man who was seeking the Lord at a campmeeting, a sister, who was also in prayer with us for him, rose, stood for a moment as if in silent prayer; then stepping forward, ran her fingers through the young man's hair, thinking, evidently, that she would thereby wound his pride. This sister was good and meant well, but wrongly impressed. Her action was unseemly.

Another case of impression came under our observation while listening to a "Bible Reading on the Gift of Tongues" (1 Cor. 12). On reading the 7th verse, the expositor asked, "What is meant by the manifestation of the Spirit?" "That's what we want to know," replied a brother. "God showed me," was the reply, "that it is speaking in tongues." Did God show him this? The context reveals the meaning. The manifestation of the Spirit is given to every man to profit withal. To one the manifestation of the Spirit is given in the word of wisdom; to other, the manifestation of the Spirit is given in the gift of tongues; and so on. The same Spirit manifesting Himself in various gifts. Do all speak with tongues? (1 Cor. 12:30.) The context answers, No. But God showed him (?). And how often do we hear the statement, "God told me." How did He tell you—by His Word and by His Spirit? If so, you are safe, for "in the mouth of two or three witnesses every word shall be established."

How far one may go on impressions is seen in the case of a man—a holiness preacher, whose sincerity we doubt. He went to a city in one of the States to take charge of a mission; so we understand. Time went on. One day a newspaper was handed to us, containing an account of how this man, who had a wife and family, eloped from his mission with a lady of the mission, another man's wife. They were found in

another city, enjoying what they called a "heavenly marriage." They were married by One above, not by any man on earth, so they claimed.

A *denunciatory spirit*. She was a young woman of a few years experience in the Christian ministry; he an aged man, passed his "three score years and ten," and an old preacher, of many, many years in the Christian ministry. She had fought but a few battles; he hundreds. According to her letter to him he was under the curse of God. "Curse," rather strong, thought some. She went to praying, and God showed her a passage in the New Testament (Heb. 6: 8). On looking around his circuits she saw nothing but thorns and briers. Hence he was high unto cursing (?). God made it clear that her language was all right (?).

Now if this good sister had not been influenced by wrong impressions; if she had not allowed into her life a denunciatory spirit; in a word, if she had not been more or less fanatical she could not have written such a letter; her spirit and feeling toward this aged and godly minister would have been in harmony with Paul's admonition to his son in the Gospel, Timothy: "Rebuke not an elder, but intreat him as a father."

Another mark of fanaticism is an *unteachable spirit*. "Consume and perish mean annihilation." "I am consumed," we replied, "by the blow of Thine anger," and asked, "was David being annihilated while he was speaking?" "Again, I perish with hunger"; and asked, "was the prodigal annihilated by hunger?" Well, it means annihilation.

"You must take the Bible as it reads." We try to explain how that the Bible was written in different countries, under different circumstances, by different men, who lived hundreds of years apart; that in it there are parables, types, symbols, and figures; some of the book is spoken by God, some by angels, some by good men, some by bad men, and some by devils. A judge once remarked in court, "we have the highest authority for, 'skin for skin, yea, all that a man hath will he give for his life'" (Job 2: 4). A newspaper the next day had the remark, "We know the judge's highest authority." The statement was Satan's answer to the Lord. "This is my body," says Christ. The R. C. Church, says, "Yes; His real body," hence transubstantiation. "Put a knife to thy throat if thou be a man

given to appetite" (Prov. 23: 2). Taken as it reads would justify suicide if one's appetite is beyond control. "I am the door," says Christ. Is He a door leading into some home? "If thy hand or thy foot offend thee, cut them off and cast them from thee . . . and if thy right eye offend thee pluck it out and cast it from thee" (Matt. 18: 8, 9). Is this to be literally carried out? With the spiritual in mind such statements are easily understood. Spiritually Christ is the Door, the Way, the Light, the Life, the Lamb. Bless His name!

To put a literal interpretation on all the symbols of Revelation would lead to confusion, not to say absurdity. Taking the chaining of Satan. Peter says, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. 2: 4). (Also Jude 4.) Yet these fallen angels, though "delivered into chains of darkness," are still doing their diabolical work. They are restricted. Thank God!

Take the word "reign" in the same book—Revelation. The reign of Christ is not all future. True the Devil is the "god of the world," yet the Almighty God has not given the earth over to him. The Devil's "reign is a spiritual reign in the hearts of men, and the mode of his government is such that the mere transfer of the hearts of men by the reception of the Gospel would leave him without a kingdom or a throne." We should not forget the fact, that Christ reigns now in His mediatorial kingdom and "must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death" (1 Cor. 15: 25, 26). The reign is not all future, yet there is a future reign. Thank God!

"You must not reason," they say. Should we use the God-given faculty in matters of religion and doctrine—the faculty God asks us to exercise (Isa. 1: 18)—we are met with the remark: "Man's ideas," or "you are fighting the Holy Ghost." God's holy religion is the most reasonable thing in the world. "Paul reasoned." God's will is the perfection of reason. "The pious man," says the good John Fletcher, "always governed by humility and reason, implores and receives the succors of grace, and evidences this divine nature by conducting himself with sweet humility and love, the genuine character of the first Christians. But the fanatic, big with pride,

and full of himself, rejects reason, and takes the emotions of his own passions for those of grace; and far from conducting himself with Christian modesty and love, he follows the reveries of his imagination, as if they were the inspirations of the divine Spirit; imitates the follies of enthusiastic fools, and, if occasion offers, the cruelties of bloody persecutors" (his works, vol. iv, p. 518).

A fanatic is unteachable, yes, and unreasonable.

CONCLUSION

By the aforementioned we mean no reflection on the genuine. "There is the dance before the Lord," and to it, our heart sings. There is the holy shout, and we "love the joyful sound." There is the gleeful leap (Luke 6:23) and we say and feel "amen!" There is the spiritual drunk "filled [drunk] with the Spirit," and we say, "Lord, evermore give us this wine." There is the spirit of tenderness, the Jeremiahs, and we say, "Lord, make us tender." All such demonstrations in the Spirit are musical and heavenly. They are closely connected with victory. It is quite natural to praise God and shout the victory when we have it. Very often the more we praise, the bigger it becomes. Like receiving the heavenly, more makes room for more.

Impressions from God are in harmony with His Word; a person led of God is not fanatical, denunciatory and unteachable, but rather the reverse. That which comes from God makes us more like God. "Love doth not behave itself unseemly"—"is not rude or willingly offensive to others." To seek love, divine love, is "the more excellent way," for there is nothing greater. The greatest of the wonderful three in grace is divine love (1 Cor. 13:13).

Furthermore, divine love is not only manifested and pre-eminent in the child of God, but His leadings and impressions are in harmony with this Spirit of Love, in harmony with the Spirit of God and the Word of God. These never lead astray!

ANNESLEY COLLEGE,
DITAWA, CANADA.

A true education aims to implant a love of knowledge; an adherence to truth because it is truth; a reverence for man because he is man; an enthusiasm for liberty; a spirit of candor, of breadth, of sympathy; and, above all, a supreme regard for duty.—H. L. Wayland.

AN APPALLING LACK

By C. E. CORNELL

There is a woeful lack of conversions in the average city church. Sabbath after Sabbath passes by, with hundreds of preachers filling the pulpits of both small and great churches, and yet not a single conversion. Think of thirty or forty churches of a single denomination in one city, good sized congregations, scholarly, earnest preachers, two sermons on each Sabbath, music and many other attractions; and yet not a soul converted. Then think of the other denominations with dozens of churches in that same city, and no conversions. Perhaps a few unite with these churches by letter or on probation, or by profession of faith, but to have souls genuinely repent, with "strong crying and tears," and pray until the Spirit of God bears witness that they have triumphantly passed from death unto life; such conversions are unusual and infrequent in the average city church. What are churches for? What are preachers for? The supreme object of both preachers and churches ought to be the salvation of lost men and women. The preacher and people who keep this object ever before their eyes, will be sure to have their desires gratified. Oh, the joy of seeing men brought to God!

An earnest pastor said to the writer: "When I cease to have conversions right along as a result of my ministry and preaching the gospel, I will take it that God has withdrawn my commission, and I shall look for something else to do." If this spirit should characterize the ministry in general; if a Sabbath day closed without someone moving toward God, caused heart-searching on the part of the preacher especially, and prayer, agonizing prayer, until God answered; there would be thousands of spiritual giants in the pulpits of the land and thousands of bright conversions each Sabbath day.

Our heart-cry is, "O God, give us an earnest, yearning, soul-saving ministry; who value souls more than anything else." Such a ministry will lead the church on to deserved triumph and victory.

The danger of the moment is that war will again ride into our midst on the back of disunity among forces devoted to peace. We must co-ordinate effort and not decry everything but our own pet scheme.—Bishop Brent.

HOMILETICAL

HINTS TO FISHERMEN

By C. E. CORNELL

"COFFEE HEART"

Medical examiners for some of the life insurance companies have added the term, "Coffee Heart" to the regular classification of the functional derangements of that organ. Excessive coffee drinking shortens the long beat of the heart. "Coffee toppers," they say, are plentiful and as much tied to their cups as whiskey toppers. We have known many persons who could not go through the day without the headache, unless a certain amount of coffee had been taken in the morning. This sort of stimulation we believe to be detrimental to health and certainly no help to spiritual life, but may prove a decided hindrance. God does not mean for His children to be slaves to anything. Please remember that.

STRENGTH

It is not the library that a man possesses that makes him strong intellectually. A man may have a large number of books and know but very little. We have known such. To be intellectually strong, a man must master something; he must get knowledge within himself. This is just as true in a spiritual sense. Theoretical knowledge is not enough. The strength of a Christian life is in knowing God. The heart must feel the pulsations of the Holy Spirit. A heart made clean by the blood of Jesus is in possession of a certainty. This is absolutely fundamental to unswerving loyalty and devotion. Herein is strength that will meet the swelling tides of tomorrow and triumph. "Strengthened with might, by His Spirit in the inner man." Not a weakling, not a do-nothing, not a neutral, backboneless no-account; but a strong, healthy, progressive Christian, who can and does bring something to pass.

INCONGRUOUS

Christ's Church advertises a Men's Club that

will give a smoker. "Smokes will be provided, corn-cob pipes and tobacco. If you are more aristocratic, bring your own."

Think of a lot of men in Christ's Church with corn-cob pipes in their mouths, smoke encircling their heads, stinking, vile tobacco too, in a church named after the gentle, clean, pure Jesus, and supposed to represent Him. What about the piety and moral standard of such men? Who is responsible for such a low standard? Tobacco is filthy, unclean, injurious to health, and the man who uses it is not a representative of Jesus Christ. Will tobacco users get to heaven? We trust that some of them will; but what will they do when they want a chew? There are no tobacco shops in heaven. The sins of the flesh have serious and close connection with the soul. "He that is filthy, let him be filthy still." My tobacco using friend, can you afford to take the chances?

REPETITION

Do not fall into the well worn rut of repetition. Sameness in phraseology is not necessary. In speaking and writing it ought to be avoided. "I want to say," is common on the part of public speakers. Well, why do you not say it and avoid, "I want to say." "The Lord is my shepherd and I shall not want," very often rattled off or said with more or less insincerity, is a common form of testimony. Here is another: "Saved, sanctified, healed and looking for the coming of Jesus." This may all be true and is blessed, but why get it off parrot-like, and why repeat this particular form in nearly every testimony? With a little care, the testimony can have sufficient variation and freshness, so that those who hear will be edified. Some preachers and laymen weaken their sermons and testimonies by hooking "ah" on the end of every sentence. "God give us wisdom-ah." "The Lord graciously bless us-ah." "Give us precious souls-ah." The "ah" becomes very monotonous and distasteful to those who hear. Again we say, avoid repetition that your prayer, your testi-

mony, your preaching may have effectiveness without unnecessary hindrances.

LOST OPPORTUNITIES

I lost the opportunity to engage that unsaved person in conversation about his soul.

I lost the opportunity to testify for Christ in the prayer meeting.

I lost the opportunity to respond to the message from the preacher's lips when the Spirit prompted me.

I lost the opportunity of saying a kind word to that old lady who seemed so discouraged.

I lost the opportunity to let my light shine as a Christian when I attended the social function.

I lost my opportunity to give to that worthy cause, because I had made no provision for the Lord's share.

I lost, I lost, I lost!!! Oh, this sad wail that falls from the lips of professing Christians. Awake! my friend, to the passing hours, freighted with golden opportunities to say a kind word, bind up the broken hearted, or lead a soul to Christ.

WINDOWS TO LET IN LIGHT

By STEPHEN S. WHITE.

Spurgeon in speaking on one occasion to a company of young preachers said that God had commanded them to feed His sheep and not His giraffes. The thought was that too many preachers put their ideas into words which are not easily understood by the masses. Jowett wrote: "Is it not true that our language is often too big for our thought and our thought is like a spoonful of sad wine rattling about in a very ornate and distinguished bottle? Men may admire the bottle, but they find no inspiration in the wine. Yes, men admire, but they do not revere; they appreciate, but they do not repent; they are interested, but they are not exalted. They say, 'What a fine sermon!' not, 'What a great God!' They say, 'What a ready speaker!' and not 'Oh, the depth of the riches both of the wisdom and the knowledge of God!'" In this connection Charles R. Brown of Yale University writes that it is important that we be sure to deliver our message. It is one thing to say words and it is quite another to deliver the message which those words are intended to convey, that is, to get the message home or

into the hearts of the people. The business of the messenger boy is to deliver the telegram to the person for whom it is intended. Simple words and fitting illustrations will help us to meet the tests suggested.

Jowett wrote: "An illustration that requires explanation is worthless. A lamp should do its own work. I have seen illustrations that were like pretty drawing-room lamps, calling attention to themselves. A real preacher's illustrations are like street lamps, scarcely noticed, but throwing floods of light upon the road. Ornamental lamps will be of little use to you: honest street-lamps will serve your purpose at every turning."

It has been said that a philosopher is like a man looking for a black hat in a dark room when it is not there. This is somewhat unfair to the philosopher, but it may be fittingly applied in another way. Seeking for true happiness and satisfaction apart from God and Christianity is as hopeless a task as hunting for a black hat in a dark room when it is not there. Goethe, the great German poet, tried such a plan and failed. He wrote a friend at the age of seventy-five that he had not had three weeks of genuine well-being happiness during his entire life. He started out in life to live solely for this life and to shut out all thoughts of God, religion, and the hereafter. "Seek ye first the kingdom of God." "There is no peace to the wicked, saith the Lord." Man was made to commune and fellowship with God and outside of Him there is no genuine satisfaction.

Personal work or winning souls one by one is perhaps the most effective method of Christian work for this age. Christ did not hesitate to do this sort of soul-winning. He preached two of His greatest messages to single individuals, one to Nicodemus and the other to the "woman of Samaria." Fishing with a line, as it has been called, is perhaps more difficult than fishing with a net or seining, but surely it makes for greater results.

Edison is said to have declared that the incandescent light is his greatest invention. He feels that this is the case, not because he has made much money from this invention, but rather because he believes that it has brought

the greatest amount of happiness to the world. Physical light is a great blessing. But how much greater blessing is spiritual light! "Ye are the light of the world." The Christian is God's incandescent light.

Babson tells of a stunt that a trainer of ponies achieved. He had a revolving platform. The ponies were taught to run about this platform. They were forced to run in the opposite direction from which the platform was moving or else they were thrown off. They had to start with the platform and when once started they could not slow down or stop except as the platform ceased to move. So it is with the whirl of the world of today. Once a person begins to follow the fashions and habits of the world he becomes so involved that he must increase his speed constantly, must keep up, or else be rejected or thrown off by the world. He gets into a very difficult situation and only God can save him: "And be not conformed to this world; but be ye transformed by the renewing of your mind."

Mr. P. D. Armour of Armour and Co., packers, is reported to have said that a man can't have his head full of odds and ends like a bologna sausage and ever succeed. He must have his heart and his head full of one idea and that idea must be to do something useful. "This one thing I do."

Babson writes: "I once was traveling over the unsettled portions of Florida seeking a good location for a certain industry. The requisites were a railroad junction, a good high land, and a few honest people. Therefore, I visited every railroad junction in central Florida. It was soon evident that nothing could be told by the railroad name of the station. 'Pleasant View' was found to be in a swamp; 'Greenfield' was found to be a sand bank; 'Orangeland' was in a district which constantly had frosts. Several railroad junctions visited had only a sign corresponding with the name on the time-table without a living soul within miles." We cannot judge by names or forms or the exterior alone. "Having a form of godliness, but denying the power thereof." "I know thy works, that thou hast a name that thou livest, and art dead."

Dr. L. H. Hough in his book "Evangelical

Humanism" gives us the following: "That notably gifted writer J. Van der Parten Swartz—once wrote a novel entitled God's Fool. It was the study of a boy who suffered in childhood a tragic accident. As a result all the powers of his awakening mind seemed stultified. He had no power to think. All that was left in his curious personality was the power to love unselfishly. Other members of his family were shrewd and skilful and able. But God's Fool kept the soul of the family alive, and the hour came when he alone possessed the secret they all needed." "And yet shew I unto you a more excellent way."—the way of perfect or divine love. "God is love."

Mr. Philip Cabot, a famous American banker, wrote in the *Christian Century* sometime ago as follows: "I was a rationalist until I was fifty and have been a mystic since. . . . I have aimed to sketch how faith in God was, so to speak, forced upon me and made a vital and controlling force by the experiences of life. To state it in one sentence, I tried to live without it, was forced to admit my failure, and learned by that painful process the vital principle of life. I acted upon the theory that I could manage my own life, that free will had been given me to use, and that the guiding hand of a living God which might be useful to weaker souls, was something which I could get along without. The result in my case was disease of body and atrophy of soul, and I say to you with profound conviction that if you take the same road you will reach the same destination." "One thing thou lackest" "Ye must be born again."

"One thunderstorm of average violence, lasting for two hours, could supply the entire state of Pennsylvania with electrical power for one month. Several of them occurring together dissipate more energy than is used by the entire industry of the world." Thus we see the seeming waste of great quantities of physical energy or force. But what about spiritual energy? No doubt there is much of it that is waiting to be used. Let us not permit it to be inactive or out of service. "But ye shall receive power after that the Holy Ghost has come upon you."

"A fly's eye is made up of thousands of minature, hexagonal segments, each one a perfect lens. The fly sees in every direction at once, so you can understand why it is so hard to slip up on him with the swatter." "See then that ye

walk circumspectly, not as fools." If we walk circumspectly or look about as we walk, we need the fly's ability to see in every direction. This will enable us to escape the wiles of the Devil as he attempts to slip up on us.

BETHANY-PENIEL COLLEGE,
BETHANY, OKLA.

SERMON OUTLINES

Sanctification in the Epistle to the Hebrews By A. M. HILLS.

TEXT: "He that Sanctifieth" (Heb. 2:11).

It is a great work to save and sanctify a sinner; a greater work than to create a world. But the Creator of all worlds is the very One who undertakes the mighty task.

I. HE IS ABLE.

"Wherefore he is able also to save them to the uttermost that come unto God by Him" (Heb. 7:25 R. V.). "All power is given unto me in heaven and in earth" (Matt. 28:18). In the hottest temptation this All-powerful One "is able to help them that are tempted" (Heb. 2:18).

II. THEREFORE, HE URGES US "TO BE BORNE ON UNTO PERFECTION" (The correct translation). Christians comply with the conditions of receiving the blessing, and then the Holy Spirit instantly bears us over into the experience.

III. CHRIST HAS MADE PROVISION FOR THIS IN THE ATONEMENT.

"For by one offering He hath perfected forever them that are sanctified" (Heb. 10:14). "That He might sanctify the people, He suffered without the gate" (Heb. 13:12).

IV. TO THIS END HE SHAPES HIS PROVIDENCES. "He chastens us that we may become partakers of His holiness" (Heb. 12:10). "The grievous chastenings afterward yield the peaceable fruits of righteousness to them that are exercised thereby" (Heb. 12:11).

V. THEREFORE FOLLOW AFTER "THE SANCTIFICATION WITHOUT WHICH NO MAN SHALL SEE THE LORD" (Heb. 12:14).

It is very necessary; but be not discouraged for you can get it. All has been planned and provided for. Seek the blessing with unshaken faith, for He can "make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen!" (Heb. 13:21).

The Two Necessities

By A. M. HILLS

TEXTS: "Except a man be born from above he cannot see the Kingdom of God" (John 3:3). "Follow after the sanctification without which no man shall see the Lord" (Heb. 12:14, R. V.).

The first text tells us what is necessary to see the kingdom. The second tells what is necessary to see the King. I must see both.

Both truths are unpopular.

(a) The necessity of the new birth is being denied. We are trying to educate people to heaven. A Chicago professor said: "Modern technique must take the place of regeneration and sanctification."

But Nicodemus was educated, and half the people in our state prisons are educated people. The plain, startling, uncompromising, universal statement of Jesus startled Nicodemus, and startles multitudes today. It cuts up all human pride, sets at naught all self-righteousness, and shows the insufficiency of all morality to fit for heaven.

(b) But where one denies the need of a new birth, a hundred reject the doctrine of sanctification. Yet here is God's plain statement, which I am not prepared to contradict. I have no call to invent a gospel, but to preach the one already made.

I. THE ANALOGY OF THE NATURAL WORLD CONFIRMS THIS TRUTH.

There is no such thing as spontaneous generation. No change of chemistry, electricity, or evolution can endow any atom of the mineral world with life. Only as the living plant stretches down to the material world, and touches its minerals and gases with the mystery of life, can dead matter live. So the Spirit of God must touch dead souls with the mystery of spiritual life, ere they can live.

II. NOTICE THE MORAL CONSIDERATIONS THAT PROVE JESUS' WORDS.

1. Man must be saved and sanctified because of what man is. "That which is born of the flesh (depraved human nature) is flesh." "The carnal mind is enmity against God." By nature man does not love God's Book, God's character, God's service, God's cause, or God himself. Man must be radically changed to be like God.

2. Because of what the kingdom is. "The kingdom is not meat and drink," not outward and material things; "but righteousness and peace and joy in the Holy Ghost" (Rom. 14:17). What would a drunkard's heaven be like? An infernal saloon! What would a gambler's heaven be like? A gambler's hell! What would a licentious man's heaven be like? An oriental

harem, infinitely prolonged! But God's heaven is a place into which nothing entereth which defileth, or worketh abomination, or maketh a lie. A holy place for a holy people! Therefore sinful man must be changed.

3. Because of what God is, God is holy, a Being who hates sin with an infinite hatred that burns to the deepest hell. Nobody could enjoy heaven who is morally unlike God, and whom God could not enjoy.

III. NOTICE HOW RADICAL THE CHANGE IS.

Birth is the starting point. "Conceived in iniquity and born in sin," man started wrong, and must be started over again. "Culture cannot effect the necessary change. Evolution cannot produce it. It requires God. Everything else fails."

IV. WE NOT ONLY MUST BE BORN AGAIN AND SANCTIFIED, BUT WE MAY BE.

If Christ had only said it "must be" and left it there, it would have filled us with despair. But He kindly assured us that we may be. He told Nicodemus; "As Moses lifted up the serpent in the wilderness, even so must the Son of God be lifted up. That whosoever believeth in him should not perish but have everlasting life."

We are also sanctified by faith (Acts 15:8-9, Acts 26:18). And the blessings often come very quickly, in a moment of time. Sometimes both blessings are received on the same day, and even in the same service; though not in the same instant. You can have them: Who will have them?

Love

By H. M. CHAMBERS

Scripture Lesson: 13th chapter of 1 Cor.

TEXT: *And now abideth faith, hope, and charity, these three: but the greatest of these is charity* (1 Cor. 13:13).

The word here translated "charity" is in reality "love."

I. LET US NOTICE SOMETHING OF THIS LOVE.

1. It is the companion of faith (1 Thes. 5:8).
2. It is the bond of perfectness (Col. 3:14).
4. It is the fruit of the Spirit (Gal. 5:22).

II. IT IS THE LOVE GOD HAS TOWARD US.

1. It is eternal love (Jer. 31:3).
2. It is compassionate love (John 3:16).
3. It is elevating love. (1 John 3:1).

III. IT IS THE LOVE GOD DEMANDS OF US TOWARD HIM.

1. It is commanded of us (Deut. 6:5).
2. It is necessary to our discipleship (Matt. 10:37).
3. God is supremely worthy of it (Ex. 15:11).

IV. IT IS THE LOVE WE ARE TO HAVE FOR EACH OTHER.

1. It is a debt we owe each other (Rom. 13:8).
2. With it we are to serve each other (Gal. 5:13).
3. It makes us willing to lay down our lives for others (1 John 3:16).

APPLICATION.

Since God has loved us, we should show our appreciation by loving him and being willing to lay down our lives for his cause.

Cornelius

By B. F. HAYNES

TEXT: Acts 10.

I. WAS JUSTIFIED.

1. Was called "devout," which means godly, pious, in the original.
2. Feared God with all his house.
3. Gave much alms to the people.
4. Alms for the right motive and acceptable to God (Acts 10:3).
5. Prayed to God alway.
6. Called a "righteous" man by his servants thirty miles from home. Same word used of Simeon, Luke 2:25; of John the Baptist, Mark 6:20; and of Joseph of Arimathea, Luke 23:50.
7. Practical fasting.
8. Prevailed in prayer, an angel sent in answer. Acts 10:30-31.
9. Recognized the angel as from God.
10. Exhibited the true spirit of obedience.
11. Peter declares him accepted with God. v. 34-35.
12. Not of the law, but of Christ. v. 36.

II. NOT SATISFIED. SEEKING FURTHER BLESSING.

What he sought, doubtless without name, we hear that he received. v. 44.

Knowing Christ

By B. F. HAYNES

TEXT: Phil. 3:7-8.

I. PAUL'S BIRTHRIGHT PRIVILEGES.

1. Of the stock of Israel.
2. Of the tribe of Benjamin.
 - (a) The temple stood in this tribe.
 - (b) This tribe adhered to Judah when all others revolted.
3. A Hebrew of the Hebrews. Israelite on both sides and from one generation to another. Faultless blood.

II. CHURCH RELATIONS.

1. Circumcised eighth day.
2. Brought up in the church.
3. Doctor of law, a theologian.

III. LEARNING.

1. A Pharisee trained by Gamaliel.
2. Learned in all the learning of the Jews.
3. Instruction was careful and perfect. Acts 22:3.

IV. HIS MORAL CHARACTER.

1. Was personally faultless. "Touching the law which is of the law blameless."

V. CHURCH WORK.

1. "Concerning zeal, persecuting the church."

VI. HOW ALL THIS CAME BACK. CONSECRATED BIRTHRIGHT OF ISRAEL STOCK.

1. Became of family of God.
2. Tribe of Benjamin; became God's sanctified son.
3. Hebrew of the Hebrews, became apostle of apostles.
4. Gave up his church, became founder of churches.
5. His learning, the great teacher of men.
6. Faultless moral life, led leading people to God.
7. Activity in Jewish church.

Conclusion: God pays you well.

Heaven a Place—Its Duration

By C. E. CORNELL
Text, St. John 14: 1.

I. HEAVEN A PLACE AND A STATE.

1. Heaven is a location.
Heaven is where hell is not.
Heaven is where the saints live.
2. Heaven is a state.

Jesus said, "Behold, the kingdom of God is within you."

II. HEAVEN IS NOT A RECONSTRUCTED EARTH.

Some say so.

Heaven will be new and fresh from the hand of God.

Note the wonders of creation; the God who made the innumerable worlds will make heaven after the pattern of an infinite mind.

(Illustration) They measure vast distances by the velocity of light; light travels at the rate of 185,000 miles a second, 11,000,000 miles a minute. Some of the *fixed stars* are so far away that it would take light *three thousand years* to travel from one of these stars to the earth.

Mars is 131,000,000 miles from the sun.

Jupiter is 457,000,000 miles from the sun.

Saturn is 881,000,000 miles from the sun.

The distance between Mars and Jupiter is 339,000,000 miles.

Uranus is 1,771,000,000 miles from the sun.

Neptune is 2,775,000,000 miles from the sun.

How great is God, who rules the worlds! Can not He make a heaven for His redeemed children?

III. HEAVEN A HOME.

The sweetest name on earth.

A Christian home like heaven.

IV. THE BLESSEDNESS OF HEAVEN.

1. Salvation gets us there (1 Peter 1: 9; Rev. 2: 2).
2. Sinlessness (Rev. 14: 5).
3. Reigning with Christ (Matt. 19: 27, 28; Rev. 3: 21).
4. Perfect knowledge (1 Cor. 13: 12).
5. No more sickness (Isa. 23, 24).
6. Fullness of glory and joy (Psalm 16: 11; Matt. 13: 43).
7. No more hunger or thirst (Rev. 7: 15, 16, 17).
8. Eating of the tree of Life (Rev. 2: 7; Rev. 2: 17).
9. The Water of Life (Rev. 21: 6).
10. Praising God (Rev. 14: 2, 3; Rev. 15: 1-5).
11. Heaven's duration (Matt. 19: 29; Rom. 6: 23; Gal. 6: 7, 8).

V. FITNESS FOR HEAVEN.

1. Absolute.
2. Best for the earth, best for the sky.
3. Why not enjoy it now?

New Birth

By B. F. HAYNES

TEXT: John 3: 7; 1 John 1: 6-9.

INTRODUCTION:

Figure familiar to Nicodemus.

Gentiles proselytized by three ceremonies: Circumcision, Baptism, and sacrifice. Then, they were called new born babes.

I. Must, imperative.

1. Conviction not enough.
2. Repentance not enough.
3. Faith not enough.
4. Pardon not enough.
5. Reformation not enough.

II. What it does.

1. Removes guilt. Rom. 8: 1.
2. Imparts life. John 3: 15.
3. Cannot remove depravity. Because there's no guilt in it, and no responsibility for it.

III. Relation of new birth to pardon and cleansing.

Sphere for each.

IV. Why two works?

1. Why six services for creation?
 2. Why two lights for day and night?
 3. Is not God able to fully save at once?
 - (a) Possibly does not in mercy.
 - (b) Possibly convicted sinners cannot endure the double conviction.
 - (c) The one a preparation for the other.
- He led out that he might lead in.

PRACTICAL

THE PASTOR AND THE SUNDAY SCHOOL

By E. P. ELLYSON

IN the early days of our movement when almost the sole method was the revival meeting held under brush arbors, tents, in rented halls or wherever we could find a place, the evangelistic preaching and the mourners' bench, with a Bible reading on holiness often added at a day service, and all directed largely to the adults, the Sunday school was of little consequence and we gave it no attention. For a time we were very successful and a multitude were seekers and happy finders at our altars, this method then seemed sufficient. But those days have passed, and have probably passed forever, so far as we are concerned. There is no use for us now to long for the "good old days," if by this we mean a return to the one exclusive method,—the revival. Our very success with that method brought our further problem and brought upon us other necessities, the necessity of the proper care and development of our converts. Not that we should cease our revival work, but there must now be provided a more thorough organization and an educational program,—a church, with a Sunday school. A church is something different from a revival meeting or a mission.

Church history, through the past centuries, has brought with it its important lessons to the present. Every movement that has begun with strong evangelism, as did the early church, and the modern holiness movement under the Wesleys and more recently, has found that as converts multiply a work of conservation and education has had to be added to the work of evangelism which has called for careful and thorough organization. Often the existing church organizations have become so formal, lifeless, and often worldly, as to afford no suitable place for the homing and training of these new converts, hence a new organization must be formed to meet this need if the work is preserved. This has given rise to different denominations. Not all of the denominations that have been formed

may have been justified, but some of them have been and continue to be a necessity.

Whether or not the Church of the Nazarene is justified need not be discussed here, we are organized and are having a most phenomenal growth, a record that is outstanding in the history of the Church; and we are apparently here to stay. We seem to have been born out of a present necessity. The time came when the work of the holiness revival must be conserved and holiness began to organize locally. A union of certain of these followed from time to time, yet further union may be desirable and hoped for, but we know not whether or how soon this may be possible. We do know that the things for which we stand are needed and they cannot be given permanence by the single revival method, organization and education are necessary. Having this organization we are no longer just a revival agency, a campmeeting or a mission; we are a church and the pastor must be something more than a local evangelist, he must be an organizer and a leader with a vision of building as well as evangelizing, of training as well as conversion.

Church history teaches us the further lesson that when the work of conservation and building begins we start upon a trail where we may be easily sidestepped. It sometimes occurs that the evangelistic passion is lost, and methods become formal, and the objective becomes the ecclesiasticism. This is death and another new movement soon becomes necessary. Shall we repeat this history? We are now at a great crisis time in our history; we are facing two dangers. There are those among us who may be called the excessively evangelistic. These would go back to the old way of the single method and depend almost exclusively upon the revival and mission service. They would have us to be only a revival church; to them the only hope is in the revival. This means no permanence, but scattering and ultimate failure. Another company would go to the opposite extreme of over-doing the organization and over-dependence on modern methods. This means

formality, death and ultimate failure. Safety, life, permanence,—success, is to be found only in the middle of this road. We must have the revival, and we must have organization and education; and all must be pervaded with the holy evangelistic passion. May God grant the day may never come when we will build our churches without an altar. But the time has now come when we must have more than the altar, we must have the equipment for conserving, building and teaching. With all we must keep spiritual.

The present conditions, the point of progress to which we have now attained in the development of our church, also the competition brought about by the use of the new aggressive movements in other denominations, calls for the work of the Sunday school if we are to hold our own and grow. We cannot escape this competition. No church today can have any marked and lasting success without the Sunday school. This means that the pastor who succeeds must be deeply interested in and thoroughly posted relative to Sunday school work and methods and must push the Sunday school. We have known of pastors, with a show of spirituality, keeping out of the Sunday school because they wanted to come to the preaching service fresh from their study and prayer. We are not indifferent to the point they are making but believe they are in error. As a result of this they may succeed in producing a certain awe and solemnity but they lack in personal touch with the people. If the right preparation is made through the week and a time of secret prayer and devotion is held earlier in the morning a properly conducted Sunday school will only be a help to the pastor's spirit and enable him to conduct the after service more effectively. Other pastors are indifferent and not sufficiently interested to get around in time in the morning. This will not do. If others do sleep a bit later Sunday morning, the pastor who expects to succeed cannot do this. No church can build as it should under such a leadership. Other pastors profess to have too much to do, to be too busy with other church work, and cannot give any time to the Sunday school. Neither will this do. The Sunday school is an important part of the pastor's work and in neglecting it he is neglecting a most valuable part of his work. Of course he is not to "run" the Sunday school, he is not to do all of the planning and all of the

work, but he is to be the pastor of the whole church, which includes the Sunday school.

The pastor who is indifferent and neglects the Sunday school is opening a door through which serious conditions may enter. The Sunday school is not an independent organization and must not be allowed to become such in any sense; it is a department of the church and its organization is a part of the church organization. The pastor's responsibility is to the entire church, he is the pastor of all departments, the head officer in all. It will be a sad day for us when any of our departments become independent and begin to act separately or assume authority. No pastor, be he local, district or general, can afford to allow any department to get away from his personal care and influence; and no church board can afford to allow any department to become thus independent. The church must be kept in unity if it is to stand, and this can only be done under a united leadership. It is then absolutely necessary for a successful and united church that the pastor be a vital part of, and deeply interested in, and thoroughly posted concerning the Sunday school. The solidarity of the church demands this pastoral responsibility. If there is a distance apparent between the Sunday school and church that distance may be usually measured by the pastor's distance from the school.

The pastor who is indifferent and neglects the Sunday school neglects his most effective agency for church building. No permanent church can be built out of adults alone. It requires all ages to build a successful and lasting church. The church must begin with the children, must hold and train the youth and young people, and then must hold the adult. The church of tomorrow is the child and youth of today, and to miss winning and training these now is tomorrow's loss, the church's failure. In the Sunday school is where the church deals with and teaches all ages. Statistics have their story to tell at this point, and they do not lie. They show us that out of every 100 Protestant churches organized 85 have been organized from Sunday schools, that from 80% to 85% of the members received into the Protestant church come through the Sunday school, and that 95% of the ministers of the Protestant churches come from the Sunday schools. Marion Lawrance says, "Because boys and girls go to Sunday school today, men and women will go to church tomorrow."

row." The appeal of the Sunday school can be more effectively made to the young and the unsaved than that of the other church services, and through the Sunday school there may be a leading into Christian experience and then into church membership. The most aggressive form of church work today is that of the Sunday school, and many are being gathered in by it. The church that works most effectively through its Sunday school is the most successful, is building most rapidly and will be the largest and strongest in the future.

The pastor who is indifferent and neglects the Sunday school neglects his most efficient agency for character building and maintaining the orthodoxy of the church. The Sunday school deals with all ages and classes and is in the most constant and closest personal touch with the individual through the different class activities. The Sunday school, by the teaching of the Word, which is the living seed, is sowing in the life that which is most effective in correct character building. Here, all ages are being taught and beliefs are being formed that are to hold, or to recast, the creed of the church and shape the future experiences of the people. There is no question but that much of Modernism and its accompanying shallow religious life has come into the church because of the carelessness as to matter and method in the Sunday school. If the pastor is not interested, and is indifferent as to the literature used, the persons selected as teachers and officers and the methods used he may awaken too late and find his field already well filled with tares. The true pastor dare not neglect the Sunday school. Here is his largest opportunity of reaching and touching most effectively the largest number. Especially is this his largest opportunity of touching the children, youth and young people.

The pastor who is indifferent and neglects the Sunday school neglects his best opportunity to organize his people for service, to reach and help all ages. If the pastor will co-operate with the superintendent and department supervisors, recognizing these as pastors helpers, he will have his whole congregation organized under a special leadership for each age to meet the need of that age. Through the organized classes the very largest number of persons may be put to work winning souls and building up the church. Through the Sunday school helpful direction may be given to both the religious and social life of

the children, youth, young people and adults, and much helpful suggestion be made for the home and business life. In the Sunday school we have worship, music, Bible study, expression, evangelism, missions, temperance and patriotism. Here the pastor may do much of his best and greatest work.

The pastor who is not well posted as to the latest and best Sunday school methods, and a good Sunday school worker, is soon going to find himself in the company that Paul calls the "cast away," or the set aside; he will find no calls are coming to him from aggressive churches where there is a chance to do things. The Sunday school is the outstanding church method of this age, the greatest and broadest outlet for Christian service, the greatest agency for character and church building that we have. No wide awake pastor will neglect the Sunday school.

But now the question comes, What is the pastor's relation to the Sunday school and what is his work in the Sunday school? The first part of this question is very easily and quickly answered. The Sunday school being a part of the church, he is the pastor of the Sunday school as much as of any other part of the church, he is the first officer of the Sunday school and all of the other officers and workers are pastor's helpers. A poor Sunday school is a reflection on the pastor. In answering the second part of this question ten things may be said as follows:

1. The pastor must pray and plan with the church board relative to the Sunday school work. The church board being the governing body of the entire church is the final authority of the Sunday school. This board appoints a Sunday school committee that should be as a board of trustees to the school. The pastor must see that those with a Sunday school vision and some knowledge of educational methods who will work at the job are put on the committee. He must also see that a sufficient amount is placed in the budget for the Sunday school to provide for its successful work and equipment.

2. The pastor must pray and plan with the Sunday school board. He must advise and counsel (this word is not spelled d-i-c-t-a-t-e) relative to who shall be the officers and teachers and all of the general plans for the work. He is the presiding officer of this board and must be full of interest and life, and business like in

the conduct of this meeting, the others will catch largely the spirit they see in him.

3. The pastor must be interested in all of the departments and their activities, he must be the friend and counselor of each supervisor. The superintendent is his closest ally in this work and with him he must maintain perfect confidence and co-operation. The pastor and the superintendent, of all others, hold the success of the church in their hands. There can be no success unless there is perfect harmony between them. There must be team work with all of this board.

4. The pastor must provoke general interest in the Sunday school throughout the church. This will call for the wide spread of information concerning the plans and work being done. If there is a church bulletin or parish paper the Sunday school must be given much prominence in it. An occasional sermon should be preached on religious education in the home and school. The reading of Sunday school literature and attending conventions should be encouraged.

5. The pastor should seek to have every member of the church in some way connected with the Sunday school. He will very strongly encourage the Cradle Roll and the Home Department superintendents. In his pastoral work he will carry Sunday school enrollment cards and solicit those not members of the school to join.

6. The pastor is the proper person to install the officers. He will make this a worth-while service and thus add value to the school and standing to the positions. A few moments at the opening of the regular Sunday morning service of worship should be taken for this, thus connecting these two departments of the church closer together. Immediately after all of the annual elections and appointments have been completed a time for this service should be arranged. All should be called forward and in a few well chosen words the pastor should address them relative to their privileges and responsibilities, and then pray with them. The pastor will also encourage and make proper place in the church program for such special-day exercises of the Sunday school as may be advisable, such as Easter, Children's Day and Christmas exercises.

7. The pastor should be present at every session of the Sunday school, and be present on time to greet the people with a smile, a handshake and word of cheer. He should not be the teacher of any regular class, but he should

be prepared to substitute and assist wherever needed; he must be interested in all of the school, not just a certain class; he must occasionally visit each class that he may acquaint himself with all the pupils possible.

8. The pastor should speak occasionally at the opening exercises. If the school has separate department exercises he will occasionally appear in each. He will learn to be brief and interesting and not a bore. If he is not adept in talking to children he will be prepared when coming before them with one of the child talks suggested in the many helpful books. Occasionally he will refer to the benefits of church membership and urge church joining. He will also keep alive the spirit of evangelism, the appeal to salvation, and may occasionally conduct a short decision service as there is a ripeness for the same.

9. If the Uniform lesson series is used the pastor is the logical person to teach the lesson to the teachers at a weekly teachers' meeting, and follow this with some normal training in order to improve the teaching strength. He may also organize and teach a Workers' Training class for those who wish to prepare for this work.

10. He will follow up the work of the Cradle Roll Department and visit the homes of the babies and seek to interest the parents in the school and church.

Several things are now self-evident from the above outline. First among these is, that a part, and an essential part, of the pastor's preparation will be a thorough course in Sunday school methods and management. He should at least be a graduate of the regular standard Sunday school Training course of the denomination, and then in his reading should read several of the latest Sunday school books each year.

Second, this will require time, thought and labor. Do not say you do not have the time. This is an essential part of your work where you are to spend your time. You may not have time for some things, but you must have time for this. It is worthy of your best thought and planning and much praying. You cannot afford to be careless and thoughtless here. It calls for work, hard work, and the real pastor had just as well recognize himself as a laboring man one time as another. Pastoring a church is no dress parade affair, it is hard work.

Third, the pastorate carries with it the greatest and gravest responsibility of all earth's serv-

ices, the care of human spirits from birth to death. It is held too lightly by many. Here the most terrible results will follow from neglect of duty or inefficiency of service. But this work pays the very largest dividends. Possibly not so great in earth's currency, but in the greater value,—the building character, the growing church and the treasures in heaven.

To those who are preparing for the ministry, listen! Make thorough preparation for Sunday school work. This is now essential to your success.

THE MINISTER AND BIBLE STUDY

By BASIL W. MILLER

Methods of Bible Study Continued

FOR the minister the rich mine of Bible study yields treasures untold. The spiritual giants of all ages have been those whose lives have been dedicated to the mastery of the Scriptures. God by study leads us into the valuable fields of the hidden mysteries, into the covered secrets of time and eternity, into the jeweled caves of sparkling glory. The deeper we dig, the greater the spiritual gems discovered. The most precious ore lies not on the surface. The master minds have spent multiplied years in Bible study and they never worked the mine to the extent of its spiritual ore.

Spurgeon was a life-long student of the Psalms, and after he had written his seven volume *Treasury of David*, still felt that he had not yet explored the depths of this one book alone! Maclaren's fifty volume *Expositions of the Scriptures* are the result of a life spent in delving into the gold of the Bible, but in its complete mastery he was yet a beginner. The mighty leaders have handed down profitable methods of study for learning God's book.

The inductive method is chief among these. When one has studied the Bible as a whole, and then has gone down into it analytically, mastering each book, chapter and verse, an excellent plan to follow is the inductive, or the question process. Educators are realizing the great worth of the question in drawing out the learner to express what he knows, in crystallizing his thought. Wise questions have as much to do in training the pupil as any other factor. The great success of Socrates in teaching was found in his use of the question:

First select a book, and for this purpose one of the shorter ones is best for starting. Form questions covering the general facts as to the writer, the time, the place, those to whom written and the purpose of the book, or the problems dealt with in the introduction to the book. Write out these questions and directly underneath fill in the answers. After this begin with the first verse and continue through the first chapter and on to the close of the book, with questions on each verse, and where groups of verses naturally connect form a question on these several groups.

In using this inductive method it is well to avoid questions with answers of yes or no, and also those whose meanings are ambiguous. Make the questions as complete as possible in order to get out of the verse all the riches that it contains. Where facts relative to geography, history or biography are found in the verse, do not fail to include in your list questions which touch these incidents. Where doctrine is included, form questions that will bring its import to view. And above all do not forget that our study of the Holy Word is a failure unless we unearth the spiritual treasures. Hence at all times where possible let your questions bring out the spiritual lessons and their applications to practical holiness. In your questions, be brief, be accurate, be thorough. Learn to master the Word by these questions. As a brief illustration of this method the following questions on John 1 are included:

1. Who was in the beginning? Who was with God? Who was the Word—*Logos*—and was He God? (v. 1.)
2. Did the Word take part in creation? (v. 3.)
3. What was in him? What was the life? (v. 4.)
4. Where did the light shine? Did the darkness apprehend it? (v. 5.)
5. What man was sent from God? (v. 6.)
6. Why did he come and what was the purpose of his witness? (v. 7.)
7. Was John the light or the witness of the light? (v. 8.)
8. Was this the true light? Whom did it light? (v. 9.)
9. Was He in the world? Was the world created by Him? Did the world know Him? (v. 10.)
10. Did He come unto his own, and did they receive Him? (v. 11.)

The summarized method is very useful in mastering the Bible truths. In all these diverse methods there is naturally an overlapping; the facts discovered in one will make another method easier to use and more profitable. This

is especially true of the summarized plan. The study of the Bible as a whole and analytically are closely allied to this form of study. The purpose of this type is to give a summary or a synopsis of each book of the Bible, and of the numerous chapters of these books. To a large extent all Bible books carry out a distinct idea, or are centralized around one truth, or group of truth. This truth, or truths or doctrines, form the key to the message of the book.

First study the book selected through several times until one is thoroughly conversant with its contents. Then write out a detailed summary or synopsis of this material, observing the logical order of events, or sequence of teachings. This should be made as full as possible. Let the summary contain a general survey of the contents of the book, the great spiritual lessons, the key chapter and verse or verses; and it is well to make a part of this the teachings of the book concerning Christ. In summarizing the entire book select the key chapter, for usually there is such a chapter which contains the germ or norm of the book. The same is usually true of a verse, or a group of verses; and where there is a key verse make this a part of the synopsis.

After the book has been well summarized, proceed to the individual chapters, and make a synopsis of their contents, using the same method as employed in studying the book in general. With this point out the practical lessons and the spiritual applications to present day living. It is not amiss to find the teaching of each chapter concerning Christ. For all books of the Bible and every chapter of this grand library of divine literature are as the streams of a continent which find their ends in the ocean, so all find their culmination, in prophesy of, or magnify Christ Jesus.

To stamp these facts indelibly on the mind try to put the entire chapter into a short leading sentence. This is easily exemplified in the following summary of a few chapters of 1 Samuel: Chapter 1. The vow of Hannah and the birth of Samuel. Chapter 2. Hannah's prophetic prayer. Evil sons of Eli. Samuel in the Tabernacle. Warning to Eli. Chapter 3. Samuel becomes prophet-priest. Chapter 4. Ark taken by the Philistines. Chapter 5. Ark of God a curse to Philistines. Chapter 6. Ark brought to Joshua. By means of these simple chapter read-

ings it is easy to fix the important facts of each chapter and book in the mind.

The best books for the inductive method are: Sanderson's *Complete Course in Bible Study*; and Grey's *One Volume Commentary* also contains excellent questions. For the summary method: Darby's *Synopsis of the Books of the Bible* gives a detailed synopsis of each book of the Bible, and Brook's *The Summarized Bible* affords brief summaries of each chapter of the Bible.

We are to become expert in a knowledge of the Scriptures, and no pains are to be spared in attaining this high efficiency. Wisdom is afforded only as we drink from this time serving stream of the Word of God. Let the light of your inner eye, be the halo of the Word; and may your soul find its inspiration herein.

SAN BERNARDINO, CALIF.

PREACHER PROBLEMS

By C. B. WIDMEYER

The Preacher as a Man.

DESPITE the fact of an election to a high and holy office, yet the preacher is a man among men. The one outstanding fact will be that of personal character. The people are not looking for an affected piety, but a life that is constant and always in accordance with the principles and teachings of the Bible.

The Bible in no sense gives us to understand that there are two standards, one for the laity and another for the ministry, and certainly a minister must be an example. He must give the example, and teach the people by his living as well as by his precept.

Character is necessary in order to be a power for good; and character is not made in a day. God can forgive a man in a moment, and absolve him from all that is wrong, but God never gives an individual a character. We make character by doing the right, overcoming the temptation, and ordering the life after the divine pattern.

A preacher is human so long as he lives in this tenement of clay. He will be subjected to many temptations and the people will expect him to always be an overcomer. The problem of the preacher is to be a man among men, and manifest the Christ life to the church and to the world.

Various interests will seek the sanction and support of the preacher, but great care must be exercised lest the good name of the man of God be disgraced. The preacher will be tempted to dabble in real estate projects, get "rich quick" schemes, and stock selling enterprises; but if he indulges in these things, before long the character will no longer stand for goodness and honesty, but he will be likened as one of the world.

God had a wonderful plan for His priests of olden days. The tribes of Israel were each allotted so much land in Canaan, but the priests were given cities, forty-eight in number. In addition to this the priests were allowed pasture land adjacent to the cities. They were supported by the tithes of the people, and eleven tribes giving them land, could well support one tribe, when their cities and homes were provided. Should there be a drought, the priesthood tribe fared as well as any other tribe, for the priests received the tithe. In our day perhaps in some instances, the preacher is driven to desperation because of the lack of proper support, and in this hour of temptation he seeks to lay aside some funds to provide for old age. The church should look out for the support of the preacher, in order that he may give his time to the work of the ministry. This idea was voiced by the apostles when they requested the church to select seven deacons to look after the temporal affairs, in order that the Apostles could give their time to prayer and the ministry of the Word.

The preacher must live the ideal life, and when so doing will likely preach more by example than by precept. How often has it been said, "He is a good man." One had better have this remark made about one's self than to hear it said, "He is eloquent" and be lacking in goodness. "A preacher may be as eloquent as Demosthenes, as logical as Aristotle, as philosophical as Kant, and as scholarly as Bishop Eliott and yet be practically a failure as a minister of the Gospel, simply because his example out of the pulpit makes it impossible for the people to thoroughly believe in him."

A preacher must not only have a good character, but he must have a good reputation. A preacher may have a good reputation, because reputation is what people think one is, while character is what he is. Paul says that a bishop must have "a good report among those who are without." Some have made the statement, "I

do not care what people think about me," but one should care what people think, for if confidence is lost in the individual then no influence can be exerted.

The preacher must rule well his own home. God punished Eli because of the conduct of his children who were allowed to go forth uncorrected. Paul gives specific advice along this line.

A preacher can soon destroy his reputation for good by permitting some scandal to attach itself to his good name. Let us consider a few qualities which will make character and reputation.

First, the preacher must be honest. A preacher must not only be honest with the public but honest with himself. One cannot trifle with his convictions. The policy man will soon have no convictions to follow, and he will be seeking to justify every act of wrong. However, the preacher must be honest with this old world. The preacher must pay his debts. Many times he will be called upon to make a limited amount of money cover a large expense account.

The preacher must be honest with the souls of his congregation. He must not compromise the message given to him by God because of the fear of criticism. He must preach the message as God gives it, and feel that God is responsible for the message.

In the second place the preacher must be sober. Not the long faced sober, sour, morose kind which is very distasteful, but possess that dignity which belongs to the office. He must be in earnest. Certainly the preacher should be a jolly good fellow, but he must avoid the uncouth, the levity and unseemly humor of this age. Genuine wit is all right in its place but should be judiciously used. The preacher as a man can never be a joker, jester or a trifter. Sacred truths should not be joked off to the people. A preacher will soon destroy his reputation for goodness, if he is lacking in sobriety.

In the next place a preacher must be prudent. Solomon said, "he that winneth souls is wise" and a preacher must use discretion and guard his conduct. Improper approaches or associations with the opposite sex will soon mean the downfall of the preacher. The preacher must exert the utmost care in his relations with women. Imprudence at this point may mean the breaking up of not only the preacher's home, but the home of the woman, and the ruination of the church, as well as the cause of right in the com-

munity. The preacher as a man, must conduct himself as a true man so that he can come down to the end of life without a black mark on his character or reputation.

PASADENA COLLEGE,
PASADENA, CALIF.

INTERVIEW WITH REV. O. L. BENEDUM

REV. O. L. Benedum is pastor of the Church of the Nazarene at East Liverpool, Ohio. When he came there nearly five years ago the church had about 132 members and a Sunday school numbering about 200, and the church building was inadequate to the needs of the congregation. During the years that Brother Benedum has been pastor the membership of the church has been built up to about 310, the Sunday school to an enrollment of 844, and recently the congregation took possession of its splendid \$45,000 church building which, while spoken of as a "re-building," is in reality practically a new structure and is admirably adapted to its purpose. And when the editor visited this church in December he was compelled to say that he found one of the most spiritual, smoothly running institutions that he has seen in his travels. There is an air of optimism and triumph about every undertaking of the church, there is unity and progress in every movement, the crowds are coming and the Spirit is moving.

Brother Benedum was pastor for four years at Mannington, W. Va., so that East Liverpool is just his second charge. Benedum is one of those fellows who uses very little time in telling others how to do things; he is too busy doing them to do much talking. But he is having the sort of success that pastors who preach holiness in churches which believe in holiness want; so I persuaded him to answer some questions and these answers are offered to our readers in the belief that they contain practical value, coming as they do from one who has tried his own theories—or perhaps we had better say from one who has developed his theories by practice. Benedum is 44 years old.

Q—Seeing you have just completed a building program, what general rules would you suggest as being useful in helping a pastor to decide when the question of re-building, or enlarging his quarter is being considered?

A—The need of larger quarters seemed clear

to us as God had given us crowds until no less than eight times we were compelled to move to the largest public buildings in the city, and still turned many away and hundreds were eager to hear the gospel. A good Methodist brother said we must have larger quarters and gave us the first \$1000 toward same. Then our people were unanimous in the belief that we should have at once larger quarters so we would be able to house the people. You can see at once that our first general rule would be, A Need, and our second—Unity. Our third rule would be Authority, for we do not think it wise or proper to proceed on any lot buying campaign or building program without the sanction of the District and General bodies of the church. Location and size of building make up rules four and five. Our sixth rule is the selection of architect. Many people think it not necessary to employ such a person, but he will save the church time and expense and insure ultimate success, for we have reached the day when every state demand must be met. The architect fully understands and can rightly direct at this point, as well as concerning materials. Our architect saved us many dollars. Our seventh rule has to do with satisfying the state requirements. Our eighth and last rule is that of financial preparation. We cannot build without money, and care must be taken to meet our bills regularly, and thus gain the confidence of the business world. It is unwise to start until the question of finance is settled. We should have cash and loan provisions enough to carry to completion, for to leave these matters may often result in a nervous break for pastor and a discouraged congregation. Be wise at this point.

Q—What general and specific suggestions would you make concerning a building which is to be constructed for the use of churches like the Church of the Nazarene?

A—In building Nazarene churches we should remember that we are evangelistic and must have great revivals, and this of course will require large quarters to house the people. We are yet a young church and it is being proved daily that God is with us and the spirit of evangelism is on the increase, while the revivals and crowds of the past inspire us to believe for greater things in the future. Many times a few hundred dollars in the beginning would increase the seating capacity several hundred, this should not be overlooked. Failure to provide

for a large Sunday school is also a great mistake; for the young like our swing and freedom so they come to us; the Nazarene fire is very attractive. We should and must double our Sunday school enrollment.

Q—What plans would you suggest as to the raising of funds for building purposes?

A—The question of funds in a building program is very important. We tried to exercise great care at this point, in fact we kept cost within reach of our local congregation, that is such as we could carry ourselves should hard times overtake us, or the public fail to assist us as far as we thought they would. We also remembered that it was our duty to keep up both District and General funds during our building program, for we feel to neglect these interests is to neglect the church at large and more or less localize our work which would eventually weaken and thwart the real purpose of our church. Again an over loaded church will soon become discouraged and in the end will lose victory. Our people must be kept free and blessed or death and decay is certain. Beware of over-loading them.

Q—What methods do you use in raising the funds necessary for the regular affairs of your church? Do you make use of financial "drives"?

A—We have practically discarded financial drives in our local church. Our people have caught the vision of systematic giving, and our weekly offerings of the church and Sunday school, and that of the Woman's Auxiliary, meet all the local expense of the church, including payments of \$85 per week on our new \$45,000 building which we are carrying ourselves; for while we have been worshiping in our church for six months, we have not yet put on a public campaign for funds, feeling that we could do better later. Our weekly offerings also cover both District and General budgets which amount to \$2800 per year, and at this writing we are overpaid more than \$200. The fact is we never mention the budget except when we have a missionary with us, or when special effort is being put forth by our General Board. We did not reach this plan of giving in a day, but feeling that God's Word taught it, we began to preach once a quarter on tithing, urging the folks to bring their tithe into the local church. We also showed our folks by the use of a blackboard and figures what systematic giving would do for us. In fact at the completion of our \$45,000

building we had to increase our weekly offering only \$33 to carry the building program. When we revealed this to our people by paper and crayon they were, blessed and delighted. Expenses of evangelistic campaigns are raised separately, and this before the evangelist arrives, all among our own folks, so that the nightly offerings go direct to the local treasury. Of course we give the public in general opportunity to give to the evangelist and expense of meeting. Systematic giving blesses us each week as we give, and assures us continued success. No more drives for us unless forced to it, for with our present plan, we are never without a nice working balance, in fact at this writing we have \$853.92 on hand.

Q—What methods of publicity do you find most effective?

A—We have access to the local press for which we praise the Lord. We have this because we show ourselves friendly, and thus make them our friends; this you know is the Bible way. We also use large posters printed in two colors, red and black. These we put on bulletin boards on principal street corners, having received permission from the mayor of the city. Our best advertisement is a blessed church, with the Nazarene fire and swing, a church which gives systematically and pay its bills regularly, and at the same time is not continually begging. This is both convincing and convicting and appeals to the business world and gives the church a standing it can have in no other way, for the average church is continually begging and conducting other schemes and plans of raising funds, and yet is always behind. Promptness in all business matters for the church is a strong advertising advantage.

Q—What general and specific methods do you use to keep the people spiritual and to keep the "soul saving atmosphere on?"

A—We will speak to this point under four headings. (1) There can be no permanent spirituality among our people without confidence. The pastor should exercise great care at this point, in his personal actions, preaching, and in speaking of others. If the congregation fails to have faith in the pastor it will become cold and formal, spirituality will disappear and revivals will cease. What is true of the pastor is also true as to the church treasurers, and to some extent every official of the local church. Great care should be exercised in handling of church funds.

In fact every church should have an open account, i. e., so any member can ask any question that may be on his mind and receive reply immediately with the utmost kindness, and never in a way that would create the least suspicion, so that in his giving he can feel restful, knowing that funds of the church are properly kept and distributed as is pleasing to the Lord. This is important. But not only is this true in regard to the local church, but the same confidence must be had for the District Superintendent, Advisory Board, General Superintendents, General Board, General Treasurer and Secretary, Editor of the *Herald of Holiness* and every other officer of our church. It is my sacred duty as pastor to speak kindly of every District and General officer of our church, with tenderness, expressing my love for, and confidence in each of them until my church will find itself loving and honoring every officer of our denomination. Unless we do this we defeat ourselves and spirituality will soon be on the decline. (2) The pastor himself must be spiritual, his people will never go beyond their leader, and in his busy life he dare not neglect study, meditation and prayer, but must always be conscious of the presence of the Holy Ghost. (3) The pastor must encourage spirituality, for in these days of formalism it is considered a sign of weakness to get blessed. (4) A spiritual church must and will be a praying church, care should be exercised that we do not change our prayermeetings hour into a time of instruction, Bible reading, etc., as good as they are. We must pray together, spend the hour in prayer, not long prayers but of such length that many may pray, and then five or ten minutes scripture lesson without much comment allowing the Spirit to apply to individuals as He will. Prayer-meetings should never be prolonged until they become distasteful to those attending, but should rather leave all a bit hungry for more, and they will become regular in attendance.

Q—What particular arm or branch of your work do you account most important to the success of the church?

A—We consider every department of our work important, and should we succeed but at one or two points we do not consider we have been successful. Every branch of our work is a blessing and we join hands with them attending services pushing and urging on to victory.

Q—What methods do you use in attempting to build up the Sunday school attendance?

A—Several times each year we have Rally Days, seeking out new scholars and rallying those who may have quit coming. We also often give prizes, religious in nature of course, to the pupil bringing the most new scholars within a given time. When a new scholar comes, we secure his name and address, telephone number, date of birthday, etc. A check is made each Sunday, cards are sent to the sick, as well as those who are neglectful, giving them to know we missed them and urge them to be present the next Sunday. Then a birthday card is sent birthday week of each member.

Q—How do you manage to keep the children of your Sunday school interested in missions?

A—We have a junior missionary society which meets once a month and at this meeting a map of the world is now being used to show children where we have missionaries. The plan is to visit all our mission stations. It costs them \$20 each trip. When they left the U. S. for South America they used their mite boxes collecting pennies until they had \$20, and then the trip was made by the miniature ship. When they reached South America they were introduced to our missionaries, and then a talk was given by one of the young women who assist in this work, on South America. At the conclusion of the talk a small candle is placed on the map showing where we have carried the light of the Gospel. At the close of the service new mite boxes are given them and they at once begin to collect funds for the next trip and I assure you interest runs high. Our juniors gave last year \$100; this year they will do even better.

Q—Does the passing of the funds of church and Sunday school through the regular budget have a tendency to hinder liberality in giving?

A—No, but rather encourages it, for our people like the budget system. There may be a reason however, for we have never opposed it, but have always been a booster, for I have long ago found out that if I desire success I must work in full sympathy with the actions of the District and the church at large, and while I may not always agree, I feel it my duty to boost and never complain, for if I do I will have a fault finding church and very little success. A few years ago when our congregation was not so large our apportionment to District and General budget was \$4200, and of course we felt it was a little high. However we came home from the Assembly determined to raise it as the Dis-

trict had spoken. We did not tell our folks, but began at once to raise the amount and in less than ten months had the full amount. Then we told the church board the amount of our apportionment and immediately one said it could not be done. But we surprised them by saying, "it is already done and two months to spare."

Q—What means do you employ to encourage denominational consciousness and to "tie" your people to the general interests of the church?

A—We insist that every Nazarene should read the *Herald of Holiness*. The paper is a God send, a real blessing, its editorials full of instruction and encouragement, and when we have devoured its contents we feel ready to go forward into battle, and that with assurance of victory. He can tie his people to general interests by never criticising, never finding fault, but by being a booster.

Q—What is your estimate of the value of special Women's and Young People's work?

A—The Woman's Auxiliary and Young People's Work are great assets to the church. The women have raised hundreds of dollars for our local church, paying same through the budget. This greatly helps and blesses the church, both locally and at large. It is also a great help to the pastor in raising funds for missions. We have no trouble at all with this department of the church and pray for its continuance and growth among us. The Young People are a great blessing and inspiration to us; they can pray earth and heaven together, and then there is no end to their power in song. We have a young people's choir of forty-five voices, and an orchestra of eighteen pieces, all these saved, and most of them sanctified. To be a member of either choir or orchestra they must be saved, and keep saved. It is wonderful how God blesses them and the many people they attract to our services. I have the first time yet for the young folks to show any signs of disloyalty, but are true to the pastor and services of the church. God bless them.

To preach without reality and passion may do no lasting mischief to a congregation: but in the end it will blight our own spiritual life, like a plague. The man who suffers most by any type of hypocrisy is the hypocrite himself.—James Black.

THE PASTOR'S SUPER SIX. NO. 1.

By N. B. HERRELL

(In these articles we are taking a six cylinder automobile of super qualities to represent the ideal church. The idea is somewhat original and we trust the lessons will be received in the spirit in which they are given).

IT IS permissible for a pastor to desire a church of super qualities in all its departments, with all departments so unified that there will be a ready response and full co-operation in devotion and service every time he steps on the starter. The pastor who can assemble, organize and over-see such a church is certainly a master among his brethren.

But the man at the wheel of a super six must be the master of his machine or it may kill him and destroy itself in a horrible wreck. The man at the wheel of such a machine bears responsibilities which are almost beyond comprehension.

In order that the super six may do its best work and keep it up year after year, the man at the wheel should not only be a driver of marked ability, but he should be a master mechanic who can detect the slightest variation in the sound of his running machinery. And he needs to be able to correct such minor troubles as may arise from time to time in order that more serious troubles may be avoided. If the pastor is a professional driver, and not a mechanic, he will be forced to depend a great deal on garage men (evangelists and connectional officials) to keep his super six going. And garage service entails expense and loss of time. And many times when the pastor who is a master driver only, calls in the garage man, the latter only looks wise and is unable to do any thing to help matters, and so after many meetings and much counsel, the super six turns turtle and the pastor is fortunate if he escapes even with his reputation as a driver.

And when something goes wrong with the super six, and the driver not being a mechanic, shows his perplexity and confusion, by-standers begin to freely make suggestions and to hazard guesses. At last, when every part of the car has been covered by the guesses of the would be helpers, some wise one suggests to the humiliated driver that the machine had better be entirely disorganized and re-assembled. But under such conditions the driver generally feels that it is himself that needs to be disorganized and the discovery made as to whether he were not rather called to drive hogs than a fine super six automobile.

The driver of a fine super six church must know when to replenish or change the oil, when to grease the machine throughout, how to keep the proper amount of air in the tires, and how to keep water in the radiator and in the battery. If he does not do these things there is sure to be friction and trouble. Happy the pastor who knows how to keep plenty of oil in his super six. In most cars the oil should be changed once in every five hundred miles, but some churches have not had it changed in five thousand, and then if the driver were a mechanic he would know that the bearings are burned out and that the machine is squeaking at every bolt. To run low on water is to point toward fanaticism. And when the car runs on the balloon tires of perfect love and fulness of joy, the riding is smooth; but the riding is rough on the smoothest road if the tires are flat.

The gas for the super six is the prayers and devotions of the people, and these are to be ignited with sparks of Pentecostal fire. Water in the gas will choke the carburetor and diminish the power.

The novice will soon find that super sixes are made and operated by masters. There are plenty of would be drivers, but we need men who can build these cars, keep them in condition, and keep them going. The steady speed of the machine depends upon the ability of the man at the wheel to properly adjust the flow of gas, and its safety depends upon his ability to keep it in the road.

In the next article we will deal with the starter in the Pastor's Super Six.

ADVERTISING THE CHURCH

By M. LUNN

THIS article is the first of a series on church advertising in which we shall endeavor to confine the discussion to the practical side of the subject. A busy pastor has no time to make an exhaustive study of advertising from the theoretical side but he should know something about type faces, lay-outs, paper stock, different mediums of advertising, etc. As a rule the funds available for advertising the church are limited and every dollar must be made to go as far as possible. This raises a question as to what medium of advertising will bring the best results. Shall we advertise in the newspaper, or with cards, dodgers or circulars? Shall we send personal or form letters to a mailing list of folks who have attended our services and thereby ex-

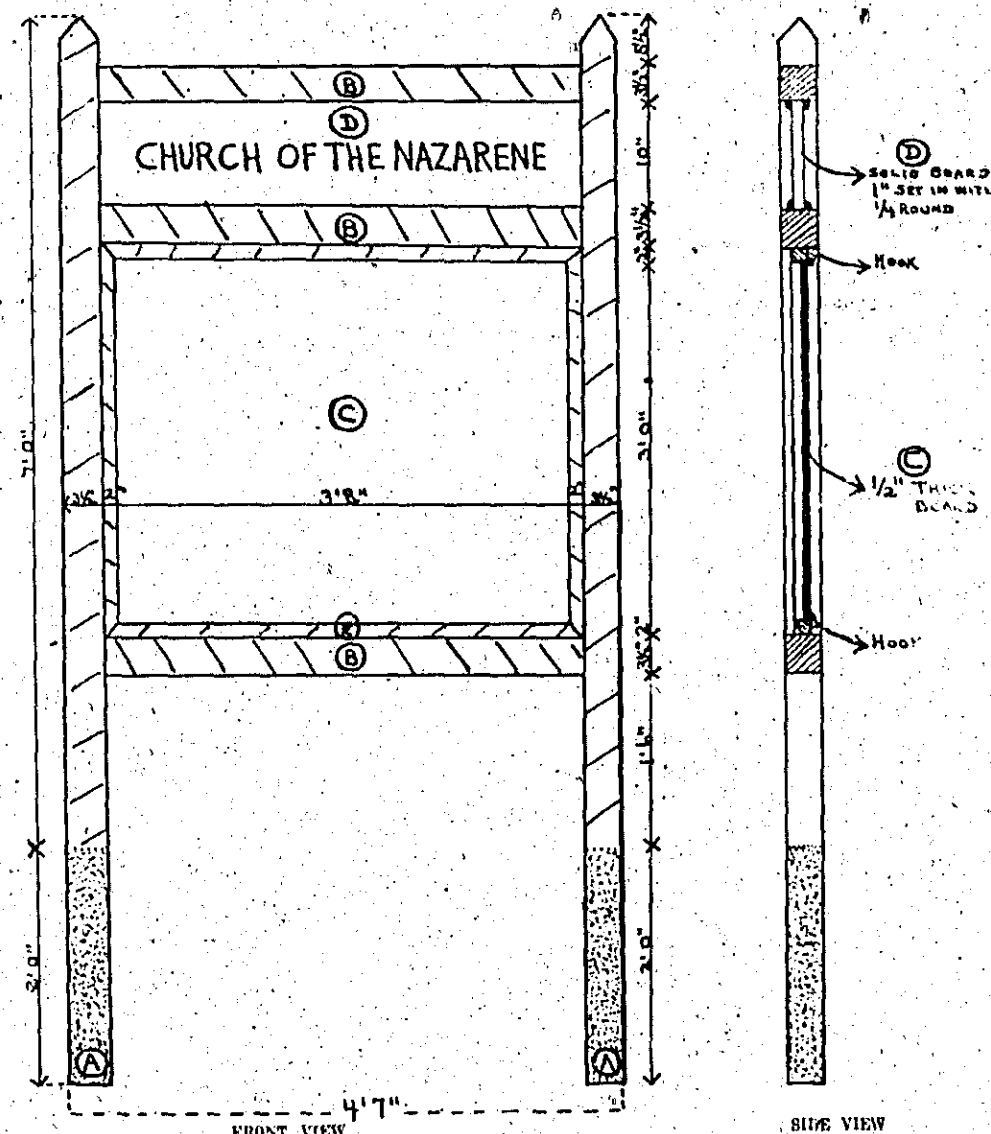
pressed their interest? Shall we use outside advertising, viz., a bulletin board or bill boards? Few churches can use all of these means and the matter of selection is sometimes a problem. Let us briefly consider some of the more generally used mediums:

The Newspaper. Commercial advertisers agree that newspaper advertising reaches the greatest number of people for the least expense. While this may be true of a commercial product it does not necessarily hold good in church advertising. In our larger cities newspaper advertising is expensive, the rate in Kansas City being something like \$9.00 a column inch. The wisdom of paying \$18.00 for a small ad two columns wide and only 1 inch in depth may be questioned.

When newspaper advertising is used, the common mistake is to crowd your allotted space with copy. Most folks feel that the space is expensive and every bit should be utilized. This is a fundamental mistake because the first desirable qualification of an advertisement, especially a newspaper ad is its attention attracting quality. Nowhere does advertising meet with keener competition than in a newspaper. Therefore make your advertisement attractive; make it stand out from its surrounding; make it distinctive, original, different. To make it attractive and readable you must be generous with white space. A reasonable amount of white space in any advertisement is worth as much if not more than space filled with illustration or printing.

Cards, Folders, Circulars. Much can be said in favor of these mediums of advertising. They are inexpensive; they can be distributed in the church community or in a new field where a work is being opened. They can be left in letter boxes or can be delivered in person, supplemented by a verbal invitation. They can be distributed by members of the church to friends and acquaintances.

Personal and form letters. Many pastors make it a point to send a personal or form letter to each family at least once a month. In a large church where the pastor cannot make the rounds oftener than once a quarter, this means of keeping in touch with the membership is well worth the labor and expense involved. It is an arduous task to write personal letters in long hand or even with a typewriter, but such letters have an intimacy and personal appeal that are valuable. If this cannot be done get in touch with some business office using a Mimeograph or some other



FRONT VIEW

BULLETIN BOARD

SIDE VIEW

Material required and instructions for erecting.

(A) 2 pieces, 4 x 4—10 ft. cut to 9 ft. lengths. (The illustrations give the width 3 1/2 inches as the 4 inch timbers are planed down to that dimension.)

(B) 1 piece, 4 x 4—12 ft. cut to 4 ft. lengths. (Be sure to square the ends.)

(C) 1 piece 1/2 inch wall board 40 x 48.

(D) 1 piece 1 x 10—4 ft.

(E) 2 pieces 1 x 2—8 ft. cut to form frame for attaching wall board (C). Either screws or nails can be used to form frame.

32—1 inch screws to secure wall board (C) on frame (E). 12—3/4 x 8 lag screws to bolt cross timbers (B) securely to upright timbers (A). Large spikes can be used instead of screws.

2—10 ft. pieces of quarter round cut to proper lengths and nailed to (A) and (B) in front and back of (D). This will hold board (D) in place. (See side view.) We suggest that lettering, if any, be placed thereon before fastening securely in place.

1—Quart Black (outside) paint. The entire bulletin board

except (D) and (C) should be given three coats for best results.

1—Pint Black board preparation. Part (C) should be given three applications, each one of which should be allowed to thoroughly dry before the next one is applied. Chalk can then be used for lettering.

4—Screw hooks with screw eyes. Place screw hook in place as indicated by side view and then place screw eyes in the four corners of frame (E) to which is attached part (C).

This part is removable in order that lettering can be done inside in cold or inclement weather. After placing in position, it can be held securely by placing the hooks in the screw eyes.

In erecting this sign board, dig a hole two feet deep for each post (A). Set the frame in place and pour concrete around posts. Be sure that the frame is braced until the concrete has set. If it is impossible to secure concrete a board should be securely nailed to the bottom of the two posts (A) and dig a trench connecting the two holes for post ends; set frame in position, place dirt in trench and holes and then tamp until sign board is secured in place.

Dimensions of every part are clearly indicated by front view.

duplicating machine. For a very nominal charge one or two hundred letters can be prepared.

The Mailing List. Every church should have one. It should be composed of names and addresses of people who have been forward for prayer and of folks who have attended services. Some pastors make a practice at the Sunday evening service of asking all strangers to raise their hands; the ushers then distribute blank cards on which names and addresses are written. Such names make good material for a mailing list. To this list the pastor may send the church advertising matter—notice of special services, revival meetings or the regular church bulletin.

Outdoor Advertising—Bulletin Boards, Sign Boards, etc. Such advertising should be supplemental to other mediums previously mentioned. This class of advertising should be discussed at considerable length and will be covered in an early issue.

I believe every church, large or small, should have an outside bulletin or sign board. About the only expense involved is the initial cost of material and labor. We are showing in this issue the working plan of a simple out-door sign board which any carpenter or someone handy with tools, can make.

This will be as good a time as any to invite our pastors to write us about their advertising plans and problems. If you have questions to ask, we shall do our best to answer them. Perhaps we can be of some service in giving helpful suggestions. If you are using an out-door sign board or an interchangeable letter bulletin board, send us a picture of it and tell us whether or not you think it worth the price. In this way we can be of mutual service.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

SOME time ago I happened across an excerpt from the writings of Isaac Watts which struck a responsive chord in my soul. The article was found in one of our daily papers and the editor had labeled it with the heading, "Intelligent Reading." Here it is:

If the books which you read are your own, mark with a pen or pencil the most considerable things in them which you most desire to remember. Then you may read that book the second time over with half the trouble, by your eye running over the paragraphs which your pencil has noted. It is but a very weak objection

against this practice to say, "I shall spoil my book;" for I persuade myself that you did not buy it as a bookseller, to sell it again for gain, but as a scholar, to improve your mind by it; and if the mind be improved, your advantage is abundant, though your book yields less money to your executors.

One volume which you are sure to want to underline and make your very own is Mackay's "The Men Whom Jesus Made" (Doran \$1.60). The author is quite a prolific writer and is at his best in character studies. This particular volume consists of twelve character sketches of the apostles. There are copious suggestions here for a series of Sunday morning sermons. I am sorry that space will not permit giving a few outstanding quotations from each chapter, but I must give a few. Speaking of Nathanael: "No, Philip did not argue with Nathanael. He simply said, 'Come and see,' and that is the best sermon ever preached to a doubting soul." In writing of Thomas the author calls him "The Pessimist." He mentions the misfortune of Thomas in not being present with the other disciples on that first Easter Sunday evening and goes on to say, "It was most unfortunate for Thomas; but how fortunate for us! As one of the early Fathers has said, 'Thomas doubted that we might have no doubt.' For of course the doubt of Thomas is just the thing that modern skepticism is saying today." This is indeed a "preacher's book" from cover to cover.

How refreshing it is to come across a book that rings true to the fundamentals of our faith, that makes no compromise with Modernism in any form and that gives you a mental picture of the writer as one who looking back on life's journey can say, "I have fought a good fight." Such an one is "Heaven, Hell and Other Sermons" (Doran \$1.50) by T. T. Martin an evangelist in the Southern Baptist Convention. Every sermon is radiant with truth, power and logic. The subjects are: "The Sure Hope," "The Two Roads to Heaven," "The Only Way of Salvation," "Saved as Abraham was Saved" (in two parts), "The Two Great Aims of the Christian's Life," "Heaven," "Hell," "The Bought Slave." The young preacher on his first charge as well as the one grown gray in the Master's service can get a wealth of inspiration as well as practical help from it.

I have heard it said that only one preacher in two hundred can rightfully be termed a good preacher—that is good in the sense of excelling

as a pulpiteer. For that reason, if for no other, preachers, especially, will be interested in the biography of one of the outstanding preachers of this age. John Henry Jowett, for years before his death was accorded a place with great preachers like Spurgeon, Beecher and Talmage. Soon after Jowett's death his friend and contemporary, Arthur Porritt commenced the preparation of the biography which has been published under the simple title, "John Henry Jowett" (Doran, \$2.50). A detailed life-story like this (304 pages) represents painstaking effort as Dr. Jowett kept no diary, preserved very few letters and left no notes or memoranda of a personal character. With his characteristic modesty ever said or did was of sufficient interest or value to be recorded. The story of his early years, student days, his first pastorate, his growing fame as a preacher, his call to America and return to England at the request of the Prime Minister, Lloyd George and so on down to the declining years—it all abounds in truth that is stranger than fiction and in scenes and circumstances that are at once inspiring and challenging. In my talks to Sunday school workers I have often told how a Sunday school teacher spoke the words which enabled Jowett to recognize his call to the ministry. Although I had previously read several of his books, his biography was responsible for this interesting and valuable bit of information. Mr. Porritt emphasizes the significant fact that Dr. Jowett steadfastly refused to be diverted from his original task which he felt was to preach "the unsearchable riches of Christ." He was besieged with a constant stream of invitations to lecture, to speak at dinner meetings, to dedicate churches, to deliver baccalaureate sermons. But he dared not vitiate his gift, his call was to preach and his motto must have been, "Study to show thyself approved . . . a workman that needeth not to be ashamed." In his early ministry he was awakened early one morning by the noisy tread of the laborers on their way to the factories. Conscience stricken he leaped from his bed and from then on his day commenced at as early an hour as that of his most humble parishioner. His biographer writes, "During his first pastorate, Jowett formed habits of work from which he never deviated far in his later ministries. Bible studies occupied his freshest and best morning hours—especially the study of Isaiah, the Gospels and Paul's Epistles. His

method was to paste the whole text of a book of Scripture on one side of a large manuscript book, and then make marginal notes and reflections on the other side." Few biographies that I have read—and I have a weakness for this class of books—have been more delightful in their surprises or more genuinely helpful and worthwhile.

FACTS AND FIGURES

By E. J. FLEMING

There is enough nicotine in the average cigar to kill two normal men.

It is estimated that one-third of all loss by fire is caused by tobacco.

Two thousand seven hundred Americans begin the tobacco habit each day.

In 1919, 1,901,200 acres of American land were used to cultivate tobacco.

Our annual tobacco bill amounts to twenty-five dollars per capita in the United States.

In 400 years the tobacco habit has fastened itself upon about half the population of the world.

Among 412 young men examined by a naval enlisting officer at Peoria, Illinois, 298 were rejected.

In the United States, the manufacture of cigarettes grew from three billion in 1902 to seventy-five billion in 1925.

The new slogan of the Anglo-American Tobacco Company is: "A cigaret in the mouth of every man, woman and child in China."

At Columbia University 10 per cent of the smokers failed to pass an examination in which 4 per cent of the non-smokers failed.

Six Canada insurance companies find the mortality rate of smokers to increase in about the same proportion as that of smokers.

During the nine years' study of students at Yale, it was found that the lung capacity of non-smokers developed 77 per cent more than that of smokers.

Statistics indicate that 28,000 cases of pneumonia die annually in the United States, that would recover were the patient not addicted to tobacco.

The death rate from tuberculosis is higher among employees of the tobacco industry than in any other 500 occupations, except stone cutting.

Statistics give the ratio of the number of smoking students having poor memory, to those

having poor memory who do not smoke, as 38 to 1; lack of will power, 32 to 1.

Dean Hornell, of Ohio Wesleyan University, found that non-smokers made 84 per cent of the high grades of that institution, while smokers obtained only 16 per cent of them.

In the classification of Yale students by grades, tobacco was used by 25 per cent of the class having the highest grades, 48 per cent of the second, 70 per cent of the third, and 85 per cent of the fourth.

In a certain school, ten boys making the highest grades averaged 90.9 per cent. Not one of these used tobacco. Among smokers, the ten who made the highest grades showed an average of 78.9.

To pack the cigarets upon which the United States government has received a tax, with no intervening space or substance, would require a box with a bottom as large as a forty-acre field, and a depth of forty-one feet.

President Arthur E. Morgan, of Antioch College, reports that smokers fail to graduate more frequently than non-smokers. Among non-smokers, 31:8 per cent fail; among light smokers, 43 per cent fail; and among heavy smokers, 62.3 per cent fail to make the grade required.

The New England Life Insurance Company, published in 1911 the following data, gleaned from the records of 180,000 policy-holders, covering 60 years: Where the maximum of expected deaths was 100, among tobacco abstainers, only 59 died; of rare users, only 71 died; of temperate users, 84 died; and of moderate users, 93 died. Excessive users of tobacco were not insured.

In a group of excessive tobacco-users, as compared with non-users, there were ten per cent more cases of advanced and serious organic infections, six per cent more that showed arterial changes, fifteen per cent more with over-rapid pulse, fifteen per cent more with caries of the teeth, thirteen per cent more with recession of the gums, and twenty-seven per cent more with pyorrhea.

More of these pointed facts and figures can be obtained by writing No-Tobacco Army, 1322 Western Ave., N. S., Pittsburgh, Pa.

"DON'TS" FOR PREACHERS

Don't say, "God help you to see this," but rather, "God help me to make the truth so clear that a child can understand it." Possibly,

after all, your preaching may not be as profound as you think.

Don't say, "Do you see it?" but rather, "Do I make it clear?"

Don't tell the people how much longer you could speak on the subject; they may feel bored already.

Don't tell the people what a "big" subject you have on hand; it may be condensing is needed. But after all if it really is "big" folks will likely see it.

Don't be a clown or acrobat, thinking that power means "horse power." The people remembered what Jesus said and not how He jumped or acted. He sat down, opened His mouth, and taught them saying, not screaming.

Don't scold the people for being unwilling to hear long sermons. Make them so interesting that they will forget the time.

Don't tell the people all the bad things you know about the church and ministry. They know too much of that already. Bad as Saul was, David said, "Saul and Jonathan were both lovely and pleasant in their lives."

"Whatsoever things are lovely and of good report think [and speak] on these things."

Don't overwork that personal pronoun "I"; John wrote a whole Gospel without using it one time. Isn't that admirable?

Don't indulge in a self-congratulatory smile every time you get eloquent or make a point. Give God the glory.

Don't tell the people what you think or what your idea is. Others think and have ideas, too. Tell them what the Book says.—I. P. Moore, in Gospel Banner.

THE SERMON THAT FAILED

At the close of the service a preacher was accosted by one of his hearers, who after conceding that the sermon possessed certain commendable features added, "But it had one damning defect!" The startled minister, having inquired what this defect was, received the following reply, "I am a Jew. I have only recently been born again. Up to that time I attended the synagogue. But there was really nothing in your sermon that I could not have heard in the synagogue, nothing that a Jewish rabbi might not have preached." "That," said the preacher, in after years, "was the greatest lesson in homiletics I was ever taught."—An actual experience told me by the minister in question. Sent by D. G. Sutherland, Birkenhead, Eng., to S. S. Times.

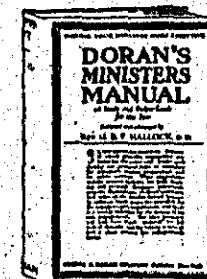
PASTORS!

To Make Your Preaching
More Effective

DORAN'S MINISTER'S MANUAL

Compiled and arranged by Rev. G. B. F. Hallock, D.D.,
Editor The Expositor; Author of "Cyclopedia of Pastoral Methods," "One Hundred Choice Sermons for Children," etc.

THE SCOPE OF THE BOOK



This manual follows the entire church year, beginning with the first Sunday in January and ending with the last Sunday in December.

There are one hundred and twenty condensed sermons and outlines covering a full pastoral year, and over sixty children's sermons; in all 584 pages.

Hymns are suggested and there are salutations, invocations, offertory and pastoral prayers. Scripture readings appropriate to the daily theme are suggested.

There is a brief outline of the Sunday school lesson for each week.

There are blank pages for the minister's own contribution to the subject of the day and a weekly calendar is provided for the dating of his engagements.

This book is not intended to do the minister's work for him, but to furnish him material for a comprehensive program covering the entire year. It should improve the ministry of any man by allowing him to see his task in the cycle of the year rather than week by week.

Publisher's price \$2.00

We have 25 copies which we offer at \$1.35 each
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SPECIMEN OF TYPE

Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and

spirit; for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

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Dreacher's Magazine

VOL. I NO. 4

APRIL, 1926

WHOLE NO. 4



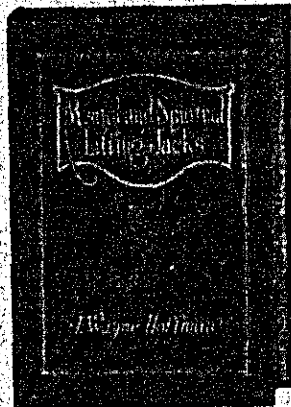
BISHOP FRANCIS ASBURY

Francis Asbury was born in England August 20, 1745, converted when he was fourteen years of age, began holding prayer meetings at sixteen, and licensed to preach at eighteen. At twenty-one he was received into the Wesleyan Conference. In 1771 he felt his call to come to America, sailing September 4th of that year.

No minister in modern times has been exposed to more hardships and trials in his efforts to promote the work of God than was Bishop Asbury. He never spared himself, but was diligent in season and out of season. On March 24th, 1816, he preached his last sermon in Richmond, Va., and on March 31st, his work having been finished, he gave himself to God and went in peace to the rest of the faithful.

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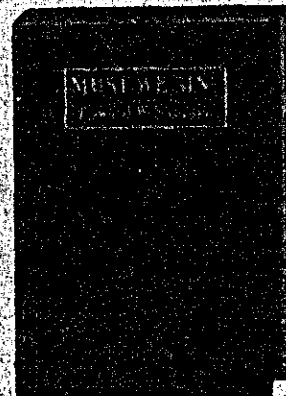
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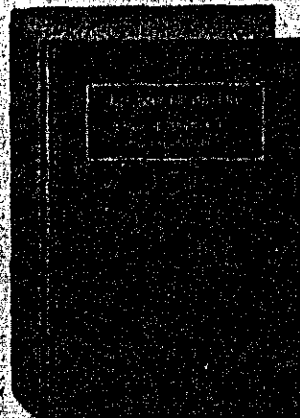


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NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

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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THE HANDICAP OF AGE

NO matter what the preacher's age is, it is a handicap to him. If he is young, he is a novice; if he is middle age, he is usually burdened with family cares and major financial responsibilities so that he is "expensive"; and if he is old, he is doty. Although they probably would not use just these words, this is about the summary churches and the public generally make of the preacher's situation. Of course there are instances which are exceptional, but there is a semblance of truth, nevertheless, at the base of these statements, and it is well for the preacher to admit it and make such provisions as he can against it.

How many preachers fail in their work simply because they are "young"? Not because their years are so few, but because they are young in wisdom and discretion. One of Paul's special warnings to the young preacher was against the danger of becoming puffed up, and through this fault, falling into the hands of the Devil.

And how many preachers fail because they permit their standard of living for themselves and their families to reach the pitch that makes it impossible for them to live on the income that their ministry provides! In such a case, the middle aged preacher, even though he has good health and splendid equipment for his work, is likely to take up real estate, insurance or some other form of secular business, and when he does, his effective ministry is usually at an end. It is usually easier and safer for the preacher to reduce his outlay than to attempt to increase his income. One of the prices of the ministry is the willingness to receive less money than one could reasonably expect from secular pursuits.

And at last, how many preachers fail because they lose sympathy for youth and become doty, even before their time! It is not enough for a preacher to simply assert that he is not old and that he refuses to get old, etc., he must keep his sympathies alive. He must share the view point of the decades beneath him. Gray hair and a wrinkled face are no criteria, it is the old head and the old heart that disqualifies for the work of the ministry.

WHY SHOULD THE PREACHER BE EDUCATED?

AS a corollary of the statement that what the churches need is not so much more members but better members, we offer the statement that better preachers are needed rather than more preachers. An increase in the quality of preachers would increase the scope and influence of the ministry much more acceptably than a multiplication of the number with no increase in the quality.

Of course education is not all there is to the preparation for the ministry; we would not even say that it is the most important factor in such preparation; but it is a factor, nevertheless. And there is a mistaken idea to the effect that only educated people require an educated ministry; for the fact is that from many points of view, the more lacking the people are in education, the more important it is that the ministry should be educated.

We are not quick to advise a man who has family responsibilities to enter school. We are not quick to advise anyone who is of mature years, and especially if he has preached successfully and produced his "type," to undertake extended, formal school work. It may be best in many such cases for men to go right on with the work of the public ministry with such prep-

aration as they have and with such helps as they can get along the way. But for the young man, there is only one kind of advice to give, and that is to tell him to get into school and take a long, hard, grinding course of intellectual training and finish with a strong course in a theological school. This advice is entirely applicable whether the person in question is finally destined to preach in a university city, in an American rural district or in some heathen country where the Gospel is unknown.

ON TRANSLATIONS OF THE BIBLE

IT is exceedingly difficult to translate from one language into another, not only because it is naturally difficult to find words in the two languages that are exact synonyms, but also because the translator consciously or unconsciously gives color to his translation because of his own thinking. In other words, a translation is also a commentary to a greater or less extent.

Speaking at the Founder's Week Conference at Moody Bible Institute, Chicago, as reported by Mrs. Newton Wray, Professor Oswald T. Allis of Princeton Theological Seminary, assistant professor of Semitic philology, paid his respects to Moffatt's translation: "He called it a 'one-man' version which introduces changes that have no objective warrant and merely represent the opinions of himself and other critics. 'In making these changes he adds no footnotes and gives the reader not the slightest intimation that he is reading Dr. Moffatt's opinions and not what the Old Testament itself says.'" The first requirement in any translation, according to Dr. Allis, should be that it gives as exactly as possible the thought and language if possible of the original. In the case of important documents this is especially necessary and any attempt to improve upon the original, as implying that the original is not itself an adequate statement, should be rigidly excluded. This is especially true of a book like the Bible which claims to be and is regarded by all Christians as the Word of God.

"But Dr. Moffatt and the critics of the subjective school which he represents are constantly engaged in manufacturing evidence to prove that their theory as to the unreliability of the Old Testament is correct, in order to make it possible for them to change and reconstruct it as much as they please."

Our own opinion is that the Authorized Version is about as good an English Bible as we shall ever have, although the Revised Version as given out by both the English and the American committees is technically more correct. And aside from these, we believe that all translations and versions, if used at all, should be given consideration simply as commentaries. But whenever there are evidences of the work of Higher Critics in a version of the Bible, that version should be cast aside, because its irreverent spirit is sure to be more outstanding than the benefits of its scholarship.

WHAT IS A PASTORAL CALL?

A certain pastor reported that he made almost 7,000 pastoral calls in one year, although the average for all the ministers in his assembly was about 550. But it is likely that the great difference was largely accounted for by a difference in the method of counting. We understand that some pastors count telephone calls, pastoral letters, conversations on the street when the church or Sunday school is the subject, and that they count a call in a home as many calls as there are persons present when the call was made. While there are some pastors who are conscientious in confining their counting of pastoral calls to a bona fide visit to a family where religious conversation is carried on, and usually where the Bible is read and prayer is offered.

Now we think, just as in other matters, no effort should be made to make a mere showing, and we prefer the plan of confining the counting to calls upon families; for this is no doubt what the average person understands by a "pastoral call." Business calls and other incidental calls should not be "crowded in."

A CORRECTION

In our March issue we accredited the sermon outline on "Love" to H. M. Chambers. This was an error. The outline was furnished by C. J. Frost of Jasper, Ala.—Editor.

DOCTRINAL

THE EVANGELISTIC APPEAL

By G. A. PEGRAM

THE revival season is now on, and all real Christians are interested in the salvation of others. Some will work in one way, and others will use another method. Some will believe in one method, and some will believe in another. Nearly every method will yield some good results, if a worker is clean and earnest and faithful. But some faithful workers will use poor methods, and accomplish but little, and sometimes what little is accomplished will not last.

There are two general methods in revival work. One is the emotional and sensational, and the other is the plain, practical and conservative. The success of each method depends more or less upon the ability of the one who uses it, just as one man can accomplish more work and better with the same tool than his neighbor can. Nevertheless some methods of Christian work are better than others, and some will yield more permanent results than do others. It is our duty as Christian workers to use the methods which will accomplish the most lasting and beneficent results.

Holiness people should remember that God made the whole man and not simply a part of him. Holiness is derived from an old Saxon word meaning the entire being. The Scriptures also imply the same idea of Holiness. Jesus said the first great commandment was to "love the Lord thy God with all thy heart, soul, mind and strength." And the favorite text of Holiness people is, 1 Thes. 5: 23, which says: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, soul and body be preserved blameless." Both these texts mean the whole man. So the man who emphasizes the emotions alone, appeals to only one part of man, and the most fickle, undependable part of his nature at that. In the former passage, Jesus mentions the heart, but he mentions three other parts of man's being, too. The man who appeals to the heart, or affections, or emotions alone, touches one fourth of

man's nature, while Jesus is trying to touch all of them. This is the first objection to appealing to emotions alone.

The second objection is implied in the last, which is that the emotional nature is the most fickle part of man. Fickle people are always emotional, and emotional people are nearly always fickle. So that the evangelist who exclusively appeals to the emotions wins mostly the fickle and fanciful, and is cultivating fickleness in all his converts and admirers. There is philosophy and psychology back of this. Cultivating or exercising any part of a man's nature tends to develop it. The stronger the feeling, usually the more it is apt to react. Let us see.

Let one attend a funeral, and also the wake preceding. By the time the funeral is over, one feels that he must have a change. If he does not have a change, he will become nervous, sick and unbalanced, perhaps broken. Sometimes people have pined away and died from continued sorrow. Nature seeks reaction and a change, and must have it, or lose its balance. After enduring sorrow for some time, there is a tendency usually to see the humorous side of everything. Everything seems funny, and he feels that he must laugh. The longer and stronger the strain, the greater the tendency to laugh, unless one has become warped into a condition bordering emotional insanity, which frequently occurs.

On the other hand, let a crowd of jokers get together, and let each vie with all the rest in telling the funniest story or the biggest joke. At first all will laugh and laugh heartily. But as the talkfest proceeds, each new joke seems tamer than its predecessor, till finally nothing seems funny, and it becomes practically impossible to provoke more than a smile of, sympathy or courtesy. In each of these cases there is a reaction from the continued emotional strain in either extreme. Were the emotional strain to continue in either extreme, nature would either become unbalanced or broken. The tendency in such cases is toward emotional insanity. In such cases nature reacts to save itself from becoming unbalanced or broken.

We can see the results of what are called the sensational revivals in the exclusive emotional stimulation. Everybody is put on an emotional strain for several weeks, and kept at high tension. When the pressure is removed the emotions swing to the other extreme. This is the devil's chance, and he usually takes advantage of it. For frequently the reaction of emotions and the temptations of Satan come together, and under the pressure of the two together, the young convert goes down in sin. Neither the evangelist nor the young convert may know or notice the psychological principle back of it. But this is the reason why so many of the converts of the sensational revival fall away. The number falling away are generally in proportion to the proportion of the emotional appeals in the meeting. The evangelist never seems to be aware of the fact that in making the appeal so strongly and so exclusively to the emotions he is paving the way for the reaction, the temptation and the backsliding. It should be noticed here also that while a larger proportion of the converts of a sensational revival fall away, as everyone knows and notices, there are more delusions into believing one's self converted in such revivals from the fact that so many are borne along on the tide of the meeting when others are moved. For this reason there are more false conversions in such meetings. But it should be remembered that there are also some real conversions in such meetings, and some also who continue in the faith, though not as large a proportion as those saved under other appeals to be mentioned.

It is a well known fact that no mere emotional evangelist ever has very lasting effect in his work. On the other hand, the evangelist whose work is of the permanent kind never appeals exclusively to the emotions, or even mostly. If these facts be true, should we ever appeal to the emotions at all? Let us see.

We have just quoted Jesus as saying, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength." The heart, or emotions, is included in this statement, but that is only one part of four. So we see that Jesus appealed to all, but never to one alone. He made every part of man's nature, and so appeals to every part of it.

Sam Jones said that Chas. G. Finney was the most omnipotent evangelist of the last century. Sam Jones himself was a great evangelist. These two men probably did the greatest

work which any evangelists ever did alone, or single handed, for that was before the day of organized gospel teams. But both of these men appealed directly to the reason and conscience. When people yield to Christ under such appeals they nearly always stick, and that is why the converts of these evangelists stuck.

Then, again, God himself appeals to reason, judgment and conscience. He said through Isaiah the prophet: "Come now, let us reason together." 1: 18. In Mal. 3: 10, we are asked to prove him. Christ never appealed to the emotions alone. When did Christ ever tell a ghastly or a ghostly story? No deathbed scenes adorned his sermons. He sometimes told of death and the judgment, but never in a gruesome or scary way—always plain and sober.

In the parable of the sower, Christ divided the hearers of the gospel into four different classes—the wayside, stony ground, thorny ground, and good ground hearers. The stony ground hearer received the word with joy, with emotion, and yet he was the first to fall away. Notice a few things in this connection. First; shallow persons are the most easily reached. Second; they manifest more feeling than any other class. Third; the emotional class are first to fall away. Fourth; the emotional people usually have a substratum of hardness, represented by the underlying stone. Let the reader notice that these emotional folks are the most hard-hearted and unreasoning and unreasonable one will ever meet, when they become offended. The writer knows that this is so by sad experience.

The first thing which an evangelist should do is to convince the reason. After the reason is convinced of the general principles of right and wrong, he should appeal to and awaken the conscience. He should probe the sinner's conscience, and should make him realize his sin and sinfulness. When he sees that sin is sin, and that all sin is sinful; he should be made to realize the sinfulness of his own sins, and of his own nature. When he sees all this, and realizes the heinousness of his own sins, and the sinfulness of his own unsanctified nature, and his own obligation to quit committing sin, and get his own unsanctified nature removed, it is not only permissible to appeal to the emotions to initiate definite moral steps toward repentance, but it may indeed be obligatory to do so. The writer sees no harm in appealing to the emotions to get men to move after they are fully

convinced of their sins or of their sinfulness. Men often use paper or shavings to kindle a fire, but nobody ever thinks of using only paper or shavings alone for fuel. The results are not very lasting. To make all one's moral appeal to the emotional nature, produces a wrong impression, and also a moral perversion, and sometimes a moral pervert, too. That is why some seemingly religious people do some very inconsistent things. Is it any wonder when the evangelist under whose ministrations they were really or supposedly converted preached to them in such a way as to unbalance them?

Let us illustrate this. Most of us know of men who never go to church but always attend funerals. At such times they never fail to weep. Both men and women will weep on such occasions, and always talk pious, too. But their pious talk never means anything, for you may talk to them all you please, but no appeal you can make will ever move them in the least, so far as being a Christian is concerned. More than once has the writer gotten people to come to Christ on the death of a loved one; but never has he succeeded in getting one of these professional weepers at funerals who never attend church any other time, to come to Christ.

Furthermore, psychologists are noticing the effects of different kinds of appeals. They agree that exciting men's emotions without stirring them to moral action, not only does no good, but does harm, because it demoralizes as well as weakens one's moral nature. They insist that men's emotions should never be stirred except to initiate moral action, as otherwise it is weakening and demoralizing. They notice and mention the habit of the inveterate novel reader who weeps bitter tears over the tragedies and misfortunes of fictitious heroes, in their novels. But they are heartless and cold toward real suffering all around them. They refuse to be stirred by the tragedies and troubles of the unfortunate whom they themselves know. This shows that they are not moved to moral action by the pathetic stories which they read, no matter how touching they may be. This shows also why so much reading of fiction is demoralizing. If you do not believe it, we just refer you to character of great novel readers.

This shows also that many of the temporary moves made under mere emotional appeals, do not excite to moral action really, even though seemingly. The final results show it. It were better not to excite the emotions at all. Their

ephemeral feelings make them feel that they are partially pious at least. This very delusive self-satisfying emotion makes them feel half-way pious, and renders them less responsive to future thoughtful appeals to conscience and reason. That is also the reason why it is next to impossible to reach many who have been excited repeatedly by such false appeals.

The more intelligent evangelists are beginning to see the folly of such appeals, and are making their drives at reason and conscience. They cannot move men so quick or so easy by such appeals, but it stirs to moral action, and leaves a more healthy moral emotion. It produces more substantial converts, and also more permanent. Pastors are seeing the futility of such meetings, and are fearing wildfire, and are refusing to employ such. They prefer a more lasting work to a big one.

LOVE'S INNER FLAME

*I'd rather light Love's inner flame
Than walk the highest roads of fame,
If in those heights my hope were veiled
Because the inner light had failed.
If there some keen, conceptive mind,
Alert, aggressive, of his kind,
Should wrest, in his triumphant hour,
Some glory from a greater power,
And with his borrowed influence sway
The credulous mind from holier way.*

*I'd rather light Love's inner flame,
Resplendent of diviner flame,
The light, eternal, of whose fire
Shall satisfy my soul's desire
For living truth; and, trusting, find
The guidance of a master mind,
Not man's but God's, and glorified
In Christ, His Son, who lived and died
That He might prove Love's golden dream—
The wonder-work of God supreme.*

*That Love, consistent from its birth,
Must rule the smaller things of earth.
E'en reason doth my soul persuade
He is greater than the laws He made;
Creator in one fleeting breath;
The master both of life and death;
He is God, the Father, Christ, the Son;
The Holy Spirit—these in one—
The Guide on Whom my hope is stayed—
He is greater than the things He made.*
—CARRIE ABBOTT GUILD, in Religious Telescope.

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

IV. *The Preacher and His sermon.*

GOD, as we have already observed, selects His preachers. He said to Jeremiah, "I have appointed thee a prophet unto the nations." (Jer. 1:4). He said to Ezekiel, "Son of man, I send thee to the children of Israel" (Ezek. 2:3). He said to Jonah, "Arise, go to Nineveh" (Jonah 1:2). He said to his disciples, "You did not choose me, but I chose you and appointed you, that you should go" (John 15:16). "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15). He said to Paul, "I appoint thee a minister and a witness."

I. LET US CONSIDER WHAT KIND OF A PERSON ANY PREACHER WORTHY OF THE NAME, AND SUCH A SELECTION OF GOD, OUGHT TO BE.

1. He should be a *God-owned man*. St. Paul delighted to call himself the (doulos) "slave" of Jesus Christ. (Rom. 1:1). Those old slave-masters of the Roman world owned their slaves, body and mind, all there was of them to use as they pleased. So should our blessed Lord and Master own us. Doddridge, the Bible Commentator, wrote, "This day do I, with the utmost solemnity, surrender myself to Thee. I renounce all former Lords that have had dominion over me; and I consecrate to Thee all that I am, and all that I have, the faculties of mind, the members of my body, my worldly possessions, my time and my influence over others: to be all used according to Thy glory, as long as Thou continuest me in life: ever holding myself in attentive posture to observe the first intimations of Thy will, and ready to spring forward with zeal and joy to the immediate execution of it. To Thee I resign myself and the management of all events pertaining to me and say without reserve, *not my will but thine be done.*"

Rev. A. B. Earle, the great Baptist evangelist, procured a Consecration Book "and wrote out on my knees the following:

"Andover, Feb. 10, 1859.

"This day I make a new consecration of my

all to Christ Jesus. I now and forever give myself to Thee: my soul to be washed in thy blood, and saved in heaven at last; my whole body to be used for Thy glory; my mouth to speak for Thee at all times; my eyes to weep over lost sinners or to be used for any purpose for Thy glory; my feet to carry me where Thou shalt wish me to go; my heart to be burdened for souls or used for Thee anywhere; my intellect to be employed at all times for Thy cause and glory. I give to Thee my wife, my children, my property, all I have, and all that ever shall be mine, I will obey Thee in every known duty."—A. B. Earle.

This is what we mean by a *consciously God-owned man*. When Dr. Wilbur Chapman asked old General Booth what was the secret of his great Christian usefulness, he replied: "God has owned every inch of me."

2. A *God-filled Man*

Father Nash and Father Clary used to go about with Finney, giving themselves to prayer night and day that he might be continually filled with the Holy Spirit. He tells us that at times when he was preaching, people fell from their seats as fast as he could have knocked them off with a club.

One day with this holy power upon him, he enters a cotton mill, his face, no doubt, radiant with a heavenly light. Operatives look upon him and begin to tremble till they cannot tie the broken threads with their fingers. They are confused, then appalled and sit down and weep. A solemn awe settles upon them as if the angel of God was summoning them to judgment, so mightily are they convicted of sin by the power of the Holy Spirit. The proprietor of the mill though not a Christian, does not escape the heavenly influence, and says to the superintendent: "Stop the mill; it is more important that our souls shall be saved, than that this factory should run." And all this time this mighty man of God has not yet spoken a word! A religious meeting is held right there, and hundreds cry for mercy and rush into the kingdom.

Dr. Charles Pitman of early Methodist days

came to a campmeeting in an eastern state and asked to be permitted to preach just once as he must leave the next day and he had a message from God for the people. As the service began fierce lightnings flashed across the sky and the loud thunders rolled up into mid-heaven. Dr. Pitman knelt before the God with whom he was acquainted and prayed with holy boldness. "Oh, Lord God Almighty, Thou who hast sent me to preach to this people, hold back these threatening clouds for one hour while we go on with this service in thy Name. May great good be done in the salvation of souls!" His auditors were amazed and held their watches while he preached just an hour with heavenly pathos, and Holy Ghost anointing. "Now," he said, "go to your tents and fall before God!"

Again the pent-up lightnings burst forth in awful violence and the rain poured. The people stood aghast and trembled. Sinners fell to the earth under the power of the convicting Spirit, and "over five hundred were converted."

Such men know God. It is not too much to say that they are *God-filled men*.

3. They are *God-used men*. He always uses the men He is permitted to own and fill with His Holy Spirit. He always has some great opportunity on hand for them, too important for others.

When Dr. Wilbur Chapman preached his first sermon in his pastorate at the Wanamaker Church in Philadelphia, an old man met him at the foot of the pulpit and said, "You are pretty young to be pastor of this great church; but you preach the gospel and I am going to help you all I can." Dr. Chapman thought, "Now, here is a crank!" But the old man went on: "I have covenanted with two others to pray for you." Said Dr. Chapman, "The three became ten; and the ten became twenty; and the twenty became fifty; and the fifty became two hundred, who met to pray for the Holy Spirit to be upon me before every sermon. In another room my eighteen elders knelt around me so close that I could put my hands upon them. Every time I entered the pulpit to preach I knew I was clothed with Holy Spirit power in answer to the prayers of two hundred and eighteen men. It was easy to preach under such circumstances. It would preach itself. We saw 1100 converted in three years, six hundred of them men." Then said Dr. Chapman pathetically; "I do not see how the average man under average circumstances preaches at all!"

I was riding one day on a fast train with Rev. George Sharpe from Glasgow to Edinburgh. He pointed out to me the little town of Shotts, where a church was praying nearly a week and two whole nights for the outpouring of the Spirit upon the pastor the next Sunday. The people were moved to come till the church would not hold them and the service was held outside. Young Livingstone preached with the rain sprinkling in his face and "five hundred and fifty were converted." We need more praying congregations to pray the power down upon the preachers. More prevailing prayer is the present need of the church.

A. B. Earle, as we have seen, was God-owned and became God-filled. In his introduction to his last book he tells us that he had seen 157,000 conversions under his ministry.

Charles G. Finney has been called the prince of evangelists of all the Christian centuries. One authority tells us that he had not less than five hundred thousand converts in connection with his preaching. But even this man, of rarest intellectual gifts and transcendent oratory and beyond compare the mightiest man we ever saw stand before an audience to preach, even this man humbly said, "No human eloquence can ever convert a soul unless the Spirit of God sends the truth home and makes it effectual. All human eloquence and learning will be in vain. And it is a fact worthy of great consideration that, with very little culture, this element of Holy Spirit power will make an ordinary Christian eminently successful in winning souls."

This is very humiliating to human learning and intellectual pride, but it is ever God's way "to choose the weak things of this world to confound the wise." God's Spirit gets all the more glory;

II. NOTICE, THE SERMONS OF SUCH PREACHERS WILL BE HEAVEN-SENT MESSAGES.

1. Even the themes will be divinely suggested. God knows who will be in the audience and what they will need.

2. It will be God's own truth;—no invention or *fad* or *fancy* of man;—no modernism;—or infidelity spewed out upon the audience to drug people to sleep in their sins and send them to hell. It will be the old rugged gospel once for all delivered to the saints for the salvation of a dying world.

There never was an age in Christian history when such truth was needed more than right now. We are tired of hearing about "this won-

derful, modern twentieth century and the new gospel that must be adapted to this great new age!" The truth is inventions have increased wealth beyond the wildest dreams of man, and the age is sick, nigh unto death, with abounding worldliness and an epidemic of crimes, and godless self-indulgence and nameless revolting sensuality!

Nothing but a deluge of the old gospel of Sinai and Calvary can save us from the doom that befell the empires of ancient history. They all perished from the consuming disease of national sin.

3. Such preachers will not preach for self-glorification. God-owned men and God-filled men would scorn a motive so unworthy!

4. Their sermons will be messages tending to save sinners, or sanctify and strengthen and build up believers. It is not worth while to preach on other themes or subjects. Life is too short and eternity too long.

5. God's preachers will deliver messages becoming the dignity of an ambassador of Jesus Christ, messages from the King of heaven to subjects of the King. They will not preach sermons in which God's truth is toned down and diluted and denatured to please the ungodly gang of worldlings in the pews who assume to dictate to God's preachers what they shall not preach.

God-owned, Spirit filled ministers would not preach God-inspired sermons in vain. We should not read in one year of 6,367 churches, in three of the most learned of the denominations without a convert in a year!

Think of it! Six thousand preachers, at least thirty thousand Sabbath School teachers, three hundred thousand Sabbath school sessions and six hundred thousand sermons in one year without a convert! May God in infinite mercy save us from prayer-less Holy Spirit-forsaken churches, and a Christless, barren ministry!

LIST OF SIX BEST BOOKS FOR PREACHERS

1. "The Divinity of our Lord."—Liddon.
 2. "Training of the Twelve."—Bruce.
 3. "Lectures on Preaching."—Phillips Brooks.
 4. "The Skilled Workman."—Hendrix.
 5. "Pastoral and Personal Evangelism."—Goodell.
 6. "The Psychology of Success."—Riddel.
- EVANGELIST J. E. WILLIAMS, *Olivet, Illinois.*

PRIDE IN PREACHERS

By A. W. ORWIG

OF all men the Gospel minister should be free from unholy pride. In the sight of God it is one of the most abominable things; and the wonder is that he does not more summarily punish it. His Word contains many expressions of his abhorrence for it and warnings and threatenings against it.

THE BLIGHTING EFFECTS OF PRIDE.

Concerning the spiritual blighting effects of pride upon preachers the saintly Richard Baxter said: "One proud, lordly word may cut the throat of a sermon and blast the fruit of all you have been doing." The Rev. R. A. Torrey, says: "Power is lost through pride. Many fail in their work because pride has come in. God cannot use a proud man. The man who is puffed up with pride cannot be filled up with the Holy Spirit." It is said of that other eminent and successful preacher and evangelist, Charles G. Finney, that he held not a moment's parley with the suggestions of spiritual pride. We cannot too deeply lay to heart the folly and danger of unholy pride. How many preachers are more or less beguiled into it, and whom God, in consequence, smites with spiritual barrenness! "Be clothed with humility, for God resisteth the proud, but giveth grace unto the humble."

Occasionally men laud their own sermons, thus disclosing a degree of vanity and pride. Many years ago I heard a more than ordinarily bright preacher speak of a sermon he had delivered. In a self-congratulatory manner he remarked that he "had everything his own way." I wondered at the time whether, under the circumstances, God could have had His way. I also call to mind a boastful remark I once heard a preacher make in reference to one of his sermons. Said he: "I preached in my own characteristic manner."

REBUKED IN THE PULPIT.

Right in the pulpit God sometimes manifests his displeasure at pride. He would thus teach the preacher a greatly needed lesson, humiliating him before the people. When I was a young man I recollect hearing a veteran preacher tell a friend how God once rebuked him in the sacred desk. It was at a camp-meeting, and an immense crowd was present. He wanted to preach a "big" sermon in the estimation of men; or, as he really expressed it, he "was going to shoot a bald eagle." But,

he added, "the powder flashed in the pan, and I was undone." But it cured him of pride or vain ambition, for he was otherwise a good man.

Another case of reprehension in the pulpit was that of a young preacher, of whom a lady some time ago informed me. He had been requested to preach in the absence of the pastor, and ascended the pulpit with head very much aloft, and in a general pompous manner. But almost from start to finish he miserably floundered in the mire, and the sermon was a sad failure. And, greatly crestfallen, he left the pulpit. At the close of the service an aged man quietly said to him, "Brother, if you had gone into the pulpit in the humble manner in which you came out of it, the result might have been greatly different," and thus he also learned a valuable lesson.

SUGGESTIONS FOR THE CURE OF PRIDE.

Pray very earnestly for victory over it. Believe victory to be possible. Read and study what the Bible says on humility and pride, and learn more fully the beauty of the one and the unloveliness of the other. Think much of the great humility of Jesus. Do not regard pride as a mere fault or weakness, but as an inherent and unhallowed thing that needs uprooting. But do not expect to be forever exempt from temptation to pride. The sin consists not in the solicitation to this evil but in the yielding to it.

LOS ANGELES, CALIF.

PREACHING FOR SOULS

Comparatively, not much of the preaching nowadays seems to be in that direction. However, we are glad to note the exception; many preachers of the Church of the Nazarene do preach for immediate results. This should be the paramount endeavor on the part of every preacher.

This serious lack is either that the aim of the gospel gun was poor (perhaps no aim at all) or else there was not enough charge to send the shot home. But the preacher who sights his gospel gun on his knees, will usually bring down some game. How much the ministry need to pray, plan and preach for lost souls. Souls everywhere, slumbering and perishing for the bread of life. What is a preacher for if not to move men to God?

But a serious difficulty arises. In scores of churches, but few if any sinners (unsaved as

distinguished from church members) attend the services of the church. The preacher has no opportunity to preach to the lost. This condition makes possible the preaching of holiness as a second work of grace. This will help to lead some into the Canaan of perfect love and will also edify the church. Many need to hear the doctrine of entire sanctification. Here is the preacher's opportunity.

But how can a preacher meet this responsibility if he is "short" on religion himself? If he does not know of the sanctifying power of the blood himself? How helpless is any preacher when he is without this adorable grace! To be ready and effective, the preacher must know by experience both regeneration and entire sanctification.

We aver that a wholly sanctified ministry, with some degree of good sense, who is both a minister and a witness to the abundant grace of God, will have some one converted or else some believer sanctified wholly. In any case souls will be moved toward God and the church will become expectant and prayerful.

HOLY QUIETNESS

We always throw aside from other company to tell our friends what we do not want others to know. There is nothing better than this life of quietness in order to deepen, broaden and develop us in the things of God. Useless talk,—I do not mean to say social, sanctified and pleasant converse with one another,—but useless and idle talk hinders us from direct communication with God. In this triumphant life we learn to know more and more that we are His and He is ours. We can frequently say to Him, "Thou art my God, and I belong to Thee." We are betrothed to Him in righteousness, judgment, loving kindness, tender mercies and faithfulness, and we know our Lord. The secret of His dwelling is our dwelling place, under His shadow we abide. He becomes our fortress, our high tower and, so to speak, in the secret of life we can run upstairs, look out of the windows of this tower and get a glimpse of the heavenlies. A great noise will hinder us from hearing distinctly. So much talk will hinder us from hearing the gentle sweet voice of the Holy Spirit. When a man leaves his safe open, it is a sign that there is not much value in it; so when we have not a gate of prudence before our lips, is it not an evidence that there is not much depth of spiritual life there?—P. F. BRESEE.

HOMILETICAL

PREPARING A SERMON

By VERNON F. WARD

WHATEVER a sermon may aim to do, there is one end for which it should be prepared, that is as a means to bring lost men to the feet of Jesus Christ. That end justifies the use of every ounce of strength we may be able to call forth in preparing that sermon; in short it demands all there is of our being, moral, mental, and physical. There must be a real soul burden. A sermon that is prepared alone to demonstrate man's wisdom is not worthy of the name; and one that is prepared with a view of getting a reputation for oneself has already failed its purpose before it is delivered. The sermon must have for its end persuasion; that is to persuade men to follow Christ. To accomplish that end it must be backed up by the Holy Ghost and power, and not by a selfish motive.

If there is no preparation there will be no real victory won, no persuasion will be felt. There will need be both mental and spiritual preparation. The preacher who has not spent much time along both these lines will have very little of account to say; and he will usually take a long time to say it. There are some good brethren who work from the convenient scriptural quotation found in the eighty-first Psalm, "Open thy mouth wide and I will fill it," as an excuse for not preparing their message. This applied very graciously and literally to the Children of Israel when they were in the wilderness, and in the land of Canaan before they were prepared to raise corn, etc. But I am of the conviction that if there has been time to prepare and we have failed to do so through lack of ambition, or shall I go a step farther and call it laziness, God will hold us responsible for what we might have accomplished had we but spent some time in preparation.

What is included in preparing a sermon? It is bringing into existence a complete structure, and not a mass of unorganized material. Let us understand in the very beginning that prayer

is the greatest factor in the preparation of any sermon no matter what subject we may have on the bench to be treated. Let us through the good guidance of God, much prayer, and looking into the needs of the people we wish to help, decide as to what end we wish to reach; what mark we wish to hit; what sheep we wish to feed; what lambs we wish to help with our message, and let the text be selected accordingly. Always aim at something, he who aims at nothing generally hits it, so says the old adage. The text has its purpose to fulfill and is not something to bid an affectionate farewell to in the beginning of the message, with the strange feeling that you may never meet it again. It is to be used as the foundation wall on which you will raise the structure. The foundation of a sky-scraper is not placed on top of the ground, it is founded upon the rock many feet below. Truly great sermons which stand are not built upon a lone text or fragment of scripture without any forethought or preparation; but they have their bearing upon Jesus Christ the Rock of our salvation. The text is the foundation wall. Be sure you haven't got it out of line, or out of square. Take your leveling instrument of prayer and shoot your level all the way around, try your corners well for it is of most importance to get started right. If you are out of line in the beginning, you are most sure to be out of line when you have finished. "Don't put up shacks, build for eternity!" You can take a fragment of scripture and prove almost anything you wish; but be sure it will fall out of line before you have completed it. Dr. Pattison tells of a certain preacher who found in the words, "The voice of the turtle is heard in the land," the whole doctrine of immersion. It is quite evident that this preacher got the turtles mixed. But if we were to take the time it would be surprising how many stories we would be able to find just as amusing as this one, in regard to perverted texts. There are too many good texts, which are to the point on different subjects of this great salvation for us to trifle with fragments.

The next to be considered is the skeleton or frame work. Let it be well sized and framed in proper proportions. No man can deliver a sermon with any mark of success without some outline. It need not be necessarily elaborate; it may only naturally lead on from one point to another; there must be some skeleton, as scholars would say, "Some connected line of thought," or the message will be like a jelly-fish, rather unsteady. The number of points will of course depend upon the subject to be treated. Usually three or four well thought out points will suffice.

The subject matter will next claim our attention. Prayer and meditation are the main factors here and after these will come wide reading and research work on the subject we are considering. A preacher to persuade men must be full of his subject. The automobile salesman is well posted on the particular car he represents; he can tell you the horse power, the bore of the cylinders, all about the electrical equipment, length of the wheel base, size of the tires, the gasoline and oil consumption, etc. Why all of this? He wants to persuade men that his is the logical and most economical car for them to buy. He explains every term and makes it plain so that his prospect understands what he is trying to say. A great sermon is not made up of big words, it is made up so that any child that may chance to be in the congregation will understand what you are trying to say; and will be able to distinguish the way you are endeavoring to mark out. You will be permitted to use big words when you are in your study and talking to yourself, but boil down and clarify them before you get into the pulpit. Someone may be there you can help if they but understand what you are trying to say. The way of God is very plain. If we are to be representatives of that way we must be plain also.

The windows of our structure present themselves here for some little consideration. There is no better way to rivet truth upon the minds of those who listen to you than by a good illustration. I do not refer to story-telling, that becomes stale and lifeless; but a good pointed illustration serves as a window to let light upon the truth we are trying to get upon hearts. Always use illustrations fresh from life. Be always on the alert to find them.

The application, or what we might term here the finish of our structure in most cases receives

the least attention. It is left for the inspiration of the closing moments of a message. But it ought to receive special preparation and attention in the study. Here is where the message is to be brought home to the heart of the individual, its purpose is to get men to see their need and to act accordingly. The sermon is to get men to decide for God and heaven. Here is where the last grain is put on that tips the scale, and we cannot give short weight here.

In conclusion always be on the alert to catch something that will be of help in the preparation of your sermon. If it is hard to find texts just when you need them, take a note book and jot down some special ones when you run across them in your daily devotions and Bible study, also note down subjects and themes as they may occur to you from time to time. Don't put your preparation off until the last moment, something may come up and you won't have time left for preparation. Pray much over your messages. Salt them with, "All Prayer." If you feel the lack of wisdom, be sure to ask God about the matter. James says, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Our messages are not to be in the demonstration of man's wisdom, but they are to be, "In the demonstration of the Spirit and power." The mission of the Comforter when He is come, among other things is to teach and guide us. What can we need more than these?

CADILLAC, MICH.

SERMON OUTLINES

"Nothing but Leaves"

By A. M. HILLS

TEXT: "And when He came to it He found nothing but leaves" (Mark 11:13).

In Isaiah 5:1-7, God came to a vineyard carefully planted, tended and kept, and found nothing but "wild grapes." Here is one tree bearing only leaves. This may represent a single life.

I. CONSIDER WHAT GOD HAS DONE FOR EACH OF US.

1. Gave His Son to make atonement, and to make salvation possible.
2. Sent His Spirit to enlighten and convict us.

3. Has tenderly invited us to accept His grace.
4. We have our residence in a gospel-favored land.
5. Our life in the most gospel-favored age.
- b. We have Bible and schools, Christian literature and churches.

II. GOD EXPECTS AN ADEQUATE RETURN, FRUITFULNESS.

1. Fruits of the Spirit in individual lives.
2. Spread of salvation and holiness among men.
3. A proportionate quantity, as the age and size of trees and kind of soil and season. So from men and women. "Herein is my Father glorified, that ye bear much fruit."
4. Fruits at the proper time.

III. GOD IS SOMETIMES MOCKED BY PROGRESSION WITHOUT FRUIT.

This tree had abundance of leaves, a promise of fruit, but no fruit. Worthless profession of religion. Nazarenes profess everything in the catalogue of graces. We must have not merely profession but fruit, not show but reality. God hates pretense and sham.

IV. TO TEACH THE JEWS OF HIS TIME, AND THE CHRISTIANS OF ALL TIME.

Christ cursed the hypocritical tree. It was a merciful way to teach us. Dr. Charles Brown, a Baptist preacher of England said: "There is something rotten in a church that loses eighty per cent of its Sabbath school to the Devil."

There is a judgment day ahead for idle profession and hypocritical cant. God help us to bear more than leaves.

Time to Seek the Lord

By A. M. HILLS

Hosca 10:12. "Break up your fallow ground; for it is time to seek Jehovah till He come and rain righteousness upon you" (R. V.).

The upper kingdom of the ten tribes was dying from the evil influence of its unrighteous kings and idolatrous queens. They gloried in their knowledge, wealth, cities, number of their men of war, and the strength of foreign alliances. But there were clear-eyed prophets among them who would not be deceived. They knew that righteousness exalteth a nation, while sin is a reproach to any people. They knew the nation must repent, or its doom was sure and near at hand.

This same truth applies to individuals. Nations are but aggregations of men, what comes to nations comes to men, only more suddenly.

I. NOTICE WHOM WE ARE TO SEEK. THE LORD.

Ephraim sought alliances with heathen nations around them, which only increased their corruption. So sinful men resort to fellow sinners for moral support. Only God can help. Him we must seek.

1. This implies that we are separated from God by sin. Your sins have separated between you and your God and your iniquities have hid His face from you. All sin is rebellion against God.
2. Men may get near to God by seeking. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). "Through him we both have our access in one Spirit unto the Father" (Eph. 2:18, R. V.).
4. Ye shall seek me and ye shall find me when ye shall search for me with all your hearts.
3. It is our duty to do it, and only hope. "Return unto me and I will return unto you, saith Jehovah" (Mal. 3:7). "Seek Jehovah till He rain righteousness upon you."

II. HOW ARE WE TO SEEK THE LORD?

1. "Break up your fallow ground" with plow of Repentance. Repentance means the heart broken for sin and from sin.
2. By faith in the atoning Savior, and the promises of God. "Him that cometh unto me I will in no wise cast out." "Whosoever shall call upon the name of the Lord shall be saved." Acts 2:21 and Rom. 10:13. He will never say to honest seekers: "Seek ye my face in vain."

III. "IT IS TIME NOW."

1. When we are young, before the heart becomes like fallow ground.
2. To some these words are a reproof. You ought to have sought God long years ago. Your heart has been getting harder and harder. You are becoming more and more in love with sin. More hopelessly habit bound. Think of your unremembered and broken vows. It is time you kept your vows.—David: "I will take the cup of salvation and call upon the name of the Lord. I will pay my vows in the presence of all his people."
3. For many of you these words contain a warning. You will never have a better time. Facilities decrease with delay. The heart hardens by procrastination. You may have no other time. "He

that being often reproved and hardened his neck shall suddenly be cut off and that without remedy."

In 1905 Torrey was holding a meeting in Cleveland, Ohio. Howard Dennis, for fifteen years a Methodist preacher but now backslidden, would go out on the street and mock the revival services. A friend of mine, Rev. Jesse Ulster, stood beside him while he was mocking. Rev. Calvin Choate—a Quaker preacher, said: "Howard, God will not put up with you always." He replied, "God has nothing to do with me, nor I with Him." The next day he was run over by a train and ground to pieces. "Cut off without remedy."

The Anointing Oil

By ROY L. HOLLENBACK

TEXT: "But the anointing which ye have received of him abideth in you." (1 John 2:27). "Christ" was Jesus' official name—His messianic name. It means "the anointed." The very term "Christ—ian" conveys this same thought—one anointed of God.

The recipe for the holy anointing oil (found in

(4). Cassia, 50 shekels. A sweet herb. How the Spirit "preserves" the soul!

(5). Olive oil, an hin. Represents the "oil of gladness" or the "oil of joy."—See Isa. 61:3 or Psa. 92:10.

VI. NONE COULD MINISTER IN THE PRIESTHOOD WITHOUT IT.

Before Jesus sent the disciples out upon their world-wide mission of evangelism, He commanded them first to "tarry" for the Holy Ghost, without whom no man is at his best.

Clintax:—Jesus Himself possessed this anointing. He says, "The Spirit of the Lord is upon me because He hath anointed me to preach good tidings unto the meek," etc.

Also the Psalmist says, "Thou lovest righteousness and hatest wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."

Our anointing, like His, is from heaven. If He needed it, how much more do we.

12. They sometimes pierce the corpse.
13. A lonely death. Mk. 14:50.
14. Death with the wicked, and burial with the rich. Matt. 27:38-46.
15. A glorious resurrection. 1 Cor. 15:20.

"A Single Eye"

By C. E. CORNELL

TEXT: Luke 11:34.

I. GOD'S STRENGTH FOR HIS CHURCH.

1. Made up of individuals.
2. Each individual a dynamo.

II. THE WORLD IN ITS COMPETITION AGAINST GOD.

1. The influence of wealth.
2. Politics, social life, worldliness—all attractive.

III. "THE SINGLE EYE."

The body is a large room, naturally dark, of which the inhabitant is the soul. But it has a light or lamp—the eye; for the eye gathers light from the external world of knowledge and pours it, like a lamp, into the spacious residence of the soul.

The eye must be pure from any foreign substance, that its light be unobstructed.

IV. "WHOLE"

2. The great value of inward honesty.
3. Of outward honesty.

III. A LARGE PART OF THE LIFE IS PUBLIC; THE SOCIAL LIFE, THE FAMILY LIFE.

Illustration: An infidel ran his saw mill on the Sabbath. He said of his neighbors: "The deacon professes just what the rest of you do, but he lives such a life that it makes me feel bad to run my mill while he is passing."

IV. THE INNER LIFE OF THE SPIRIT.

1. Its practical value in everyday life.
2. Its effect upon others.

Illustration: A holy woman lived beside a godless neighbor for many years. The neighbor could hear her sing and pray. After many years she came over and said: "I believe in your religion and desire the same kind." A godly life will tell.

3. That which is within will shine forth and convince the world.

Illustration: Bishop Ninde had a heavenly face. He was quiet and unobtrusive, but his angelic countenance told of the beauty of his inner life.

HINTS TO FISHERMEN

By C. E. CORNELL

THE SOCIAL SIDE OF YOUNG PEOPLE

SHOULD the Church of the Nazarene provide something for the social entertainment of the young people? This is a delicate and important question, apt to stir up a very great difference of opinion. It ought to be considered soberly and we ought not to arrive at conclusions too suddenly. We have the young people, they have a social side to their natures, what shall we do to give the young people legitimate social enjoyment?

Some say, that if our young people are converted and sanctified wholly, that is all that is necessary. Such young people will not need, neither will they seek any social enjoyment. Good, old time religion satisfies and that is enough. Some that are older seem to forget that once they were young and they evidence a very radical stand and seriously object to providing anything like a social evening, social party, games or a get-together occasion. But despite this radical stand the young people like to get together for social intercourse; and usually, if something is not provided, they drift out of the church and go where their social nature is gratified.

What shall we do—under the circumstances—to hold our young people and provide legitimate pleasure for their betterment? That is a question quite easily stated but not so easily answered.

I venture to suggest that (1) we all recognize that young people are not old people, and that modern life is far removed from that same life fifty years ago. Pleasures provided for the young have greatly increased, and that literally millions of young people have become enamored with the pleasures of the world. (2) That the demands for the development of the social side of the present day youth is imperative and that everywhere is furnished—good and bad—enjoyment for the young. This has its influence upon our church young people, who have no easy time "just" going to prayer-meeting and the services of the church. Environment is difficult to overcome.

(3) That the sexes enjoy mingling with each other. This is as natural as for water to run

down-hill. If girls and boys cannot mingle one way they will find a way to get together. They like each other's company, they seek it, they will have it both in the church and out. The church must provide for this and the church must recognize that girls and boys enjoy each other's company. Take all social intercourse away, make no provision for the mingling of the sexes, and with little exception your young people will drift out of the church and look for other climes.

I believe that the pastor and the young people ought to be closely related, and that, the pastor should arrange for his young people to have legitimate pleasure in a social way.

What pleasures are legitimate for Christian young people? This is another important question. I doubt if it can be answered in a wholesale way, or off hand without serious thought. There must be legitimate pleasures and there are. I knew a large bunch of young people who got together for a social evening, who arranged a debate on the question, "Resolved that a needle is more important than a pin." Another, "Resolved that young men spend more money foolishly than girls." These little debates caused no end of merriment and brought out many questions and information that the majority never thought of. I knew a crowd of young people to get together at the parsonage; after a social hour a Nazarene brother just returned from China gave a chair talk on China; it was intensely interesting as well as educative. Ice cream and cake followed. The young people had a great evening. The evening opened and closed with prayer.

Here is a list of legitimate pleasures. Arrange for an old fashioned spelling bee. Not many young people are good spellers. "Spelling down" will furnish plenty of fun as well as intellectual enjoyment.

Offer a small prize for the one who can accurately draw the best map of the United States.

An evening of quotations. Who can quote Longfellow, Whittier, Bryant, Rudyard Kipling, and Wesley? This, of course to be announced in advance so the young people can prepare.

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What pleasures are legitimate for Christian young people? This is another important question. I doubt if it can be answered in a wholesale way, or off-hand without serious thought. There must be legitimate pleasures and there are. I knew a large bunch of young people who got together for a social evening, who arranged a debate on the question, "Resolved that a needle is more important than a pin." Another, "Resolved that young men spend more money foolishly than girls." These little debates caused no end of merriment and brought out many questions and information that the majority never thought of. I knew a crowd of young people to get together at the parsonage; after a social hour a Nazarene brother just returned from China gave a chair talk on China; it was intensely interesting as well as educative. Ice cream and cake followed. The young people had a great evening. The evening opened and closed with prayer.

Here is a list of legitimate pleasures. Arrange for an old fashioned spelling bee. Not many young people are good spellers. "Spelling down" will furnish plenty of fun as well as intellectual enjoyment.

Offer a small prize for the one who can accurately draw the best map of the United States.

An evening of quotations. Who can quote Longfellow, Whittier, Bryant, Rudyard Kipling, and Wesley? This, of course to be announced in advance so the young people can prepare.

*You shall receive Power after that
Holy Ghost is come upon you.*

1. Power to speak 2:4; 4:33
2. Power to move men 2:37; 5:33; 7:34
3. Power of a loving unity 2:44-46
4. Power of overcoming faith 3:6-16
5. Power of holy earnestness 4:20
6. " " prevailing prayer 4:31
7. " " complete consecration 4:34-35
8. " " discernment 5:3-13; 10:9-14
9. " " indomitable courage 5:29-32
10. " " to rejoice in persecution 5:41
11. " " to forgive enemies 7:60
12. " " to persevere 15:8-9

The Life In Christ.

Gal. 2:20

*I am crucified with Christ;
nevertheless I live; yet not I,
But Christ liveth in me; and the life
which I now live in the flesh,
I live by the faith of the Son of God, who
loved me, & gave himself for me.*

HINTS TO FISHERMEN

By C. E. CORNELL

THE SOCIAL SIDE OF YOUNG PEOPLE

SHOULD the Church of the Nazarene provide something for the social entertainment of the young people? This is a delicate and important question, apt to stir up a very great difference of opinion. It ought to be considered soberly and we ought not to arrive at conclusions too suddenly. We have the young people, they have a social side to their natures, what shall we do to give the young people legitimate social enjoyment?

Some say, that if our young people are converted and sanctified wholly, that is all that is necessary. Such young people will not need, neither will they seek any social enjoyment. Good old time religion satisfies and that is enough. Some that are older seem to forget that once they were young and they evidence a very radical stand and seriously object to providing anything like a social evening, social party, games or a get-together occasion. But despite this radical stand the young people like to get together for social intercourse; and usually, if something is not provided, they drift out of the church and go where their social nature is gratified.

What shall we do—under the circumstances—to help our young people and provide legitimate pleasure for their betterment? That is a question quite easily stated but not so easily answered.

I venture to suggest that (1) we all recognize that young people are not old people, and that modern life is far removed from that same life fifty years ago. Pleasures provided for the young have greatly increased, and that literally millions of young people have become enamored with the pleasures of the world. (2) That the demands for the development of the social side of the present day youth is imperative and that everywhere is furnished—good and bad—enjoyment for the young. This has its influence upon our church young people, who have no easy time "just" going to prayer-meeting and the services of the church. Environment is difficult to overcome.

(3) That the sexes enjoy mingling with each other. This is as natural as for water to run

down hill. If girls and boys cannot mingle one way they will find a way to get together. They like each other's company, they seek it, they will have it both in the church and out. The church must provide for this and the church must recognize that girls and boys enjoy each other's company. Take all social intercourse away, make no provision for the mingling of the sexes, and with little exception your young people will drift out of the church and look for other climes.

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An evening of quotations. Who can quote Longfellow, Whittier, Bryant, Rudyard Kipling, and Wesley? This, of course to be announced in advance so the young people can prepare.

Have a social evening with pictures cut out of magazines. The prettiest, the most suggestive, etc.

An evening with the singers. Who can sing an original song? Who can sing a verse of an old hymn?

An evening with the story writers. Who is the best, name the story and be prepared to give an outline.

An evening of competitive Bible quotations. Who can quote the most Scripture accurately?

An evening with the inventors. What is the greatest invention of the present day? Give name of inventor and a brief history of the invention.

The above is only suggestive, but will furnish thought and incentive for the wide field. Use the Doctor, the inventor, the mechanic, the teacher, the druggist, the scientist, the cartoonist, the astronomer, the adventurer, the traveler, the historian and a hundred others. These evenings can be made intensely interesting, educative and in no way hinder the spiritual life of the young.

I have only hinted at what can be done in a safe and legitimate way. The proposition is many-sided, and all phases of the question cannot be put into one article. But every wide-awake pastor must face these questions, and provide social enjoyment for the young or else eventually his young people will drift from the church.

CHOICE ILLUSTRATIONS, NOTES AND COMMENTS Faith

A scriptural definition of faith is *going ahead*. "The just shall live by faith; if any man draw back, my soul shall have no pleasure in him." Faith is not only progressive, but faith is victorious. Faith claims something and gets it. Faith in secular affairs moves the world. Faith in God sustains spiritual life. Lack of faith imperils the soul.

*Lack of faith brings many sorrows,
Trustful souls are rich through giving;
Cold suspicion leads to strife,
Faith makes beautiful all life.*

His Last Dollar Bill.

One night at the Chapman-Alexander revival meetings, at the North Shore Tabernacle, Chicago, a dollar bill was found in one of the collection baskets. Across the back of this dollar bill was written in red ink the following: "I had \$60,000, a wife and child and a home. This is my last dollar. My wife and child have

left me. It is all on account of sin. Young man, for God's sake don't drink."

Here is a tremendous sermon in a nut-shell. It is the sad story that could be repeated by thousands. Will young men take warning? Let the drink alone, young man, LET IT ALONE! "At the last it biteth like a serpent and stingeth like an adder."

He Did not Know Jesus.

A Greek peddler arrived in New York from Chicago, hoping that he could better himself. He failed and in a fit of despondency terminated his own life. He left a postal card written to his wife as follows:

"Beloved! I thought to bring money and happiness to you and little Paulus; this card brings sorrow and suffering. I need not tell the story of my pain for you, beloved, know it too well. Though a man, I must be a coward, for God is not with me and I shiver."

The poor fellow doubtless inferred from his miseries that God was against him. What a blessing it would have been, if he had only known the gospel. Then he could have put his trust in Jesus, who would have comforted him and delivered him. "I will trust and not be afraid," is the constant cry of the Christian.

The "Taste Berry."

It is said there is a fruit in Africa called the "taste berry" because it changes a person's taste so that everything eaten tastes sweet and pleasant. Sour fruit, even if eaten several hours after the "taste berry," becomes sweet and delicious. Holiness of the heart is the "taste berry" of a Christian experience. Anything less and the sourness of some of life's struggles will remain to the discomfort of the soul. The "old man" of the heart must be cleansed out by the blood of Jesus if there is to be a sweet and happy experience through all of the vicissitudes of life.

Get the "taste berry" of holiness in your heart if you would really enjoy a true Christian experience.

Did You Ever Win a Soul for Christ?

It required the effort of several hundred Christians last year to get an additional member into the church. It would seem, if statistics can be relied upon, that not very many persons are interested in soul-winning. Yet there is no more important work, either for this world or the next, in which a Christian can be engaged. Neither is there a work which brings so much joy to the heart. To once taste the joy

of winning a soul will stimulate you to a greater activity in this direction.

*Must I go and empty handed,
Thus my dear Redeemer meet;
Not one soul with which to greet Him,
Lay no trophy at His feet?*

Thank God! you need not meet him "empty handed!" You can come full handed and have many rise up and call you blessed. This is the privilege of every child of God. "Cursed be he who doeth the work of the Lord negligently."

Crooked Stitches.

L. R. Miller tells of a little philosopher who was attempting her first needle-work, when she thoughtfully said: "The best thing about not putting in crooked stitches is that you don't have to pick 'em out again." How long some of us are in learning this important lesson. How sorry we have been over and over again because of the crooked stitches of life that ought never to have been put in. Let us avoid the "crooked stitches" by a complete reliance upon Him who is able to guide into all truth.

The salvation of Jesus Christ has abundance of joy in it. How few of the church members in these days who indicate that they have real joy. There are no expressions, such as "Glory!" "Hallelujah! Amen!" or for that matter, any other. The heart that has joy in it will manifest it. We fear that very many who have no joy have no salvation. Friend, seek God until your heart overflows with joy.

Do not give over to despondency because of your lot. If you do, it will only add to your burden. Courage, my friend, God still lives and will hear your cry and deliver you. Try dedicating your life wholly to Him, and then rely upon Him for deliverance and you will surely pull through the deepest waters. "Our God is able to deliver thee."

It requires more preaching, more praying and more persistent effort to move men toward God than it did ten years ago. The hearts of the people seem to be getting harder. What is the reason? Who can tell?

The men and women professing sanctification who still hold on to their money like misers, need to seek for the "third" blessing of liberality; or in other words, they need another "dip."

Romans 15:1, 2.

"But we ought, we, who are the strong ones, and not ourselves to please. For let each one

of us please his neighbor unto good for building up."—*Literal Translation*.

"As for us who are strong, our duty is to bear with the weaknesses of those who are not strong, and not seek our own pleasure. Let each of us endeavor to please his fellow Christian, aiming at a blessing calculated to build him up."—*Weymouth*.

LOVE

It is the nature of love to bind us together. The greater the love the stronger the union. "Let brotherly love continue."

"My beloved children, let us love one another."

"This is my commandment that ye love one another as I have loved you."

"By this shall all men know that ye are my disciples, if ye love one another."

The opposite of love—evil tempers, lying, slandering, bitter words, tale-bearing, back-biting, and evil speaking.

WORKING AT THE JOB.

Spurgeon quaintly says: "It is wretched business for a man to call himself a Christian, and have a soul which never peeps out from between his own ribs. It is horrible to be living to be saved, living to get to heaven, living to enjoy religion, and yet never live to bless others, or ease the misery of a moaning world."

NEGLECTING HOLINESS

Rev. Asbury Lowrey says: "No doubt the churches are today largely under condemnation growing out of this very delinquency, while many Christians, who have shut their eyes and slung off conscious obligation, living in wilful disobedience, and, therefore, under guilt. If such is the alarming condition of those who disregard holiness, what shall we say of those who antagonize it, and even treat both the doctrine and experience with infidelity and derision."

BIBLE READING ON PATIENCE

| | |
|---------------|--------------------|
| Eccl. 7:8 | Heb. 10:36 |
| Luke 21:19 | Jas. 1:3, 4, 7, 8. |
| Col. 1:11 | Jas. 5:11 |
| 1 Thess. 5:14 | 1 Pet. 2:10. |
| Heb. 6:15 | Rom. 5:3, 4. |

BIBLE READING ON POWER

Ye shall receive power after that the Holy Spirit is come upon you. Acts 1:8.

- 1 The power to speak. Acts 2:4; 4:33.
- 2 The power to move men. Acts 2:37; 5:33; 7:54.
- 3 The power of a loving unity. Acts 2:44-46.

- 4 The power of overcoming faith. Acts 3:6-16.
- 5 The power of holy earnestness. Acts 4:20.
- 6 The power of prevailing prayer. Acts 4:31.
- 7 The power of complete consecration. Acts 4:34-37.
- 8 The power of discernment. Acts 5:3-13; 10:14-9.
- 9 The power of indomitable courage. Acts 5:29-32.
- 10 The power to rejoice in persecution. Acts 5:41.
- 11 The power to forgive enemies. Acts 7:60.
- 12 The power of a pure heart. Acts 15:8; 9.

TALEBEARING

A talebearer tells things that are secret. Prov. 11:13; Prov. 20:10; Prov. 18:8; Prov. 26:17-21.

God forbids it. Lev. 19:16, 17.

We are not to tell our brother's faults publicly without proper cause. Matt. 18:15; Prov. 25:9; Matt. 5:25.

Mention of faults must be made for their removal and not as a matter of news. Jas. 5:16; 1 Pet. 2:1; Titus 3:1, 2.

FOURTEEN WAYS TO HELL

- 1 Infidelity.
- 2 Apostasy.
- 3 Indifference.
- 4 Pursuit of worldly pleasures.
- 5 Love of money.
- 6 Selfish ambition.
- 7 Trusting false doctrine.
- 8 Relying upon good works to secure God's favor and salvation.
- 9 Relying upon Christian birth, while refusing to repent.
- 10 Trusting church forms and ordinances.
- 11 Hypocrisy.
- 12 Stumbling over others.
- 13 Indulging one sin.
- 14 Procrastination; that is putting off personal salvation.

A MAN WORTH WHILE

A Business Man's Prayer.

Teach me that 60 minutes make an hour, 16 ounces one pound, and 100 cents a dollar.

Help me to live so that I can lie down at night with a clear conscience, without a gun under my pillow, and undaunted by the faces of those to whom I have brought pain.

Grant that I may earn my meal ticket on the square, and that in earning it I may not stick the gaff where it does not belong.

Deafen me to the jingle of tainted money and the rustle of unholy skirts. Blind me to the faults of the other fellows, but reveal to me my own.

Guide me so that each night when I look across the dinner table at my wife, who has been a blessing to me, I will have nothing to conceal. Keep me young enough to laugh with my children.

And when come the smell of flowers, and the tread of soft steps, and the crunching of wheels out in front, make the ceremony short and the epitaph simple: "Here lies a man."

BIBLE READING

Seven Mountains

1. Mount Sinai—The Law Given. Ex. 19:20.
2. Mount Calvary—Redemption. Luke 23:33.
3. Mount Beatitude—Mount of Instruction. Matt. 5:1; Acts 17:11, 12—Bereans.
4. Mount Nebo—Or Mount of Vision. Deut. 34:1.
5. Mount Moriah—Mount of Sacrifice or Consecration. Gen. 22:1, 2.
"God called, and Abraham responded
God promised and Abraham believed
God asked, and Abraham gave?"
6. Mount of Transfiguration—The Holy Shrine. Matt. 17:1, 2.
7. Mount Zion—Sanctification and Glory. Heb. 12:22, 23; Rev. 14:1.

BOIL IT DOWN

If you've got a thought that's happy,
Boil it down;
Make it short and crisp and snappy,
Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
Boil it down.
Take out every surplus letter,
Boil it down;
Fewer syllables the better,
Boil it down;
Make your meaning plain. Express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
Boil it down.

—Selected.

PRACTICAL

BUILDING THE SUNDAY SCHOOL

By E. P. ELLYSON

THE program of Christianity is primarily aggressive. There is some defensive warfare necessary when the enemy makes his attacks, but we are not to wait for that. Christianity is to go forth to conquer, to win, and the promise of sure victory has been given. Hell's earth camp may be apparently securely barricaded behind strong walls with locked gates, but these gates shall not prevail against the attack of the Church (Matt. 16:18). If the Church will wage an aggressive warfare she may batter down these gates and capture some that are within. The Sunday school has a defensive work to do, but it is also the very greatest church builder, a most effective division of the Christian army. Statistics show that 87% of the churches organized begin as Sunday schools, that from 80% to 85% of church members come into it through the Sunday school, and that 90% of the Church's ministers come through the Sunday school. The building of the Sunday school is most important in order to build the Church.

The Church is responsible for the religious education of the entire community. The public school cannot do this, and the homes are not doing it, and in a majority of cases the homes are not fit to do it; the responsibility is upon the Church. The Sunday school is responsible for all ages and classes, not alone for those who are now attending the school, but to reach out and bring in all who can be reached. The limit of the Sunday school responsibility can be only its ability, it should reach all that it is possible for it to reach.

Every local church that has a right to exist has a field that especially belongs to it, a constituency that is its right. If God is in the location of a church at a certain place there is within reach of that place a people whom He means for that church to reach and help. If this is not true they have no business there. This is as true of the Church of the Nazarene as of other churches. Now it is our business to

get out and get our crowd, to win and help all we can. It will not do to wait for them to come, we must go after them. The church competition of the present is such, especially through the Sunday school, that if we do not adopt a program and methods that will win and then go after them others will get them, even the children of our own homes, and then may not give them the pure gospel. There is much of Modernism in certain Sunday schools.

It may be safely said, that not one of our Sunday schools has as yet fully occupied its territory. Some fields are much more limited than others, but there is room for building in all. All about us are people of all ages not being reached by the Church, and the Sunday school is for all ages and conditions. So long as there is a man, woman or child within the territory not attending the Sunday school or connected with it through the Cradle Roll or Home Department there is an opportunity and responsibility to build. All of our schools can greatly enlarge their attendance in a very short time with the proper effort and method. We are assured of this because of the results that always follow such effort. We must meet our responsibility and the competition with aggressive work and the most effective legitimate modern methods. We are taking it too easy, drifting along too easily satisfied with holding our own, we do not give sufficient thought and prayer to the understanding and developing of the work.

A first thing in building the Sunday school will be the putting on of a program that is worthy of the time and interest of those who are to be won, the organizing and conducting of the school in such a way as will commend it to those sought according to their ages and conditions. There can be no carelessness here if there is to be any success. If one were invited out to a meal and upon arrival was greeted with beautiful linen and dishes but little food and no welcome, or if he found the food unclean and poorly cooked it is not likely that he would accept a second invitation. See that your

Sunday school offers something worthy, something interesting, that which will meet the need first.

This will mean that we give careful attention to a proper organization and administration of the school. No school can succeed that is carelessly and sleepily conducted, beginning irregularly with no program arranged and with the janitor work poorly done, and possibly not yet completed. It will also mean careful attention to the personnel of the officers and teachers, to their interest in the work, their character and reputation, their ability and their appearance. They must be persons who will beget confidence, spread cheer, create interest and win; who will give sufficient time and thought for praying, reading and planning to enable them to succeed. And each age and condition of pupil must be kept in mind with an earnest effort to interest and meet the need of each. This neglect is responsible for much failure. Also, comfortable, attractive and adequate building conditions and equipment must be considered.

A second thing in building the Sunday school is to become thoroughly acquainted with the field. The most successful way of securing this knowledge is by "The Survey." This is a careful canvass of the entire territory, securing on especially prepared cards the name of each individual with their address, phone number, age, church relation or preference, and Sunday school attendance or non-attendance. Do not assume that you are sufficiently acquainted with your territory and that this survey is unnecessary. Many have discovered their error through the survey. But even if the field is quite well known the survey will be profitable in the visiting it occasions and the manifestation of interest in the community. It will greatly repay any school for all it costs to make such a survey, in a changing community once each year, and in more settled places once every two to four years. One prominent Sunday school worker says, "It is the only sure method of building up the membership of the Sunday school permanently. If the plan is followed faithfully it will never fail." The plan is simple and any school that will give a little care to the arrangements can put on and successfully carry out such a survey.

Much of the success of this survey will depend upon the carefulness and thoroughness of the preparation. There is a great tendency to neglect here. Too often we rush into things,

make them a "jumped up" affair, take no time to plan, and secure only meager results, if not failure. Begin to talk about this survey about six weeks before it is to be undertaken. In about two weeks appoint a good committee to work out the details. While they are doing this make occasional mention of the survey, deepening the interest and expectation. After two more weeks, and this committee has worked out the plans let someone make a strong talk explaining the purpose and what is to be expected from the survey and call for volunteer workers. Have those who will volunteer hold up their hands. Take their names and call a meeting of these for conference, a time of inspiration and explanation, sometime during the week. The number needed will depend upon the territory to be covered and the time to be taken in making the survey. Usually these canvasses are made in from two to four hours during one afternoon. The more workers the less time it will take. Great cities have sometimes been canvassed in this time.

When these volunteer workers come together the committee must have things well in hand so there will be no delays or uncertainty, all must pass off in a business-like way. After an opening prayer someone should make a talk on the value of the work to be done, relating the success of the same methods at other places and showing how "we can do the same." A second talk should be given explaining the plan, how the work is to be done. A third talk should follow emphasizing the fact that this is a work for Jesus, and the church, and calling for prayerful and faithful work by each one. After an opportunity for questions this meeting should close with an earnest season of prayer in which a number take part. Each worker must at this time be pledged to the work beyond recall. For one to fail after promising will mean that one part of the field will be neglected. Announce the next meeting and insist that everyone be present on time.

With this information in hand the committee will now divide the territory according to the number of workers, two workers usually going together. A large map of the territory indicating these divisions should be drawn ready to hang on the wall at the next meeting. Each division should be described on a small card and two canvassers assigned and their names written on the card. These divisions must be carefully made and the descriptions carefully

written so there will be no confusion and no part of the territory neglected. A sufficient number of canvassers cards must be provided so that a card can be filled out for each individual, baby, youth and adult. These cards can be secured from the Publishing House at forty-five cents per hundred, or three dollars and twenty-five cents per thousand.

Best results are obtained when the people are notified before hand that the survey is to be taken. One large city church had a circular printed announcing the survey, a copy of which was placed in every home the Saturday before the survey was to be made on Sunday afternoon. By this means the ice was already broken when the worker called and there was neither delay nor misunderstanding.

Usually the best time for taking the survey is Sunday afternoon. At the appointed hour, say one o'clock, not later than 1:30, all who are to take part must be present at the appointed meeting place. Naturally this would be the church. When all are ready the survey cards will be presented and explained by the leader. The following instruction should be given: (a) Do not visit, take the survey in a business like way; often it may not be necessary to go inside the house. (b) Go to every house within your assigned territory, one failure makes the work incomplete. (c) Fill out a blank for each individual, be careful to miss none of any age. (d) Answer every question each time, the information is needed. A failure to do this will make the card of little use. (e) Be brief and insistent, but courteous, in asking for the information; should any refuse, show no resentment, make out a card with that address marked "refused." (f) Should persons not be at home so that you get no response when you call make out a card with that address marked "Not at home."

Next call attention to the map and hand out the cards with the assignment and description of territory, and be sure that all of the canvassers clearly understand their assignment. This being done, now let all kneel together for a few moments of prayer and then go forth to the task. All of this must be done in the shortest possible time that the canvassers may be at their work by two o'clock.

When the canvassers have completed the work the cards must be turned over to the secretary who should be at the church to receive them. These should all be in by the opening of the

evening service if the survey is made on a Sabbath day. When the secretary has received these cards, at the very earliest opportunity, with the aid of the assistant secretaries, or if there are no such officers those appointed to assist in this work, the secretary should classify and file the cards in a special cabinet secured for the purpose. If there is much delay in this the work will be somewhat lost. Until they have been classified they will not be available for service. All cards showing persons to be already members of a church attending Sunday school may be laid aside. Those remaining indicate the field of possibility. Next those showing the person has a preference for the denomination making the survey or having no special preference should be brought together. These show the more and the most open field for this church. Third, these must be divided according to the age divisions of the Sunday school departments. This will show the field for each department. A further classification will then be made according to the class age and thus each class field will be indicated.

Who can estimate the value of the information now contained in these files of the secretary? Already the results have been gratifying in the general effect upon the workers and the community canvassed. But the far greater value is in the information that has been gained as a basis for further work. The pastor now has access to a splendid mailing list for the sending out of special invitations and the Sunday school now has a thorough knowledge of the field. If the survey is promptly followed up the school should have a good growth.

The next thing to be done is for the secretary and assistants to make a duplicate list of names with the needed information and hand to each supervisor of a department those belonging to his department. The Superintendent will now see that these Supervisors make proper use of these lists. If the school is not departmentized the names will be handed directly to the teacher.

The Supervisor now must make a duplicate list of the names given him and hand these out to the different teachers according to the ages, keeping the record on his own card of the teacher to whom the card is given with the date. He should give to the present teachers only enough names to bring their classes up to the maximum number. If there are more names a new teacher or teachers should be secured and

the names handed to these with the instruction to "go out and get them." The names being thus distributed the next thing is to go out after them. Every possible means should be used to bring them in. Here is where the organized class will help. Cards and letters of invitation should be sent out, telephones used, and personal visits made. At the close of each week the class should report to the Supervisor the work done with the results. He will make a record of the same in his files. The Superintendent will keep informed from these files and may do some solicitation through the general organization.

This is not "red tape" and too much work. It is simply keeping up with what is going on and keeping up with results to know how to continue the follow-up. And such reporting also increases the obligation of the worker and insures better and more faithful work. By just such means as this many schools have doubled their membership in a very short time. We may not be able to do so much and, then we might do more, at any rate we can do something toward building our school. Shall we try it? Here is the challenge to us. Where this program cannot be put on as completely as here outlined, it can be put on as completely as the local conditions will allow. The survey may be made by a small number taking several days in which to complete it. In most communities this survey can be successfully carried out and if followed up promptly in a business like way will bring great results.

A third thing in building the Sunday school is to watch for and go after new comers into the community.

When we first moved to Kansas City, selected our house, signed up the lease and signed up for water, gas and electricity, before we could get moved in, mail began to arrive and for several days from two to six letters or cards came from different business firms welcoming us to the neighborhood and soliciting our trade. From some of these places where we had signed up they had secured the name and address and were after us. Now this was no exception in our case. All who move into this section of the city are treated this same way. Are the children of the world wiser than the children of the kingdom? It really looks like it. Shall the church allow business to outdo her in solicitation? Let the Sunday school awake and all keep their eyes and ears open for these new

comers. When a new family, or a new person comes into the community let someone call at once, not visit but just call and secure the name, the number in the family, their church relation and leave them a card of invitation to the church. If they are a legitimate prospect let the Superintendent send them a brief letter giving a word of description of the Sunday school with an invitation to be present next Sunday. If they do not come the first Sunday do not be discouraged. Monday morning mail them a card expressing regret that they were not present and urging them to come next Sunday. Wednesday morning the department supervisor might mail them a card of invitation; and Saturday someone call at the door with another personal invitation. Go after them the third and the fourth week if necessary.

When a new baby arrives in the community a post card of congratulation and asking for the baby as a member of the Cradle Roll Department should be sent to the mother at once. This should be followed very soon by a personal visitor, the visitor carrying with her a membership card and certificate ready to be filled out if the baby's membership is secured. This may result in both parents and child being in the regular sessions of the Sunday school a little later. It may be possible to get the mother in the Home Department very soon.

A fourth thing in building the Sunday school is to pay special attention to the visitor. A visitor usually is a prospect. Much depends upon the welcome extended, the treatment received, during this first visit and the follow-up methods used whether or not this visitor returns. Every school should have ushers who are a reception committee to meet visitors and escort them to their proper place. The teacher should also welcome them and introduce them to the class. After the class there should be handshaking with warm welcome and cordial invitation to return next Sunday. The secretary of the class should be provided with the regular visitors' cards, and always have the visitor fill out one of these giving his name and address. This will be reported at once to the department secretary and on to the general secretary, who will enter it in his records. The general secretary will furnish to the superintendent a list of all the visitors for this Sunday with their address and Monday morning he will mail to each a post card expressing delight at their presence and expressing the hope that they

will return next Sunday. Wednesday morning a card should be sent from the Department Supervisor to those belonging in his department. On Saturday a representative of the class should call with a personal invitation to be present on the morrow. If he returns he should again be made to feel at home. If he is not present the records should show it and the Supervisor and Superintendent be informed. These will send post cards as before expressing regret that he was not present and making the invitation even more urgent. Do not give him up for at least four weeks.

A fifth thing in building the Sunday school will be great carefulness as to absentees. Here is where we have our greatest loss. At least 60% of those received in the Sunday school are later lost to it. This is a very serious fact. No scholar should be allowed to miss a session without notice. When one session is missed it is often easier to miss a second and soon the habit of nonattendance is formed. A careful record of absentees must be made by the class secretary each week and a copy of the same presented to the department secretary and forwarded on to the general secretary. After making the record for their files the department secretary must furnish a list of all absentees from the department, and the general secretary furnish the Superintendent a list of all the absentees from the entire school. Both the Superintendent and the Supervisors should early in the week send post cards to each absentee stating that they were missed and the hope that they will be present next Sunday. The local class to which the absentee belongs should at once seek to discover the cause of the absence. Should it be sickness a bouquet of flowers might be sent at once, and an occasional visit will help. If it is indifference plans should be laid to restore interest. No scholar should be abandoned until many efforts have been made to get him back.

A sixth thing in building the Sunday school will be the rally day. This is a special day when intense effort is made to secure the attendance of as large a percentage as possible of the enrolled membership of the school, and of the membership of the church and friends of the church, and as many others as possible. Often a certain number is set as a goal and the attempt made to reach it. Such a goal should be within a reasonable possibility of reaching it. Usually some special attraction is advertised for the

opening or closing exercises, a special speaker, special music, department promotions, some class exhibits, or some other thing of special interest. That there is need for the work this day is to accomplish in building the school is seen from the fact that at present the Sunday school is touching only about one child and youth out of three among its constituency. And of those who are enrolled the average attendance is but little more than 50%, that is, an average of but twenty-six out of the fifty-two sessions for the year are attended.

To make a success of this day there will need to be more than an announcement made; there must be careful preparation and intense work. The plans should be arranged by the Superintendent and Supervisors at least a month before the day. Short talks must be given before the departments and classes stirring them up to action and explaining any plans of interest to them. Each class must get intensely busy in an effort to secure a 100% attendance of their membership and just as large an attendance of visitors as possible. This may be done by post cards, letters, personal visits, hand bills, announcement in the church services, etc., all backed by much earnest prayer and strong faith.

When the day arrives all the workers must be on hand promptly and alert to their work. Every visitor must be met at the door with a word of cheerful welcome and ushered to the proper class. The program must be spiritual, spicy, and well in hand. The teachers should be under special anointing as a result of much prayer and study. All visitors should be asked to fill out the visitors' cards. A nice souvenir of welcome and invitation to become a regular attendant may be handed them in exchange for the filled out card. Many successful plans have been tried for this day but space will not permit our describing them, but if the day is properly conducted it will be of very great benefit in school building.

A seventh thing in Sunday school building is general publicity. No work can succeed largely that is hid under a bushel. The nature of this publicity will depend upon the community. We may suggest just a few of the many things possible. An occasional advertisement or write-up in the paper. Invitations taken to the hotels for over Sunday guests. Sign boards, or posters of invitation in public places, visiting places where people congregate or pass by Sunday

morning to hand out cards of invitation or give personal invitations. Pass out hand bills announcing special features. And especially talk, talk, talk to everybody; let "Booster" be your middle name.

Practically all of the material needed for carrying out these plans may be secured from the Publishing House at a very nominal cost.

Are you now objecting to these plans saying they will take considerable time and means to carry them out? Of course, anything that is worth while takes time and money. Is the Sunday school worth while? Unless we are willing to put something into it we cannot build it up. But with the proper effort it will have a rapid growth. We are now having a splendid growth but we might do very much better by greater and more systematic effort. The challenge is ours.

THE MINISTER AND BIBLE STUDY

By BASIL W. MILLER

No. 4. *Methods of Bible Study Cont'd.*

DOCTRINAL study. Through the centuries the study of the Bible has yielded its chief fruits in the field of theology or doctrine. The true basis of theology is the word of God. There is no correct doctrine unless it is based upon the teachings of the Scriptures. Errors arise in dogma either as they are based on the theories of man, or upon an unsound exegesis of the teachings of the Bible.

In a doctrinal study of the Bible it is well to begin the work with some Compend of Bible doctrines, outstanding among which are Binney's, Ellyson's and Sell's. The first matter to be decided upon is the doctrines to be studied. A good outline to follow is: The doctrines of God, existence, attributes; Christ, His person, deity, atonement; the Holy Spirit, His offices and works; man, his original nature and creation, his fall, sin, and the road back to God through Christ; the doctrines of salvation, redemption, regeneration, sanctification, faith, prayer, etc.; the doctrine of the Church, the sacraments; the doctrines of angels, demons, Satan; the doctrines of the future, death, the resurrection, heaven and hell.

To proceed, use first a good concordance; trace out all the references to the truth you are studying; collect and write out all these scriptures. After this is finished, the next task is

that of analyzing their teachings, and forming a brief statement with all necessary subheads of the doctrines gathered from the references. When outlines found in other books are followed and references are given it is well to write out the texts and test the doctrinal statements by the results of the Bible passages.

In a doctrinal study of the Bible, good rules to follow are: 1. Use only such texts as are definite in their teachings, and whose meaning is unambiguous. 2. Test the teachings of each passage by parallel scriptures so as to eliminate all doubt as to the teaching of each reference. 3. Be sure that the context carries out the doctrinal teaching as formulated from the text. 4. Search out all the scriptures related to the doctrine under survey. Be thorough and complete. 5. Analyze all teachings, and form a concise statement of the results of the teachings of the several texts. 7. Finally test the doctrinal formulas by some standard authority in the field of Biblical theology. Dr. Torrey in his great book, *What The Bible Teaches*, gives first all the passages relative to each doctrine, then from these and directly following them, he gives his doctrinal statement. A wiser plan cannot be found than this.

Biblical, Cross Reference or Parallel Passage Study. In any form of study of the Bible, in finding the true meaning of any passage it is always well to collect and analyze cross references or parallel scriptures. Any good Cross Reference Bible is suited for this purpose. *The Treasury of Scripture Knowledge* contains numerous cross references on each verse in the Bible and usually several references for the outstanding words of the verse. When words are discovered in a passage which are hard to understand, or even whose meaning is evident, always great help is found from a study of cross references. Incidents mentioned in a text relative to other parts of the Scriptures can be easily turned to and the memory thus refreshed concerning them. A study of parallel passages always clarifies the meaning of the text.

Dr. R. A. Torrey made the statement that when a young man, he purchased *The Treasury of Scripture Knowledge*, and in this manner studied the Bible through several times, and the Book became a new treasury to him. An excellent plan to follow is to begin with the first verse of the book one is working in and trace out all the parallel passages. Or if one is studying a special passage, find all the cross

references and the Bible will unfold its truths in a new manner. No better spiritual exercise can be had by a young minister, or the lay student of the Word of God than to begin with Genesis and study the entire Bible through in this wonderful way. Hidden treasures will appear; concealed doctrines will be made clear; perplexing questions will be elucidated; and a mine of valuable material will be found. We devour books about the Bible, and study commentaries on the Bible, but the richest commentary on the Bible is the Book itself. This plan of study will help you form a biblical commentary on the Scriptures.

Topical study. Another very profitable method of Bible study is the topical. In a doctrinal study of the Book, outstanding dogmas of the Church and outlines of the creed are formulated and learned. But there remains much soul food, that is not dogma, nor doctrine, to be appropriated for spiritual use. Some of the richest truths of the Bible are found through a topical study of the Word.

This method consists in selecting the teachings of the Book on any topic. If one is interested in a complete study of the Bible thus, the field is unlimited, as he could begin at a and go on through the thousands of subjects to z treated in the Word of God. Usually the most excellent plan is to select the spiritual food, messages for the soul, and plan Bible readings on these. Rich mines are discovered on such subjects as "even so," "even as." It is amazing the deep truths that are connected in this way. The "mountain top experiences" of the Bible when traced through will lead you to some of the greatest blessings of the Scriptures. There is Abraham's mount of sacrifice; Moses' mount of revelation; Elijah's mount of falling fire; Christ's mount of temptation, mount of Beatitudes or blessings, mount of transfiguration, crucifixion and finally ascension. Notice the gems found in "leaving." Abram left Ur and its idolatry, so must we leave the world; Israel left the bondage of Egypt, the bitterness of the wilderness, so must we leave the Egypt of sin, and the wilderness and move over into the Canaan experience. Bartimeus left his garments in response to the call of Christ, so must we leave all that hinders us when He calls. David left Saul's armor, right for Saul but not for him, so must we leave that which would hinder us in service to God, though others may legitimately use them.

The topical study for soul messages, blessing sermons is unexcelled. If you would preach well, follow this method. Thus preached Spurgeon and the great masters of the ages. Numerous helpful books are found. The richest are: Nave's "Topical Bible," "The Topical Text Book," "The Bible Text Cyclopaedia," Marsh's, "Five Hundred, and One Bible Readings," Frost's "Bible Studies."

Trace out your own outlines. Mine new truths. Saturate your soul with the Word of the Lord. Master the messages of inspiration, and in preaching give them out to the congregation. The biblical preacher never runs out of sermons; his well of truth is always flowing; his messages are fresh and blessing. Learn early the greatness of leading others to the treasures of the Bible. Here is a field that never grows old. Dig away at these rich veins, and feed your own soul on the riches of revelation.

SAN BERNARDINO, CALIF.

THREE NECESSITIES

By A. E. SANNER

THERE are at least three things of which the Nazarene pastor, or the pastor of any holiness church, must be sure. These are absolutely essential and necessary. Many things which apparently seem necessary may really be foregone. But our pastors must be sure of three things, viz.,

- (1) Their experience,
- (2) Their call to preach,
- (3) Their message.

First, concerning the minister's experience, for example, the Manual, paragraph 42, Sec. 3: "A minister of the gospel in the Church of the Nazarene must know that he has peace with God, through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Spirit. He must have a deep sense of the fact that souls for whom Christ died are perishing, and that he is called of God to proclaim to them the glad tidings of salvation." "Must know," "Must have"! And so all holiness churches feel about it, because this expression is in the Bible first. It is preposterous to think of a holiness preacher leading on his people to the deep things of God, and winning others to the experience of regeneration and sanctification if he has not first experienced, and does not now experience, these works of grace himself. The stream cannot rise higher

than its source. He must be sure of his religious experience and be in communion with God. And the proposition quickly resolves itself into this—the preacher who is regenerated gets others regenerated, the preacher who is sanctified gets others sanctified, but he who is uncertain of his own experience leads others astray. In reading the words of the prophets and the apostles who knew God, note the assurance in their message, and in their testimony. Paul constantly affirmed to rulers and kings "I know whom I have believed, and am persuaded." Nothing short of this will do in a holiness pulpit. If he feels in his soul the truth he preaches, the preacher will have unction, arrest attention, and produce conviction. And the sincere preacher wants to be able to realize all three of these in his ministry. And his people expect to see the realization of all three of these in his ministry. There will be no other way—if he wants to have unction, arrest attention, and produce conviction, he must have the *feel* and the *pulse* of the truth he is preaching in his heart.

Second, he must be sure of his call to preach. That is, must be sure that God has called him. Of all foolish men, he is certainly one of the most foolish, who would enter the ministry in a holiness pulpit and does not know a divine call. It is too high and holy an office and carries too heavy a responsibility for any man to assume it upon his own choice. This is with God alone. Only the Holy Spirit can set up the deep inward cry within the human soul—"Woe is me if I preach not the Gospel." The wisdom of God alone may find the man, many times unlikely in the eyes of his fellows, who will be a chosen vessel. Men would hardly have chosen Saul of Tarsus. Men would hardly have laid their hands on a drinking, profane, dray driver in a Georgia town, and made the wonderful soul winner, Sam Jones, out of him. Many of the leading evangelists in the holiness movement today would hardly have been chosen by men, from the lineup of the sinful lives they were once living. God alone knows. You must know that He has called. If you do not know, then do something else, wait. If you know—then you have much in your favor. God makes no mistakes. When the battle is hard, you can trust and be not afraid. You can say, "Thou who has sent me must go with me. Thou must sustain and strengthen me." In the lion's den, in the furnace of fire, in the midnight incarceration, figuratively, of temptation,

or persecution, or jealousy and opposition, you can say, "I have not assumed this obligation and responsibility myself, I have not chosen to please myself or friends, so, Lord, Thou who hast sent me, must deliver me," and trust will spring up in the heart. You cannot be a mere professional. If you are, the people will not hear you in a holiness church. You must be a God-called, heart-burdened, Spirit-filled messenger from God, fervent in devotion, sincere in earnestness, and the people will hear you. And this will be your greatest honor of God.

Third, the holiness preacher must be certain of his message. The country is full of preachers today who have no message. Just this or that with them, it matters not, so the form is followed and the program ground out. This can never be in the holiness church. The preacher must not proclaim notions, or opinions and philosophies of men. Like one of old he must preach the preaching God gives him. "Preach the Word" for "My Word shall not return unto me void, but it shall accomplish that whereto I have sent it" (Read Heb. 4:12, 2 Tim. 4:2, Rom. 1:16). Study Paul's style and method in Col. 1:28. How many hundreds of pulpits today have gone away and become subservient to another, which is not the gospel message. We must preach Jesus and His Word. This is the message the world needs. Some will receive it, others will not, but we can be true to our commission, and faithful in our message.

PREACHER PROBLEMS

By C. B. WIDMEYER

The First Pastorate

And he gave some, apostles; some, prophets; and some, evangelists; and some, pastors and teachers (Eph. 4:11).

THE above Bible quotation sets forth the fact that the office of the pastor is one of divine appointment. Every pastorate has its problems and it is best that the young preacher should not be too anxious to enter this field. The problems to be met in such religious service will demand that wisdom which comes only by years of experience. The young preacher must learn to preach and there is no better plan by which he may learn this sacred art than just preaching. Someone must hear the preacher deliver his first sermon and bear with him while he is passing through the preliminary

stages of the work. However, he would find a more sympathetic audience outside of the pastorate.

The young minister just from college will find himself handicapped in some respects, especially practical experience. He has heard numerous lectures; read many books on theology, homiletics and pastoral work. He has a great store of sermon outlines and illustrations, yet he has had little experience in working this material. His first efforts will seem bookish, because he has no actual experience from which to draw. Theoretical knowledge and theories may prove to him to be like Saul's armor on David.

Those called of God to the sacred ministry can obtain valuable experience by holding meetings in schoolhouses and out of the way places where audiences are not so critical. By engaging in a number of protracted meetings the preacher will learn the art of presenting his message and he will be unhampered by the many problems that surround a pastorate.

In entering upon the pastorate it is best not to seek the larger churches for in such places the problems will be greater and the young minister will find himself unable to cope with them. It is strengthening to wrestle with hard problems but if he is not successful he will suffer embarrassment which will tend to discourage him. It is best to start low and work upward. The large places always call for men who are sure of success. It is best to have the place seek the man rather than have the man seek the place. When Mr. Moody first went to England he was urged by his friends to begin his campaign in London, but he pointedly refused to do so, arguing that his services would be lost in such a great metropolis. He started his work in the small cities and towns and made for himself a provincial reputation. Later he went into the great city, and it thronged to his meetings and was stirred to its very heart. A young preacher thrust into a large city pastorate, may succeed, more likely he will fail, first because he will have strong competition with experienced preachers; and again he will have problems for which he has no solution.

If the minister has been engaged successfully in evangelistic work it is not always wise to accept the pastorate of the church where his best evangelistic efforts have been. In all probability he has already given the people his best sermons and related to them the better part of his experience, thus his pastorate would be ham-

pered and the criticism would be that many of his messages were only a rehash. Evangelistic meetings are usually conducted on high spiritual and emotional tides and the average young minister would not be able to maintain this spirit in his pastorate for many months.

However commendable a short pastorate may be for some it is not to be encouraged. Many men have served a single church some twenty or thirty years with noble success but these men have been well trained, studious and aggressive. Keeping abreast the times is one of the essential things for the young pastor. Because one has finished the course of study and received ordination papers may not be sufficient evidence that he is qualified for any and every pastorate. A short successful pastorate is better however than a long unsuccessful one. In choosing the pastorate one will not dare place the position upon a commercial basis. He who enters the ministry, answers the call of God and must expect to make some sacrifice. Never will the pastorate be likely to pay on an equal basis with other professions. The problem of finance is an important problem but the problem of soul saving is greater and God will look after the interests of that one who looks after the interests of God.

In the pastorate one of the first problems to be met we may call "getting and keeping your audience." This is a day of pleasure; minds are quick and alert; people are nervous and restless; thus getting the people into the house of God will be a problem; but not so great a one as keeping them. In a certain large church a test was made during several Sunday night services and it was found that about one third of the congregation was constant. Getting the people will involve the problem of advertisement, the "how" and the "where" to advertise. The business world has found that it pays to advertise but the best business houses always beware of cheap advertisements. "Keeping the people" deals with the problem of how you conduct your services. Keep an element of expectation always in the forefront and above all let the people feel that they have come to meet with God.

Another problem is that of the young people. This is an age of young people and while some would call it a giddy age, yet never has there been a time when our young people were so efficient and so well trained as today. You cannot put old heads however upon the shoulders of

our young people. Youthful ambition, vision, and enthusiasm will call for direction and guidance, not merely restraint.

Another, yet more subtle problem is the ideals and plans of the former pastor. Some men have a tendency to build around themselves rather than around the principles of the church. Where such is the case the new pastor will find that his parishioners are given to making comparisons between "the old and the new." The wise pastor will not at the outset change and reorganize everything. However he will not permit his plans of aggression to be curtailed by the ideals of his predecessor. Progress always demands changes, but these must be made cautiously.

Sometimes a problem arises in connection with the officials of the church. To succeed the pastor must work in harmony with his church board. He dare not ignore them, neither does he dare cringe before them. Frequently factions arise in the board but the wise pastor will refuse to take sides until the matter has been thoroughly analyzed and misunderstandings adjusted. It is a fact that usually there are mistakes and errors on both sides.

Ideals are what lead us on to success and the preacher dare not make his first pastorate his ideal. Neither should he be hampered by his earlier failings. Each new pastorate should be bigger and better because of the experience of the past one. No two pastorates will be exactly alike but human nature and human hearts are much the same the world over. The preacher must remember that he is God's ambassador and in Christ's stead he is to beseech men to be reconciled to God.

AN INTERVIEW WITH REV. C. WARREN JONES

Rev. C. Warren Jones is pastor at Cleveland, Ohio, to which place he came five years ago when the Church of the Nazarene was first organized there. Under the direction of District Superintendent Sloan, the infant church in Cleveland had purchased a nice lot in a suitable location and had erected a temporary tabernacle in which it was possible to hold services. But there was an indebtedness of \$20,000, the membership was only 38 in this city of almost a million population. The work that Brother Jones has done may well be called "pioneering in a great city." But all who have known the

work from its beginning say there is scarcely a more remarkable work anywhere than this that Brother Jones has done in Cleveland. The membership of the church is now about 215 with a Sunday school attendance of about 250. The attendance at the regular and special services is good and a good tide of salvation is on continually. But the temporary tabernacle must soon give way to a permanent building. The need is pressing, and Jones and his people are determined. But before the building of the permanent plant begins, we thought it well, seeing we have so many propositions throughout the lengths and breadths of the country which are much the same as that at Cleveland, to get Brother Jones to tell us how they have done and are doing the work assigned them there.

Jones is a man of good education, wide travel and considerable experience in the ministry, and is especially adapted to work in a city. These things must be borne in mind in weighing the answers which he gave to the questions which we asked him.

Q—In opening a full salvation church in a city, how much estimate would you place upon the question of a proper location?

A—A poor location and you are defeated before you begin the work.

Q—How many evangelistic meetings do you have during the year and what type of evangelists do you employ?

A—We have two or three special meetings a year. We secure the best evangelists regardless of the distance they are obliged to travel. They must be spiritual, good preachers and church builders.

Q—What methods of publicity have you found most useful in behalf of your regular and special meetings?

A—In a great city the best means of advertising is the daily press. It costs money but it pays. The methods used in small cities and towns would be money and time wasted.

Q—What methods do you employ to secure the funds necessary to the maintenance of your work?

A—Regular and Special Offerings.

Q—From what general and specific sources do you seek material for sermon making?

A—Standard religious books, religious periodicals, and the best of present day books of all denominations.

Q—Do you plan ahead and preach "series" of sermons?

A—Yes, to some extent, but refrain from announcing them ahead. Would rather give the people more than they are looking for than to advertise and then fall short.

Q—How do you go about it to get ready to preach? That is, what is your method of preparing to preach, say next Sunday morning and evening?

A—Very early in the week, if not the week before I get theme or text in prayer and meditation. Then I try to get main points or headings. In the meantime I jot down all that comes to me on the text or theme. After this I go to my Bible and books for all I can find on the subject, by Saturday noon I try to have the outlines complete.

Q—What estimate do you place upon the value of pastoral visiting and what method do you follow in carrying on this part of the work?

A—In a great city where the people are scattered the visiting is no small task, but it must be done. Regular afternoons for calling is the best plan. You must call on some people more than others.

Q—What six general suggestions would you make to those who think of going into a new field to dig out and establish a church on full salvation lines?

A—1. Be sure you have a call to the field.

2. Go to sacrifice and work.

3. Go with the intention of staying for a term of years. It cannot be done in a short time.

4. Keep the people blessed.

5. Pray down and work for revivals.

6. Work at your job all the time.

Q—Would you read after men of other denominations?

A—Most certainly. Read MacLaren, Jowett, Halderman, Finney, Carradine, Conwell, Wimberly and many others. All of them have something rich and we can use it.

Q—What estimate do you place on reading and study?

A—After prayer and the study of the Bible the preacher must be a diligent reader if he is to be resourceful and continue year after year to feed his people. Let the mornings find the pastor in his study, not to just pass the time away but at hard work.

THE UBIQUITOUS WHANGDOODLE

By H. M. CHAMBERS

Ubiquitous? Yes. For he, the Whangdoodle, has made his appearance more or less in every one of our congregations, in the preaching or the praying, and even in the singing. What is he? A sort of a vocal appendage or tail hung on the end of a word or sentence. Some times short and stubby,—uh, ah; and again, long drawn out and thin,—er-r-aw-w-w-w. It seems at times if the preacher's thoughts come slowly, that he uses the long whangdoodle to fill in the pauses, until the effect is painful. Or again, as soon as a prayer takes on intensity and earnestness, most of the words in the heartfelt petition close with a spasmodic explosive grunt until the effect, especially upon one who is not devout, is ludicrous. The good effect of many a fine solo, rendered in devout spirit and with excellent voice, has been much marred by the unwelcome whangdoodle; viz, "Nearer-ah my God-uh to Thee-aw," etc.

What is the cure for the whangdoodle? First recognize the seriousness of the fault. Then if it has become fixed as a habit, take yourself firmly in hand. Do not allow yourself to use an affected style of public expression. Be your simple natural self. The conversational style for public speech pleases, and in the main is the most effective. It is not necessary to depart from the conversational style in order to be deeply devotional and reverent. Let down the tension, go easy. Get a few simple rules for the proper use of the voice, and mind them. One sensible vocal teacher said that in public speaking or singing, in prolonging a tone or a syllable, carry it forward on the vowel sound, just touching the final consonant strongly enough for clear enunciation. Never bump, grunt or linger on the consonant at the end of a word. The final r, prolonged, for instance sounds like the growl of a dog. Try it and see.

HASTINGS, NEBR.

CHURCH PUBLICITY

By M. LUNN

THE first thing that we are going to consider in our series of articles on the practical side of church advertising is TYPE. One cannot go far in advertising without coming face to face with a problem involving some knowledge of type sizes and faces. Of course we shall not attempt an exhaustive treatise for that would be unnecessary and the editor would

our young people. Youthful ambition, vision, and enthusiasm will call for direction and guidance, not merely restraint.

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Ideals are what lead us on to success and the preacher dare not make his first pastorate his ideal. Neither should he be hampered by his earlier failings. Each new pastorate should be bigger and better because of the experience of the past one. No two pastorates will be exactly alike but human nature and human hearts are much the same the world over. The preacher must remember that he is God's ambassador and in Christ's stead he is to beseech men to be reconciled to God.

AN INTERVIEW WITH REV. C. WARREN JONES

Rev. C. Warren Jones is pastor at Cleveland, Ohio, to which place he came five years ago when the Church of the Nazarene was first organized there. Under the direction of District Superintendent Sloan, the infant church in Cleveland had purchased a nice lot in a suitable location and had erected a temporary tabernacle in which it was possible to hold services. But there was an indebtedness of \$20,000, the membership was only 38 in this city of almost a million population. The work that Brother Jones has done may well be called "pioneering in a great city." But all who have known the

work from its beginning say there is scarcely a more remarkable work anywhere than this that Brother Jones has done in Cleveland. The membership of the church is now about 215 with a Sunday school attendance of about 250. The attendance at the regular and special services is good and a good tide of salvation is on continually. But the temporary tabernacle must soon give way to a permanent building. The need is pressing, and Jones and his people are determined. But before the building of the permanent plant begins, we thought it well, seeing we have so many propositions throughout the lengths and breadths of the country which are much the same as that at Cleveland, to get Brother Jones to tell us how they have done and are doing the work assigned them there.

Jones is a man of good education, wide travel and considerable experience in the ministry, and is especially adapted to work in a city. These things must be borne in mind in weighing the answers which he gave to the questions which we asked him.

Q—In opening a full salvation church in a city, how much estimate would you place upon the question of a proper location?

A—A poor location and you are defeated before you begin the work.

Q—How many evangelistic meetings do you have during the year and what type of evangelists do you employ?

A—We have two or three special meetings a year. We secure the best evangelists regardless of the distance they are obliged to travel. They must be spiritual, good preachers and church builders.

Q—What methods of publicity have you found most useful in behalf of your regular and special meetings?

A—In a great city the best means of advertising is the daily press. It costs money but it pays. The methods used in small cities and towns would be money and time wasted.

Q—What methods do you employ to secure the funds necessary to the maintenance of your work?

A—Regular and Special Offerings.

Q—From what general and specific sources do you seek material for sermon making?

A—Standard religious books, religious periodicals, and the best of present day books of all denominations.

Q—Do you plan ahead and preach "series" of sermons?

A—Yes, to some extent, but refrain from announcing them ahead. Would rather give the people more than they are looking for than to advertise and then fall short.

Q—How do you go about it to get ready to preach? That is, what is your method of preparing to preach, say next Sunday morning and evening?

A—Very early in the week, if not the week before I get theme or text in prayer and meditation. Then I try to get main points or headings. In the meantime I jot down all that comes to me on the text or theme. After this I go to my Bible and books for all I can find on the subject, by Saturday noon I try to have the outlines complete.

Q—What estimate do you place upon the value of pastoral visiting and what method do you follow in carrying on this part of the work?

A—In a great city where the people are scattered the visiting is no small task, but it must be done. Regular afternoons for calling is the best plan. You must call on some people more than others.

Q—What six general suggestions would you make to those who think of going into a new field to dig out and establish a church on full salvation lines?

- A—1. Be sure you have a call to the field.
2. Go to sacrifice and work.
3. Go with the intention of staying for a term of years. It cannot be done in a short time.
4. Keep the people blessed.
5. Pray down and work for revivals.
6. Work at your job all the time.

Q—Would you read after men of other denominations?

A—Most certainly. Read MacLaren, Jowett, Halderman, Finney, Carradine, Conwell, Wimberly and many others. All of them have something rich and we can use it.

Q—What estimate do you place on reading and study?

A—After prayer and the study of the Bible the preacher must be a diligent reader if he is to be resourceful and continue year after year to feed his people. Let the mornings find the pastor in his study, not to just pass the time away but at hard work.

THE UBIQUITOUS WHANGDOODLE

By H. M. CHAMBERS

Ubiquitous? Yes. For he, the Whangdoodle, has made his appearance more or less in every one of our congregations, in the preaching or the praying, and even in the singing. What is he? A sort of a vocal appendage or tail hung on the end of a word or sentence. Some times short and stubby,—uh, ah; and again, long drawn out and thin,—er-r-aw-w-w-w. It seems at times if the preacher's thoughts come slowly, that he uses the long whangdoodle to fill in the pauses, until the effect is painful. Or again, as soon as a prayer takes on intensity and earnestness, most of the words in the heartfelt petition close with a spasmodic explosive grunt until the effect, especially upon one who is not devout, is ludicrous. The good effect of many a fine solo, rendered in devout spirit and with excellent voice, has been much marred by the unwelcome whangdoodle; viz, "Nearer-ah my God-uh" to "Thee-aw," etc.

What is the cure for the whangdoodle? First recognize the seriousness of the fault. Then if it has become fixed as a habit, take yourself firmly in hand. Do not allow yourself to use an affected style of public expression. Be your simple natural self. The conversational style for public speech pleases, and in the main is the most effective. It is not necessary to depart from the conversational style in order to be deeply devotional and reverent. Let down the tension, go easy. Get a few simple rules for the proper use of the voice, and mind them. One sensible vocal teacher said that in public speaking of singing, in prolonging a tone or a syllable, carry it forward on the vowel sound, just touching the final consonant strongly enough for clear enunciation. Never bump, grunt or linger on the consonant at the end of a word. The final r, prolonged, for instance sounds like the growl of a dog. Try it and see.

HASTINGS, NEBR.

CHURCH PUBLICITY

By M. LUNN

THE first thing that we are going to consider in our series of articles on the practical side of church advertising is TYPE. One cannot go far in advertising without coming face to face with a problem involving some knowledge of type sizes and faces. Of course we shall not attempt an exhaustive treatise for that would be unnecessary and the editor would

"blue pencil" the bulk of it for lack of space.

There are two general classifications of type—Display and body type, with numerous sizes and styles in each class. Styles of body type are likely to be more uniform than display type. Most newspaper offices and job-printing plants have a card or book of Display type specimens so that advertisers may select for themselves when preparing advertising matter. Body types range from 5 point to 18 point but it is seldom advisable to use smaller than 6 point, while for ordinary use one seldom needs a larger size than 14 point.

Another general classification of type is Roman or light face; Bold or black-face and italic.

This line is set in 6 point Roman.

This line is set in 8 point black-face.

This line is set in 10 italic.

This line is set in 11 point Roman.

This line is set in 12 point italic.

This line is set in 14 point Roman.

THIS LINE IS SET IN 10 POINT CAPS AND SMALL CAPS.

The larger type faces called Display types, are used, as the name indicates for emphasis and display. We shall not attempt to describe these as there are altogether too many kinds. Most printers carry a good assortment of Job or Display type faces.

Now for a little light on the matter of type measurement. The point system is the recognized standard of measurement for type, borders, etc. The basis of this system is the *point*—approximately 1-72 of an inch. In other words the 6 point type shown above is 1-12 of an inch from top to bottom; the 8 point type is 8-72 of an inch from top to bottom. However the face or printing surface of the type is not what is measured but the entire piece of type. If you examine a piece of type you will notice that there is a *shoulder* at the top and bottom. Remember therefore that twelve lines of 6 point type set *solid* will measure 1 inch; the shoulder at top and bottom providing space between lines. If one wishes additional space between lines, leads may be used. This is advisable when the lines are long as it makes it easier for the eye to follow and to jump from one line to another. When leads are used between lines of type the proper designation is 8 point, 1 point lead; 10 point, 2 point lead, etc. When no leads are used the type is set *solid*.

Measurement of type lines. The 12 point em, or "pica" as it is generally called, is commonly used as a unit of length in measuring the width of a line of type, an advertisement or a column. Now what is an *em*? This little word has gained some prominence in cross word puzzles, where it seemed to fit in so frequently but outside of that it is "Greek" to anyone outside of the printer's guild. An *em* of type is a square, each side of which is equal to the height of that type. For example, an 8 point *em* is 8 points by 8 points square, thus \square .

Therefore if a column is said to be 13 *ems* wide, we know that the column is thirteen 12 point *ems*, or *picas*, wide. Twelve points being one-sixth of an inch, the column in question is two and one-sixth inches wide. When speaking of the width of a line of type as so many *ems*, 12 point *ems*, or *picas*, are usually meant, no matter what the size of type to be used.

Just a word of caution. Small type should never be used in wide measures, nor large type in narrow measures. If you must use small type on account of having to get a certain amount of material into small space, break it up into several columns with short lines. We shall discuss this more fully next month in our article on, Lay-out, Proportion, Balance, etc.

Brother Herbert Crossley, pastor at Johnson, Vermont, shows a commendable spirit of interest and co-operation in the following quotation from his letter: "Under the specifications for the bulletin board in the March Preacher's Magazine, a pint of Black board preparation is called for. I would like to suggest for the benefit of my brethren that they try the following in its place—1 pint Alcohol, 1-4 pint Shellac, Lampblack to color. For blackboard work I find a large sheet of wallboard 4 ft. x 8 ft. makes a large cheap blackboard. After using the board it is a small matter just to take the preparation and paint out the work and the board is like new for the next service."

Thank you Brother Crossley!

Let's have more of such suggestions. Tell us your experiences, write us about your advertising problems; send us samples of your advertising circulars, etc. If you wish we shall criticize them in this department. (providing, of course that Ye Editor gives us the space. Everything in these magazines is contingent upon the Editor's approval. He wields the big stick.)

HERE AND THERE AMONG BOOKS

By P. H. LUNN

THESE are busy days for the book publishers. 9,574 different books were published in the United States last year, according to the International Book Review. Of these, 6,686 were new titles; 1,401 were new editions, 1,401 were pamphlets. Fiction led the field, with religion and theology second.

A few of these new books have come our way and it affords us genuine pleasure to give them brief, if not honorable, mention.

One, rather unusual book—not unusual in its subject but in the fact that it is written by one who in recent years was known as one of the foremost militant Woman Suffragists of England—is "Some Modern Problems in the Light of Bible Prophecy" by Christabel Pankhurst (Revell \$1.50). This book reflects a careful study of the Scripture as well as a keen analysis of present-day events and conditions. The author declares that from the social, economic, political and religious standpoints, man, unaided, is incapable of rightly directing human affairs or of dealing with the problems of his ultimate destiny. Her solution is God, involving a second and speedy return of our Lord who shall finally gather all things, worthy of the gathering, unto Himself. The book is well worth anyone's time and especially that of a preacher. Miss Pankhurst is the author of a previous volume, "The Lord Cometh."

In "The Bible Our Heritage" (Doran \$1.50) the author Edwin C. Dargan handles an old and much used subject in a way that adds to the ordinary student's conception of what was involved in the origin, preservation, translation and contents of the Scriptures. Eight interesting, readable chapters any one of which we really believe is worth the price of the book.

With unusual spiritual insight and in a manner bespeaking power born of deep conviction, Prof. Charles R. Erdman has made a definite contribution to recent devotional studies in the Life of Christ in his book "The Lord We Love" (Doran \$1.50). The book carries with it a calm, refreshing atmosphere of personal experience, a ringing, definite witness to the reality of Christ's presence and power.

Rev. John A. Hutton, D. D., one of the foremost non-conformist preachers of England,

since the death of Dr. John H. Jowett has added another volume to the large number of books already to his credit. In "There They Crucified Him" (Doran \$1.75), he reverently searches the mind of Jesus, seeking to analyze and interpret the words of the Master to his disciples during the last days before the betrayal; also he studies the characters and motives of those directly responsible for the death of Christ. This book is especially suitable for devotional reading, and for providing thoughts and atmosphere for devotional preaching.

An intimate study of Christ, His person, His message, His perfect humanity as a proof of His divinity is given in "The Person of Christ" by Philip Schaff, D. D. (Doran \$1.25). This is a republication of a book which is being accepted as a classic among devotional studies of Jesus. The question still is paramount, "What think ye of Christ?" A clear, concise and convincing answer is given in the 148 pages of this volume. No preacher can afford to miss from his library this worth-while book. One writer commenting on the book says, "He has entered the Holy of Holies and brought back to his fellow-men a divine message."

Every minister should know of several good, wholesome, pithy, straight-from-the-shoulder books to recommend to boys and parents with teen-age boys under their care. We go a bit farther—every pastor should have these books in his library ready to lend to such boys and such parents in case they are not able financially or not sufficiently interested to make the purchase themselves. One of the very best of such books is "Climbing Manward" by Frank H. Cheley (Macmillan \$1.75). Cheley is no novice in writing to boys and to fathers of boys. He's a boy's man. Thousands of boys who have been inspired to lives of usefulness and ambition will rise up and call him blessed. The author's dedication, "To every boy in America who has a desire to travel the broad highways to success and usefulness" is characteristic of his ideals and purpose. Can you imagine more attention-compelling chapters than these; "Open Your Eyes," "Open Your Mind," "Open Your Hand," "Open Your Heart," "Open Your Soul," "Seek the Best," and "Keep Plugging." The book may lead a boy to definite conversion (we wish it placed more emphasis here) but no normal boy converted or unconverted can fail to profit tremendously by its gripping, vibrant message. Preachers, I want you to get this book.

FACTS AND FIGURES

By E. J. FLEMING

An estimate of the number of persons who profess the great religions of the world is as follows: Christianity, 557,000,000; Confucianism, 250,000,000; Islam, 234,000,000; Hinduism, 217,000,000; Buddhism, 137,000,000; Taoism, 43,000,000.

According to reports, the Evangelical churches of America gave last year \$500,000,000 for the home field and \$40,000,000 for foreign lands. Some people give liberally, others give little and many give nothing at all.

A Baptist exchange says, "In the making of new church members last year, twenty-three Southern Baptists did as much work on the average as fifty-three Northern Baptists. It took forty-two Northern Presbyterians to do what twenty-six Southern Presbyterians did in one year. Northern Presbyterians spent \$20 a member on church maintenance for every \$5 that they gave to outside benevolence, while Southern Presbyterians spent an average of \$15 each on the maintenance of their churches as against \$13 given to benevolence." What would facts and figures reveal concerning the Church of the Nazarene?

The American Jewish Year Book places the total number of Jews in the world at 15,000,000. The statistics of Jacob Lestschinsky of Berlin show a total Jewish population of 14,830,832.

A certain Kentucky pastor of a sister church during a three years' pastorate in a certain town preached 943 sermons and received 658 members into his church. There have been 1,503 confessions of faith in connection with his ministry. A pastor of still another denomination during the last year of a three years' pastorate received 97 persons into his church, made 979 pastoral calls, read 32 books and raised \$14,000 for church purposes. That represents in part what he accomplished in the forty-sixth year of his ministry. The upper rungs of the ladder seem to have plenty of unoccupied space.

There is a distinct real estate value in church property. No community can long exist and no suburban community can begin without a church for the people. Real estate companies frankly donate lots for the building of churches. It is good business to do so.—Sel. And why not? Are we profiting by such donations?

Some facts to ponder: That "only one out of

every four Protestants in the United States is a professing Christian or church member; that 28,872,000 boys and girls in America are growing up outside of the Christian church; that three of every four not in the church are males of from ten to seventy years of age; that very few of the 40,000,000 unchurched in America ever attend church; and that when we do hold revival services the masses are not there."—*Religious Telescope*.

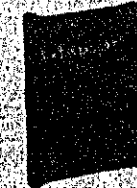
The First Baptist Church of Dallas, Texas, of which Dr. George W. Truitt has been the pastor for over twenty-eight years, has recently completed a seven-story building, providing accommodations for its Sunday school which has an enrollment of more than 6,000. The building is so constructed as to care for an expanding enrollment up to 10,000.

Every new thing appears to have a beginning. An exchange says, "What is said to be the first appointment of its kind in Protestant history has just been made by the Missouri Synod of the German Lutheran Church. The Rev. H. Hoenstein of Christ Church, St. Louis, Missouri, has resigned his pastorate to accept the directorship of Radio Broadcasting Station KFUO. This station is conducted by the Concordia Theological Seminary. Mr. Hoenstein seems to be in line for remembrance as a pioneer in a new type of Christian ministry.

The achievements of the Christian church in carrying the gospel to all parts of the world have been very marked. However, there are multiplied millions not yet reached by the gospel methods. The *Lutheran* prints the following:

"Africa has 42,000,000 Mohammedans. Out of 3,600,000 inhabitants of Madagascar there are 3,000,000 heathen. Siam, 'The Land of the Free,' has 87,000 Buddhist priests and 13,000 Buddhist temples. Quite a number of the 340,000 Indians in the United States of America are still adherents of the faith of their forefathers. Of the population of India 217,000,000 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. China has more than 300,000,000 adherents of heathen religions. There are in Japan 118,000 Shinto temples and shrines, and more than 70,000 Buddhist temples. Out of Japan's total population of 77,000,000 people, 72,000,000 are adherents of these two religions."

Oxford Testament and Psalms



Here is good news for every one who would like to obtain a specially high-grade Oxford New Testament and Psalms at a remarkably low price. Through a special arrangement with the Oxford University Press, publishers of the famous Oxford Bibles, we have secured a limited supply of these beautifully-bound Oxford India paper New Testaments and Psalms (King James Authorized Version). The instant we saw a copy we knew we would quickly dispose of all we could secure. In every regard they are the last word in bookmaking, and best of all, they cost no more than the ordinary kind because of the special arrangement we have been able to make.

SPECIMEN OF TYPE

Follow me, and I will make you
fishers of men.
20 And they straightway left
their nets, and followed him:
21 And going on from thence,
he saw other two brethren,
James the son of Zebedee, and

John; for their's is the king-
dom of heaven.
4 Blessed are they that
mourn: for they shall be com-
forted.
5 Blessed are the meek: for
they shall inherit the earth.

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