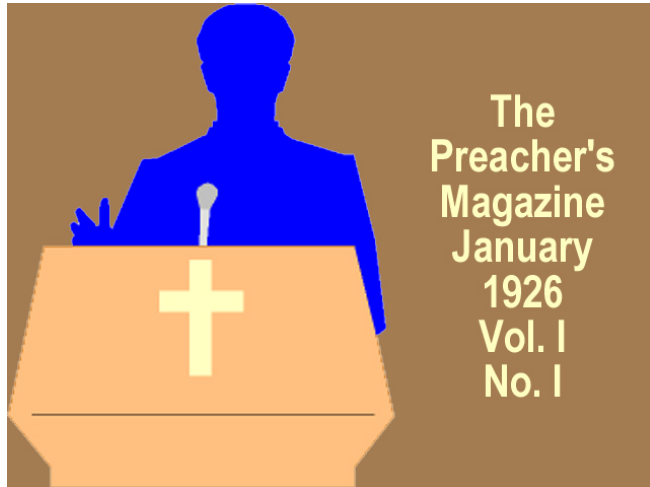


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- PUBLISHER'S EXPLANATION -- J. B. Chapman

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

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

Although we are denominational publishers, the magazine will not be sectarian, and holiness preachers of all churches are invited to subscribe with the assurance that the central purpose with the editors and publishers always will be to

help preachers to preach holiness effectively where they are, and not to proselytize them to some other communion.

This, our initial number, is necessarily somewhat more experimental than succeeding issues will be, though at no time will we allow our notions of what we would like to prejudice us so that we will not be fully awake to the needs of the men whom we have vowed to serve. We will seek for the best material from every source. Our recommendation of books and other helps will be always kept free from any thought of business profit on our part. Our writers will be specialists in their line, and we shall endeavor in every way to make our material sound and practical. We shall welcome suggestions and friendly criticism, and we hope for such a spirit of co-operation that any preacher at any time will feel free to send us any thing he may have that he thinks should be passed on to his brethren through the columns of this magazine.

No task is more worthy than that which is laid upon the ministry of the orthodox Holiness Movement, and from many view points, no task is more difficult. Perhaps we shall be called presumptuous for supposing that we are competent to help much in so delicate a matter as that of giving assistance to preachers, but our defence is that we expect only to be the medium through which the preachers will help one another. Still our interest is so keen that we feel willing to bear some odium of criticism if only we can help some man or woman to preach our good gospel better.

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02 -- DOING THE RIGHT THING THE RIGHT WAY -- J. B. Chapman

Suppose a man should have a severe carbuncle on his back, which needs to be opened: would there be any special advantage in his calling upon a friend whose zeal and interest were matched only by his lack of preparation and equipment, and who would use a rusty, broken pointed Barlow to make the incision to relieve the congestion? Would it not be really better for him to call upon the surgeon who with his special knowledge and equipment would make the incision with the sharp, carefully sterilized lance?

Of course what he wants is to have his carbuncle opened, but is there any special virtue in having it done the painful and dangerous way? In fact, is it riot a fore-gone conclusion that he will take the way of the well prepared and especially equipped surgeon?

Sin is worse than a carbuncle upon the conscience and heart of men, and it needs opening, but there are some preachers who do not think it is open unless it is opened in such a clumsy manner as to cause the patient to faint and almost die in the process. Some preachers preach the truth in such a way that it is offensive and suggests repulsion rather than drawing power. They preach in such a manner that

their sermons are offensive to the finer sensibilities of refined adults and debasing to innocent children. Such preachers are doubtless sincere, but they need instruction in divine surgery. They need the refining influence of good books and good men, and especially they need the gentling effect of a closer walk with the humble Christ, and the tendering of a deeper saturation with the Holy Spirit.

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03 -- THE IMPORTANCE OF GOOD PREACHING -- J. B. Chapman

The Department of Religious Education of Northwestern University circulated a questionnaire among ministers of the Middle West asking what part of the minister's work is most important. Twelve different items were shown in the answers returned, the order, according to the number of votes for each was as follows: (1) Pastoral calling, (2) Provision for the teaching of children in the Sunday school, (3) Preaching, (4) Support for Home and Foreign Missions, (5) Maintenance of the family altar, (6) The promotion of civic and moral reforms, (7) Securing the attendance of children at church worship, (8) The maintenance of the church prayermeeting, (9) The necessity for keeping up the benevolences of the congregation, (10) Promoting good fellowship through church socials and similar affairs, (11) Circulating church papers, and (12) Conducting special evangelistic campaigns.

These examples illustrate how widely even ministers may differ in their estimates of what is really the most important duty in the work of the minister. Personally, there are a number of things in this list that we would not have thought of for a high place, if for any place at all, in the minister's work, but we believe that in a church where definite conversions and personal sanctifications are expected and demanded that preaching should be given first place. This is not discounting pastoral calling, but much of the good to be done by calling depends upon the preacher's ability to preach to the people when they call on him. Pastoral calling is a splendid supplement to good preaching, but it is not a substitute for it.

The old Methodist plan for the preacher according to which he spent his mornings in study and prayer and his afternoon in pastoral calling is hard to improve upon. In fact, it is very important that these two duties be kept in proper balance. Too much time spent in the study gets the preacher to where his parishioners will not care to have him call upon them, and too much time spent in calling will get him to where his people will not care to call upon him. And yet the preacher who does not study will make a poor "caller," and the one who calls none at all will be an unsympathetic preacher. So that carried on in their proper proportions, these two help each other, and together constitute the major part of the preacher's task. Though, of course, the task of providing proper training for the children is a responsibility of first importance also. But a preacher is not much of a preacher unless he can preach.

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04 -- WHY DO PEOPLE STAY AWAY FROM CHURCH? -- J. B. Chapman

We are told that the picture show, the automobile, the Sunday newspaper and other such modern inventions keep people away from church, and while we are inclined to believe what is said, our acceptance of these, statements is discouraging, because we can see no chance of bettering conditions on these lines.

"But now the Archbishop of Canterbury, speaking to a recent church conference, charges the poor church attendance to poor preaching. He says that "the average preaching of today is less thoughtful and less painstaking than in our fathers' days." And he thinks the pews become empty whenever the time comes that the pulpit has nothing worth hearing. And he says that midnight oil and the solitary forenoon are the only things that will bring the thinking public back to the pews.

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

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

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05 -- A SANE INTERPRETATION OF THE SCRIPTURES -- J. B. Chapman

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

The habit of giving fanciful interpretations to the scriptures is a vice both common and dangerous. The followers of "Pastor" Russell hold that all the teachings of Christ were parabolic. This claim gives them license to explain away the existence of hell as a place of eternal punishment and to metamorphize Holy Ghost religion into a system of symbols and presumptions. The Adventists

fancifully find the fulfillment of Revelation 6 in a historic meteor shower, and more than one "Specialist" in prophecy has erred in his application to current events.

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

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

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06 -- MODERNISM VERSUS CHRISTIANITY -- F. M. Messenger

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

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

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

Methodism As It Relates To The Creation

If the Bible cannot be taken at its face value it should be discredited altogether, for it claims too much to be authentic only in part. It treats of tremendous things, things which it is impossible for man to reason out in his present state. One man has said that we are living in the womb of eternity. Our Bible treats of the present in its relation to a future life, and as well might the

unborn babe endeavor to explain what his condition would be at his advent into this world of sunshine and beauty, as for man, unaided by some sort of revelation, to peer into and understand his future condition in the eternity towards which he is hastening.

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

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

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

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

"Now the serpent was more subtil than any beast of the field which God had made" (Gen. 3:1). In commenting on this passage, Dr. Adam Clarke, probably England's greatest Bible commentator, makes an exhaustive study of the animal used by Satan in the temptation. He finds that the meaning of the original word in

the Hebrew which designates this animal is very obscure and he seeks other languages expressive of this word which gives something plainer and more definite; this he finds in the Arabic the word "Nachash" signifying the ape, satyrus or any creature of the simia or ape genus. He sums up his findings by saying, "It therefore appears to me that a creature of the Ape or Ouran Outang kind is here intended, and that Satan made use of this creature as the most proper instrument for the accomplishment of his murderous purpose against the life and soul of man.

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

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

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

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

* * * * *

H. Orton Wiley

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

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

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

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

About one hundred and twenty-five years later the same phenomena occurred in St. Catherine. As a girl she gave herself over to rigid austerities, these being so exaggerated as to be self-evidently impossible. For instance, it is reported that she went for several years without food and slept only fifteen minutes out of every twenty-four hours. At twenty-three years of age while partaking of the

sacrament she fell into a trance as was her custom and while there had a vision of the light streaming from the wounds of Christ to her own body leaving their impress upon her and in this manner she received the stigmata.

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

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

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

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

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08 -- LETTERS ON PREACHING -- By A. M. Hills

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

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

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

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

I. No man should ever think of entering this vocation without a distinct call from God. This should be the first condition and primary reason for induction into the ministry. It is "a ministry received from God" (2 Cor. 4:1). It is not therefore a profession like law or medicine, or a college-professorship, but a vocation -- a calling from God. Samuel was called when a child, and so has many another child been called.

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

No man may intrude into the sheepfold as an under-shepherd: he must wait for the call and command of the Chief Shepherd, as Christ commanded Peter to "Shepherd his sheep." No ambassador appoints himself to represent his country at a foreign court. He is invited and appointed by the President or King or Emperor. So a preacher must wait God's call. How shall they preach except they be sent?" A

man that rushes into this sacred office unbidden later will hear the Lord say of him and others like him, "I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord" (Jer. 23:32). Perhaps that will explain the lack of success of some occupants of the pulpit.

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

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

II. What Are The Signs Of A Call From God?

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

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

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

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

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

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

5. Sometimes, also, God speaks His secrets to His spiritually discerning children. They somehow sense the mind of God with regard to His chosen ones. They are moved to suggest to the timid or reluctant soul the mind of the Lord.

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

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09 -- BE IN EARNEST -- H. M. Watson

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

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

him, it was the most beautiful sermon they had ever listened to. The minister was overjoyed to meet his old friend, and have him visit him. They talked of many interesting things of the past when they were together. They congratulated each other upon the success they had made. The lawyer acknowledged that he had been successful in his profession, that he was worth millions, etc. "But," said the lawyer, "you were a better boy than I was, you have made a better man and have sought a better profession." The minister, thanking him acknowledged that his efforts had been crowned with success, that he was pastor of the largest, and wealthiest church in that city, and, "By the way," he continued, "what did you think of my sermon this morning?" "Well," said the lawyer, "that was wonderful, I think it was the most entertaining sermon I have ever listened to; I had one objection to it, but I would not mention it, were it not for the fact that we are such good friends." "Now I want to thank you for that," said the minister, "criticism is what we need if we improve. I want you to tell me where I missed it in that sermon this morning; what part of it was not right." "Oh," said the lawyer, "the sermon was all right. If there was any thing wrong with that sermon, I could not detect it. But I was just thinking," continued the lawyer, "while you were preaching that sermon, that if you just only believed it, how effective it would be, and do you know," he continued very earnestly, "I got to wishing that you did believe it." "What?" said the minister, "do you mean to tell me I did not believe what I preached?" "Certainly," said the lawyer. "Now you cannot afford to let the world know that of course, but you are certainly not afraid to talk to me. Now really you did not believe what you preached this morning did you?" "Indeed I did," said the minister. "Man, what do you think I am preaching for? Believe what I preach? Indeed, I believe it with all my heart." "Then," said the lawyer, "I beg your pardon. I did not think you believed it." "But why," asked the minister, "did you think that?" "Well," said the lawyer, "I will tell you why. First, I must confess to you that I have never been converted, never sought to be, but as a lawyer I defend. I am afraid to prosecute for fear I might be the cause of innocent suffering. I have gotten as high as one hundred thousand dollars for defending one man. The money is always made sure before I take the case. That matter is settled, and then I begin to realize that the life of that man is dependent upon my efforts. I begin to feel the responsibility, whether I am receiving a large fee, or no fee at all, it does not make any difference, if that man is saved I must save him. The burden gets heavy. Sometimes I lie awake at night and plan when everything seems to be against me in the fight. I examine my witnesses, I study their testimony, I try to read their character. I plan how to present that evidence most effectively, how to surprise the prosecution and confuse, if possible, and when I have done every thing else and the time comes for me to speak in behalf of my client, I forget every thing else in the world; I plunge into it with all my heart and soul. The supreme test has come, and I battle as though my life were dependent upon that court decision; and yet if I lose the case, it is just one man executed, that's all; but you stood there this morning and said the world was lost, eternally lost, and that man could only be saved by accepting that gospel which you preached. I said to myself, 'If that man believed that, he would sweep this congregation off their feet;' but you spoke with all the unconcern of a school boy reciting something that he was not interested in; but I just did not understand you,

you say you did believe it. I beg your pardon." The minister sat there in deep silence, then looking his friend in the face, said very earnestly, "I guess you are right. I thought I believed what I preached, I see I don't believe it very much." Reader, do you believe what you preach? Do you believe what you teach your children? Do they feel the force of your teaching? -- Meridian, Miss.

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10 -- THE MINISTRY -- W. D. Shelor

Please read Romans 15:15, 16. Here the Apostle Paul is testifying to the "brethren" at Rome. He is reminding them "of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles," etc. Paul had a lot to say about grace in all his letters, and here he wanted the Gentile converts to know that he was their minister by grace. A man may be a minister of a dogma, a creed or a sect without grace, but not of the gospel of Jesus Christ. Whether he claims any or all the gifts of the Spirit, he must have grace. The apostle is saying here that the ministry is the gift of God by grace. He gives the same thought in Eph. 4:7, 8, 11; "Unto every one of us is given grace . . . Wherefore, he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." It is plainly seen that these various offices are gifts by grace and not of the Spirit apart from grace. These gifts without grace would be dangerous indeed. They would be abused and misused, and would tend to exalt man instead of glorifying God. There are people who have "natural gifts" and can talk and even pray with a good deal of freedom and yet entire strangers to grace. More is required of a minister than ability to speak fluently. He must be more than a man of words, he must be a man of grace. Some people's concept of a minister is that of a machine filled with words, speeches, sayings, addresses and sermons, and all that is needed to set it in motion is to press a button. But that was not Paul's idea, not God's idea, at all. He looks on the minister as being a man of God, saved by and filled with grace. Spirituality is his first concern. Grace first, gifts afterward. We venture the assertion that if the ministry had more grace there would be given more and larger gifts. To reverse this order by giving gifts without grace would mean the ruin of the ministry.

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

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

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

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

Paul speaks of some who pervert the gospel of Christ, and bring in "another gospel" of their own. He declared that the gospel that he preached was not his own nor of men but of God -- a supernatural gospel, -- and to the Romans he says that the gospel of Jesus Christ is the power of God unto salvation to them that believe. A saving gospel. How sad for men to pretend to preach the gospel of Christ and yet

never get souls saved and sanctified. It is a travesty on God and the gospel "Woe is unto me, if I preach not the gospel"!

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

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

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11 -- A LITTLE TALK WITH YOUNG PREACHERS -- E. E. Wordsworth

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

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

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

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

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

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

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

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

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

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

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

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12 -- A SUCCESSFUL PASTOR IN THE PULPIT -- Vernon L. Ward

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

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

What Constitutes A Successful Pastor In The Pulpit

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

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

The preacher not only preaches the truth, but he stands as a monument of what the truth can do for a man. Like the Apostle Paul, he is able to cry out, "I was the chiefest of sinners, but now by the grace of God, I am what I am." His life is in accordance with his preaching and his character reflects the image of Christ. The preacher is tinted or blended with the truth he preaches. He has become a shrine of divinity, because of the presence of the Holy Ghost. He is the indwelling place of the precious Holy Spirit. "He is a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." He is so filled with the spirit of God that the words of praise and exhortation prompted by the heavenly being within, long for expression. Shall I say, a man prompted by the Holy Spirit cannot help but preach good if he has been called to; the sacred office. God has never made a mistake in His calls. Such a preacher must be successful, for the Master Preacher is within to teach and to guide. His purpose in every message is the salvation of the lost, and the Holy Spirit within him is the minister of conviction and salvation. No man is fit to be a successful pastor until he has had that Pentecostal experience which takes away all dross and fills the heart with perfect love. Jesus, before He left the work of the kingdom to His disciples, said, "But tarry ye in the city of Jerusalem until ye be endued with power from on high, . . . and ye shall be witnesses unto me." Unless we have the enduement with power we shall be a sad failure. We will be like a locomotive without fire, like a gasoline motor without gasoline, or a stove without fuel -- dead, lifeless, and cold.

The second great power for success in the pulpit is an appreciation of the character or nature of the work to be done. The success of any preacher depends upon the attitude he takes toward his work. If he regards it as a mere profession his success is defeated on the spot. He may become a great speaker, lecturer, or orator, so that men may say, "That man is a genius, he is a wonder;" and therein he has gained success as far as the world is concerned. But our calling is to lift up

Jesus so that men will say, "What a wonderful Savior." The pastor's job is not to bring the world and the church together on a common level, one conforming to the other. His work is a work of transformation, one of persuading men to prepare for another life over in another world. It is a change from the old life of sin to a new life in Christ Jesus. Worldly things passing away as the dew on a June morning and everything becoming new. Our job is not one of social, political, economical, or religious reform. But summed up in a single sentence of two words, it is, "Preach Christ." Ours is a religion of Jesus Christ and not a Christless religion. It is not too old fashioned. The blood has not grown cold. There is life in it after these two thousand years. "The blood of bulls and goats could not make the comer thereunto perfect; but the bringing in of a better hope did." Hallelujah! "The blood, the blood is all my plea, hallelujah for it cleanseth me, it cleanseth me now, hallelujah to God, I'm out on the promise, I'm under the blood." Worldly successful preachers today are doing away with the blood. In so doing they are leaving nothing but an empty form; no life, no light, no salvation. Their message, if it can be called such, is but a tenement which will soon go back to dust. God said unto Noah, when he was planning to replenish the earth after the flood, that for food he could slay and eat different kinds of animals; but he commanded him not to eat the blood, which, saith he, is the life thereof. If we take the blood, which is the life thereof, out of our salvation, and out of our preaching, we have nothing left but a dry, lifeless form and a cold discourse. When we feel the responsibility of our task and get a vision of the souls that are dependent upon us for this great salvation, our attitude toward the Bible and its precious truths will be the same as that of the Wesleys, Adam Clarke, Whitefield, our own Dr. Bresee and a host of other faithful soldiers.

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

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

Last, but by no means the least, let us think of prayer in connection with the success of the pastor in the pulpit. If a man is filled with the Holy Spirit he will delight in prayer. If he fully comprehends the size of the task he will feel like the disciples when Jesus spoke to them and said, "Without me ye can do nothing," and he will pray for help in the never ending task. When he comes to his study and opens his Bible and other books he will feel the need of divine illumination of the Word and again he will pray. Everything must be covered with prayer. You cannot imitate another individual when you come before the congregation. An imitation is but a cheap way of gaining glory. The world is not looking for imitation, at least along the line of salvation, -- they want the real thing. And yet permit me to say, I believe there is one whom we do well to imitate, that is Jesus Christ. We may imitate Him both in our preaching and in our praying. He has given us many a beautiful lesson along the line of prayer. A great deal of His time was spent in prayer -- earnest, fervent prayer. He prayed before He preached. He prayed when the road was hard. He prayed when His own people misunderstood. He prayed when He must drink the cup. He prayed on the cross. His whole life was a life of earnest prayer. For you and me to be successful in the pulpit, before men, we must copy after Him, we must pray. We must pray through. Pray until the victory comes. Pray until the windows of heaven are opened. If we fail here the fire will not fall. The

windows will not open to us. We are looking for spiritual transformations, but these can only come by the help of the Holy Spirit. And you must ask to receive that help. James tells us, "Ye have not, because ye ask not." Jesus says, "Ask and ye shall receive."

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

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

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13 -- HINTS TO FISHERMEN -- C. E. Cornell

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

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

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

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

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

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

Don't start your services any old time. Be an example of promptness yourself, start your services on time and close on time.

If you start late your people will come late.

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

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

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

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

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

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

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

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

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

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

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

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14 -- THE MINISTER AND BIBLE STUDY -- Basil W. Miller

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

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

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

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

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

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

Study the unfulfilled prophecies, the unexplained types and the unsatisfied longings of the Old Testament; and the fulfilled prophecies, the explained types and the satisfied longings of Christ; that you may preach from them. Every lesson of history carries a message for man; every prophet, each singer, every Apostle heralds a sermon for the soul. Explore, search, study the Bible for preaching

material! Unless you know the Bible through diligent study, you may lecture, but you will never be able to preach!

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

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

Study the Scriptures prayerfully, systematically, and on your knees. Observe, analyze, think and meditate, and the Bible will become real to you. Sit at the feet of the Master Teacher and learn to know, to teach and to preach. Seek wisdom at the side of Solomon. Learn to sing the songs of David, the harpist. Be a philosopher with Paul. Catch the spirit of the coming of the Son of man with the clouds from John, the Revelator.

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

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15 -- TAKEN FROM LIFE -- A. E. Sanner

Reasons Why Some Pastors Fail

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

Introductory. There are qualifications to which we must give careful attention besides the spiritual, prayerful life. Things which used are an asset, and which neglected become a liability. We each have a moral weakness, and here we must study ourselves, and buttress against failure. Judas had a moral weakness,

entertained it and went down. We must not be Judases. The Devil knows our moral weakness, and here it is he will seek to overthrow every pastor. We must fortify against him. There are three things in us that greatly appeal to a man of the world, namely, sincerity, frankness, and honesty.

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

1. Failure in pastoral visitation. This young man could preach and pray like a streak, and lived well. In his preaching and praying he was next to the best; he was cyclonic in the pulpit. His outward life was above reproach. Notwithstanding, the people complained and wished for another pastor. He failed in four pastorates, and the general complaint was, "He will not visit." He knew he should visit but had not the moral courage to do what to him was an unpleasant duty. He finally promised God to visit in the community. He visited a great deal, especially active among the "flu" patients. In three months he redeemed himself in the whole community except the church people. The church is more unforgiving in such cases than sinners. A sinner got up a petition (every signer a sinner), petitioning the assembly to have him sent back, they themselves promising to support him. But because of opposition from the church he was not sent back. He changed pastorates and ever since has been making a success. He is liked by church and community. A pastor cannot have success without visitation. Indiscriminate visiting is hardly the plan. Watch your congregation for opportunities. Read the faces, and go where the door opens, where there is a chance of doing good. Study to adapt yourself to the man, his need, his interests, his home, and get his respect, his confidence and then his soul. Be a man among men, and at home with them. Do little chores, play with the children, talk about and be interested in the things he is interested in and the Spirit will make a place for you to reach his soul.

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

he might not be misunderstood and that he might break himself in, and whenever there were special money needs he sent for the superintendent.

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

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

4. Failure in pulpit preparation. This brother was a success in every way, except in the sermon. He was liked by everybody. The business men spoke highly of him. He was a genteel gentleman, visited in the homes of the people acceptably, had a pleasing personality and was zealous for the cause of Christ. But after serving a church for a year, the Board would say, "We must have another preacher next year." "Why, isn't Bro. X a fine fellow?" "Yes," they would say, "against the man we have nothing at all. As a man he is simply fine, but he cannot feed his people in the pulpit." So here is another cause for failure. People who attend our meetings must be fed. When they come once, we must make sure as we possibly can that they will not be disappointed, and make them desirous to come again. Intellectual feasts are not enough. The church has many of such kind. We must feed the soul. This means much time in secret prayer, meditation and devotion. Dr. Bresee said he could prepare only two sermons in one week, and that a preacher would do well to prepare one live sermon a week. The sermon must be prayed over,

soaked in, and made a sort of passion of our soul when delivered. If you can stir a man's soul he will come again to hear you. We must not fail the people in holding forth the Word of Life. This young man failed because he visited at the cost of secret prayer and sermon preparation. We must strike the happy medium in the fulfillment of all pastoral duties.

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

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16 -- PREACHER PROBLEMS -- C. B. Widmeyer

Every profession has its problems, and we should not for one moment think that the life of the minister is one of constant sunshine, and that his pathway is strewn with roses. Certainly the preacher has his problems and it seems very practical to have a discussion along this line in The Preacher's Magazine. From time to time various phases of the work of the preacher will be given Consideration, and it is hoped that much good may result.

Call To The Ministry

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

It appears that the Lord God sought to bridge over between this order of priesthood and the evangelical ministry of the New Testament by choosing the order termed prophets in the Old Testament. The Jews became very much attached to the priesthood order and the Lord had to destroy the Temple and scatter the

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

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

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

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

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

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

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17 -- THE PASTOR AND HIS YOUNG PEOPLE -- D. Shelby Corlett

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

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

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

Third, the pastor who criticizes -- a knocker. He takes no interest in the activities of the young people, but criticises everything they do. He criticises their

services, they are not spiritual. He finds fault with their talks, they are not deep enough. He accuses the young people of "running off" with the church when he is usually to blame for not having helped them to do otherwise. He rides the hobby of "worldliness," and instead of giving some helpful advice and counsel in which he could show the young people the evils of the world, and worldliness, he knocks, and criticises, and finds fault publicly and privately until he has driven his young people from the church. And then assumes an attitude of a "straight preacher" when he is nothing more than a knocker. Had he only stopped his "knocking" and taken a genuine interest in his young people he might have saved them to the church.

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

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

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

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

Some have taken the attitude that it is all the church and no special group that needs attention. This may be the case in some instances, but usually in the church, as in our homes, it is the young that need our attention. When a child in the home has grown to young manhood or young womanhood, the parents need not

take the same interest and exercise the same care as when they were younger children. So it is in the church, the older and adult members who have been Christians for years should not require the same attention as the young person who has been converted but a short time. These young Christians need training and development, the same as children in our homes. They need the helpful advice of a wise pastor in their battles as young Christians. Blessed is the pastor who is interested in the youth of his church, for he shall have a church when his older members have gone to heaven.

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18 -- MINISTERIAL COURTESY -- Mrs. C. C. Chatfield

Courtesy is a valuable asset in any life, and especially that of one who professes to love the Lord with all his heart. However, we have found it sadly missing in the lives of many, and numbers of ministers do not know or do not exercise the least of common courtesy.

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

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

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

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THE END