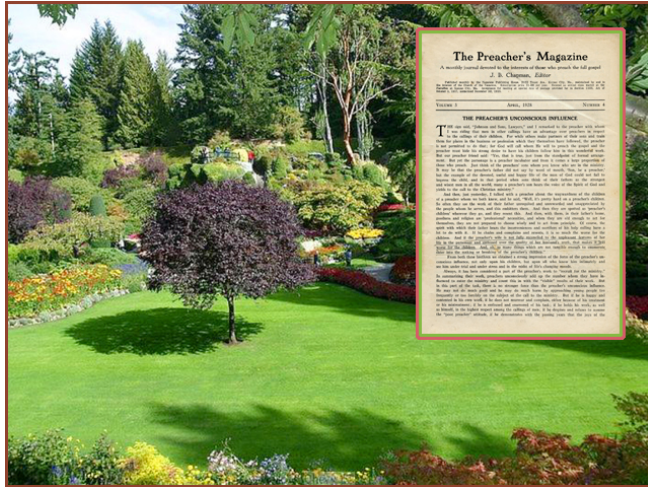


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J. B. Chapman, Editor

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01 -- THE PREACHER'S UNCONSCIOUS INFLUENCE -- J. B. Chapman

The sign said, "Johnson and Sons, Lawyers," and I remarked to the preacher with whom I was riding that men in other callings have an advantage over preachers in respect to the callings of their children. For while others make partners of their sons and train them for places in the business or profession which they themselves have followed, the preacher is not permitted to do that; for God will call whom He will to preach the gospel and the preacher must hide his strong desire to have his children follow him in this wonderful work. But our preacher friend said: "Yes, that is true, just from the standpoint of formal arrangement. But yet the parsonage is a preacher incubator and from it comes a large proportion of those who preach. Just think of the preachers' sons whom you know who are in the ministry. It may be that the preacher's father did not say by word of mouth, 'Son, be a preacher,' but the example of the devoted, useful and happy life of the man of God could not fail to impress the child, and in that period when sons think of their fathers as the strongest and wisest men in all the world, many a preacher's son hears the voice of the Spirit of God and yields to the call to the Christian ministry."

And then, just yesterday, I talked with a preacher about the waywardness of the children of a preacher whom we both knew, and he said, "Well, it's pretty hard on a preacher's children. So often they see the work of their father unrequited and unrewarded and unappreciated by the people whom he serves, and this embitters them. And then they are spotted as 'preacher's children' wherever they go, and they resent this. And then, with them, in their father's home, goodness and religion are 'professional' necessities, and when they are old enough to act for themselves, they are not prepared to choose wisely and to act from principle. Of course, the spirit with which their father bears the inconveniences and sacrifices of his holy calling have a lot to do with it. If he chafes and complains and resents, it is so much the worse for the children. And if the preacher's wife is not fully reconciled to the unpleasant features of her life in the parsonage and enthused over the quality of her husband's work, that makes it still worse for the children. And, oh, so many things which are not tangible enough to enumerate enter into the making or breaking "of the preacher's children."

From both these brethren we obtained a strong impression of the force of the preacher's unconscious influence, not only upon his children, but upon all who

know him intimately and see him under trial and under stress and in the midst of life's changing moods.

Always, it has been considered a part of the preacher's work to "recruit for the ministry." In summarizing their work, preachers unconsciously add up the number whom they have influenced to enter the ministry and count this in with the "visible" results of their work. But in this part of the task, there is no stronger force than the preacher's unconscious influence. He may not do much good and he may do much harm by approaching young people too frequently or too forcibly on the subject of the call to the ministry. But if he is happy and contented in his own work, if he does not murmur and complain, either because of his treatment or his mistreatment; if he is enthused and enamored of his task; if he holds his work, as well as himself, in the highest respect among the callings of men; if he despises and refuses to assume the "poor. preacher" attitude, if he demonstrates with the passing years that the joys of the soul winner are the deep and lasting kind, if he ignores all real estate and "get rich quick" schemes and keeps out of business and politics and goes right on with his holy employment through rain and shine, he will not fail to turn the attention of eligible youth in his parish to the preferment found in the preacher's calling.

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02 -- LAYMEN WANT THE WORD OF GOD -- J. B. Chapman

A few days ago I was handed a note, written by a layman, which said: "The tendency of some of our best preachers to make very little use of the Word of God in their sermons troubles us. Many preachers seem to depend upon their oratorical ability and upon the stirring effect of 'stories' when they might be giants in expounding the Scriptures. It is true they get seekers, but we cannot believe the work is as deep and genuine as it would be if they preached the Word of God in the power of the Spirit."

Without entering into the question of the quality of the content of the sermon, we are convinced that the people generally love to hear the Bible preached, and we are convinced that the layman loves to be able to say of his favorite: "He is a Bible preacher."

Of course the preacher is not expected to be simply a verbal concordance, still there is nothing which "proves the point" to the average listener like the citation of Scripture texts: If the thought is to assure the average listener of the position taken, Solomon is worth a hundred Huxleys, David is worth a hundred Shakespeares, Paul is worth a hundred Gladstones and the word of Jesus Christ settles the question entirely.

We have said it often, but if repetition will bring results, we shall be glad to say again that the preacher, especially the young preacher, can do no better thing

than to store his mind with scripture texts and verses from the standard hymns of the Church. The preacher who can quote the Scriptures is better prepared for the eloquent period and for the time of drought than anyone who knows nothing but secular prose and poetry, no matter how much of it he may possess.

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03 -- FANNY CROSBY -- J. B. Chapman

On a windy day in March 1820, there was born to the Crosby family of Putnam County, New York, a baby daughter who was destined to become an outstanding character in the history of American Sunday school and evangelistic hymns. Though afflicted with blindness almost from her birth, Fanny Crosby possessed a disposition of rare cheerfulness and never failing sympathy. She was deeply religious in the truest sense of the word, delighting in being spent for others to the fullest extent of her ability. Her talent for poetic expressions was early manifested and early recognized by Drs. Lowry and Doane as well as many others among the musicians of those years. Her first hymn to attain universal favor was "Safe in the Arms of Jesus" because, as Dr. John Hall said, "It gives more comfort and satisfaction to mothers who have lost children than any other hymn I know." Fanny Crosby wrote over 8,000 hymns, many of which have long been favorites the world over and have been translated into many languages. Touching experiences are associated with many of the hymns and numerous incidents are related where erring souls were won to the Savior through the ministry of her songs. "Blessed Assurance," "I Am Thine, O Lord," and "Jesus, Keep Me Near the Cross" are among the best known. In 1858 the celebrated hymn-writer was married to Alexander Van Alstyne who was totally blind like herself. Fanny Crosby died at her home in Bridgeport, February 12, 1915, after ninety-four years of devoted service to her Lord.

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

XXIX. The Delivery of the Sermon -- Continued

We have mentioned preaching the memorized sermon. There are those who, with a noble style of composition and a keenly retentive memory, have made a widely recognized success by this method of deliver[.]. It may be questioned if they would have succeeded so well by any other method. It is certainly very impressive to see an orator stand before a great audience so consciously master of the occasion, and pour out a stream of eloquence in choicest speech. It seems almost superhuman. No one will question that this method in the hands of a master mind, produces to a rare degree, elegance of expression and great power.

I. But there are grave objections, also, to memoriter preaching.

1. Committing to memory and reciting is an exercise of mind quite inferior to reasoning, invention and reflection. And while the memory is active, the higher faculties are suppressed, and left unused.

2. While the memory is at the front, leading the soul's forces, it dreads the incoming of any new idea that might break the connection and sequence of clauses and sentences and paragraphs. It is inhospitable to any new thought that the Holy Spirit might suggest to the mind. No new revelation is welcome from God or man, as it might break a link in the chain of memory.

3. As a practical fact, the memoriter preacher is, after all, with his mind's eye, reading an invisible manuscript, and there is liable to be a vacant look about the face and eye which proves it. The audience is quite likely to detect any lapse of treacherous memory; and some may be wicked enough to hope that the preacher will forget and break down, so that they will have a new thrill.

4. This unhappy experience is always possible to a memoriter preacher. Once the eminent Dr. John Barrows was preaching to his admiring congregation in Chicago. Perhaps from overweariness, or indisposition, or partial preparation, in the midst of his sermon, memory failed him. His agitation and humiliation made extemporizing impossible. He could not think of another word and his discomfiture was complete.

Another acquaintance of mine was preaching in Cleveland, Ohio, when a similar lapse of memory occurred. He halted. Then he called to the janitor: "Please adjust the window." Meantime, he was standing there like a ninny, belaboring his brain to recall what came next. With such a method, the fiery fervor and liberty of true eloquence are conspicuous only by their absence.

"Of all methods," says Dr. Pattison, "memorizing seems to us to be the one least to be recommended."

II. It still remains to consider critically the extemporaneous method of preaching. A careful distinction must be made here between extempore and impromptu preaching. The latter is the method of preaching without previous preparation. Such a thing is ordinarily needless and inexcusable. Once or twice in a lifetime it might be necessary and of the Lord. An extempore sermon, on the other hand, may mean and ought to mean, a sermon carefully studied and outlined and all the parts from the introduction to the conclusion thought through; but whose exact wording is left to the hour of delivery. This method, therefore, is no cloak for intellectual indolence, and no bed of down for the slothful.

It is well here to listen to the golden counsel of Wendell Phillips, one of the most consummate orators America ever produced, and a prophet of righteousness to this guilty nation: "Think out your subjects carefully. Read all you can relative to

them. Fill your mind, and then talk simply and naturally." The matchless expository preacher of London, Dr. Joseph Parker, said, "There is only one thing I am more afraid of than extemporaneous speaking, and that is extemporaneous thinking."

It will be seen, then, that extempore preaching, to be successful, requires critical and laborious study of subject, a complete mastery of the plan of the discourse, a written outline, and even in places, such as definitions or statements of doctrines, carefully written sentences. Things so profoundly important should not be left to chance or accidental wording.

In this kind of preaching, especially, the Holy Spirit should possess the whole being. The preacher is open-minded and alert, and accessible to any new truth, and God may send it unexpectedly at any time. A practical, soul-winning extempore preacher of a past generation said, "In order to succeed the preacher who adopts this method needs a full mind, a glowing heart, and a relentless purpose to secure practical results."

III. The advantages of this method are many, and very decisive.

1. It is natural. We are all making speeches on a hundred subjects continually, and no one dreams of taking a little paper out of his pocket and reading what he has to say. He looks his neighbor in the eye and forthwith proceeds. Why should we do otherwise here?

2. This method leaves us free and accessible to any new thought, or suggestion or impression which any unexpected circumstance or event may bring before the mind. Sometimes a new inspiration of the greatest importance, according to the promise of Jesus, may be suggested by the Holy Spirit, which would change the complexion of everything, and which the enemies of truth and God would not be able to gainsay or resist. Remember the preacher wrestles not with flesh and blood merely, but with the prince of darkness himself, and against spiritual wickedness in high places, and God himself is no idle spectator in these conflicts.

3. This method is best calculated to call into action all the latent and perhaps unconscious and unsuspected powers and resources of the mind and heart, which were always there, and only waiting to be aroused. Doubtless young David did not know what a supreme hero of moral courage he was, until the blasphemous taunts of the uncircumcised Philistine giant insulted David's God, and touched off the moral dynamite of his soul. Masterful moments thus come to the God-made orator who is pleading God's cause, when rare and fitting words and resistless arguments appear at command, when noble trains of thought marshal themselves like armed hosts at his bidding, and the truth glows with fiery passion in his breast and burns its way into the hearts of all who listen. This is the supreme achievement of all eloquence.

Undoubtedly extemporaneous speech reaches the highest summit of human oratory. "What would I not do or suffer," wrote Emerson, "to buy that ability." But let not everybody think he can attain unto it. While on rare occasions some favored mortals may rise to the sun kissed heights, others by the same method may sink to fathomless depths of failure. Canon Farrar, Queen Victoria's eloquent chaplain, said, "It is certain that not one man in a thousand has the requisite gifts to preach in this manner."

4. This method is best adapted to evangelistic preaching. The heart-searching truth, the intense earnestness, the pungent personal appeal for instant decision, seem peculiarly adapted to be wedded to the tender, eye and expressive face of the extemporaneous preacher. A bit of personal experience may be pardoned here. In our early ministry we were the pastor of two Congregational churches that had each been trained by written sermons for fifty years. They rather expected it as a matter of course. During those pastorates we wrote out our five hundred sermons in full. But in a hundred series of revival meetings which we have led, in which fifteen thousand souls have found God, we cannot recall having ever preached one written sermon. It always seemed to us that a written sermon was not quite the material the Holy Spirit would then have us use.

IV. There are some peculiar dangers that lie in wait for those who have deliberately adopted this method.

1. There is acquired a certain conscious ease in speaking. There will be times when there are many interruptions to the time set apart for study. Your own personal affairs or domestic arrangements will infringe upon your preparation, or unexpected demands will be made by the parish or the public. Yet, in spite of all you had to speak, and by the help of God, you did surprisingly well. Then the devil or your own foolish mind suggests that you are really a genius, and do not need to study so hard, as you have been accustomed to do. Your reputation is made, and your success is sure.

That is Satan's hour and the power of darkness. You were simply using the subconscious acquisitions of other days. Not one man in a million has any marked genius but the genius of hard work. It is composed of two per cent inspiration and ninety-eight per cent perspiration. "I practiced on the violin ten hours a day for thirty years," said Paganini, "and then they called me a genius." A minister's genius is usually incessant toil and prayer.

2. There is, with extemporaneous speakers, the danger of neglecting to study, and to bow down to the slavish toil of continual composition. This insidiously tends to impoverish their vocabulary and dwarf their resources, both of thought and speech. Ere they are aware of it, they have moved down unconsciously to a lower plane of thought and achievement. They have ceased to grow, and ceased to strive. Their sun of life has passed its zenith, and they are prematurely growing old.

3. Again, since it is the man of ready speech who is most likely to adopt this method of pulpit address, he is the very one in danger of falling into the snare of fluent mediocrity and verbal commonplace. It is so natural for a mortal to do what is easy, to move in the path of least resistance, to use the figure of speech most familiar, to choose farthing, and ha'penny words, when golden diction is at hand for the choosing.

There is also a constant peril that the extempore preacher will exaggerate the common into the wonderful, and the petty into the great, and the diminutive into the sublime. Such hasty and ill considered speech easily becomes insincere and untruthful, undermining in the end the conscience of the speaker himself, and the confidence of the hearers in his reliability.

Such speakers must prayerfully refrain from the reckless use of words. They must keep their faculties well in hand, their mind well stored with truth and facts, and carefully train to accuracy in the expression of them.

To this end they may well impose upon themselves three inflexible demands:

- 1. Conscientiously study and master their subjects.**
- 2. Be rigid, unsparing masters of themselves.**
- 3. Speak as if they expected Christ to be in their audience, and they know they were "His ambassadors beseeching men in his stead to be reconciled to God."**
- 4. There is always with this class of preachers the danger of over-confidence. They have spoken readily, and, as they thought, eloquently so many times, they become rash and venturesome. They do not feel the need of making an outline or at least, of taking it into the pulpit. "They will not need it." They do not perceive that this kind of spirit is the prelude to decline, and fairly invites failure and defeat.**

Dr. Pattison makes this closing comment, "We may sum up as to the extemporaneous sermon by saying, that while it has been the method used by some of the greatest of preachers -- men who have possessed richness of thought, clearness of intellectual perception, fervor and fulness of expression, and the natural and acquired graces of the true orator -- yet it is an exceedingly dangerous method for the majority of preachers, especially for those, and their name is legion, who have more language than thought. Certainly, of all methods of delivery, it is the one that produces the most unequal results. To it belongs the most triumphant achievements of the pulpit, and also the most humiliating defeats."

But this kind of delivery of a sermon prepared as we have described, and as it ought to be, prayerfully and conscientiously studied and thought through, and as carefully outlined, and the outline taken into the pulpit and lying on the desk before

the preacher, this for the average man, and even for the greatest, is probably the most successful method of all.

So we have heard Henry Ward Beecher speak forty times. He might not look at his outline for ten or even fifteen minutes. But it was all thought out even to the gestures, and there before him. If, in the rush of noble oratory, he forgot, as occasionally he did, where he was in his speech or what was the next point, yet he felt no panic nor agitation nor perturbation of spirit. The brief was before him, and in ten seconds he could pick up again the thread of his discourse. This fact quieted both him and his audience. So did the great Finney preach, from a carefully prepared outline, lying on the desk before him. And, oh, how he did preach. It was as if God himself was there, speaking through his anointed lips, calling upon men to choose whom they would serve.

Lord Brougham laid it down "as a rule admitting of no exception, that a man will speak well in proportion as he has written well." Both Beecher and Finney were voluminous writers. They were always responding to the public that cried, "Give, give!" No doubt this helped them to become world renowned orators; and the same was true of Dr. T. DeWitt Talmage and F. W. Robertson. Much writing preserved them from a slovenly, slipshod, indifferent style of oratory.

We will close by observing that both the careful writing and the extemporaneous preaching should begin early and be practiced together continually. One day when we were a student in Yale Seminary in the senior year, our beloved Professor Timothy Dwight, afterward president, came to our room in a fatherly way and gave us the following affectionate advice, "Brother Hills, I think you can excel as an extemporaneous preacher. To this end I advise you to begin at once and preach half the time extempore. If you do not begin at once, your ability to think and speak on your feet will not keep pace with your education and your ability to write. You will then become discouraged and disgusted with your efforts at free delivery, and neglect them until you lose your ability. That is the way it was with me. I preached written sermons at the beginning, and postponed trying to preach extemporaneously until when I did try, I was disappointed, discouraged, and never recovered from it. I can address a body of fellow-citizens on any other subject freely; but I cannot preach unless I read."

Young Spurgeon went shouting his extempore efforts about the city alleys, and became an expert in free delivery when no more than twenty-one years old. Soon the eyes of the world were upon him.

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05 -- HINTS TO FISHERMEN -- By C. E. Cornell

The Kaiser As An English Woman Saw Him

Miss Anne Topham was governess to Princess Victoria Louise, the kaiser's only daughter, from 1902 to 1909. She had, of course, many personal meetings with the kaiser and unusual opportunities for gauging the attitude of the German court towards this country. She has written an interesting account of her experiences during that time in "Chronicles of the Prussian Court." The picture she draws of the kaiser does not show him in a favorable light. "Never could he bear any contradiction, and divergence from his own views. It required enormous courage to say, 'I do not quite agree with your majesty,' and I cannot remember that I ever heard anyone say it. Perhaps it was a transgression of etiquette -- nobody ever told me that it was -- or perhaps it was merely that people knew that it was useless to try to change the emperor's opinions; and yet, on the other hand, a plausible, adroit talker who seemed to agree with all that William advanced would often succeed in altering his views. Only in one thing was he constant, and that was in his belief in himself. His opinions might change -- if they did so everybody else's must change with him.

"It was absolutely impossible for any man of decided views and strong character to get on long with the emperor. Either he must suppress his own personality to an unbearable extent or inevitably come into unpleasant conflict of opinion -- and all expressed divergences of opinion were unpleasant where the emperor was concerned."

* * *

The Speaker Makes A Suggestion For A Daily Silence

The speaker of the house of commons, Mr. J. H. Whitley, responding to a toast at the Hardwicke Society dinner in London, said in a few days' time we should all be taking part in that solemn ceremony, the "Two minutes silence." He sometimes wished we had more silence in our lives. It would help some of us to think a little more of our own infirmities, and a little less of those of our fellows.

"Suppose we had a one-minute silence," continued Mr. Whitley, "every day after we had asked 'Forgive us our trespasses as we forgive those who trespass against us.' A one minute pause after each day would lead to a little more charity to others." -- The Evening Standard.

* * *

A Pithy Life Story

"I abandoned a professorship to give my life to the British army on the western front. I was with them when the last shot was fired. Yet I hate war. It is the greed and selfishness of men, greed armed and regimented. It is a violent betrayal of Christ, and cannot be reconciled with any form of religion," writes Dr. Alexander Irvine in the Yorkshire Evening News.

"I was not a candidate for medals or honors or emoluments. When the work was done I went back into obscurity. Life to me is an adventure, an inspiration, a chance to work and serve. I ask for only that which keeps the human machine going. I give all I have, I give it to anybody, anywhere.

"My home is the world. The inhabitants thereof are my family and friends. In matters of small importance, such as money, houses, land and investments, I am a poor man, I have none of these. In the values of great importance I am a millionaire. I have capacity. I can appreciate great paintings, great sculptures, and great architecture.

"I understand good music. I know the literature of my race. I have capacity to serve a good cause and to work and suffer for it, as I have in the past. I know life. I understand men. I have a sense of humor, and it keeps me young. I warm both hands at the fire of life. And all of that is wealth, real wealth.

"I am now climbing the steps of my seventh decade, and I am neither a fool, incompetent, nor a wastrel, but I do believe in the first four books of the New Testament and try to square my life with the philosophy therein."

*** * ***

Luther's Indomitable Courage

Luther, going to his trial before the Diet of Worms, said to his friends who opposed his going, "Were there as many devils in Worms as there are tiles on the roofs, I would go on." He also said "of his enemy, Duke George of Leipsic, "If I had business in Leipsic, I would ride into Leipsic, though it rained Duke Georges nine days running."

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An Answer To Prayer

At the time the Diet at Nuremberg was held Luther was earnestly praying in his dwelling, and at the very hour when the edict granting free toleration to Protestants was issued he ran out of the house crying, "We have gained the victory!"

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Inner Spiritual Power

"When I was a student at Princeton," says Dr. Theodore L. Cuyler, "Professor Henry had so constructed a huge bar of iron, bent into horseshoe form. that it used

to hang suspended from another iron bar above it. Not only did it hang there, but it upheld 4000 pounds' weight attached to it. That horseshoe magnet was not welded or glued to the metal above it, but through the iron wire coiled around it there ran a subtle current of electricity. Stop the flow of the current one instant, and the huge horseshoe dropped. So does all the lifting power of a Christian come from the currents of spiritual influence which flow into his heart from a living God. The strength of the almighty One enters into the believer. If his connection is cut off. in an instant he becomes as weak as any other man."

* * *

Self-Depreciation

In moments of despondency even Shakespeare thought himself no poet. and Raphael doubted his right to be called a painter.

* * *

Self

A number of years ago we read a pointed and pertinent tract on the subject of "Self." It is here reproduced and is worthy of personal consideration:

The last enemy destroyed in the believer is self. It died hard. It will make any concessions if allowed to live. Self will permit the believer to do anything, give anything, sacrifice anything, suffer anything, be anything, go anywhere, take any liberties, bear any crosses, afflict soul and body to any degree -- anything if it can only live. It will allow victory over pride, penuriousness and passion, if not destroyed itself. It will permit any number of revivals so long as it can be promised the first place. It will consent to live in a hovel, in a garret, in the slums, in far away heathendom, if only its life can be spared.

It will endure any garb, any fare, any menial service rather than die. But this concession must not be granted. Self is too great a foe to the child of God. It is the fly that spoils the ointment, the little fox that spoils the vines. It provokes God and man and its own possessor. It drives to insomnia, invalidism and insanity. It produces disorder and derangement in the whole physical, mental and spiritual constitution. It talks back, excuses and vindicates itself, and never apologizes. It must die.

Dying to self is a poetic expression. It sounds romantic, heroic, chivalrous, supernatural, saintlike. It is beautiful to read about, easy to talk about, entertaining to theorize about, fascinating to write about, refreshing to dream about. But it is hard to do. There's the rub. But it must be done (Rom. 12:1-2). There is no abiding peace, power or prosperity without it.

We must die to good deeds and to bad deeds, to success and to failure, to superiority and to inferiority, to leading and to following, to exaltation and to humiliation, to our life work, to our friends, to our foes, to every manifestation of self and to self itself. Jesus said, "The hour is come that the Son of man should be glorified."

"Except a corn of wheat fall into the ground and die, -- it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it, but he that loseth his life [himself] shall find it. He that will come after me, let him deny himself."

Christ could not be glorified till after death. Nor can He be glorified in His people till self dies. In close connection with this passage Jesus says: "I, if I be lifted up from the earth, will draw all men unto me." Self lifted up repels. Lifted up with Christ on the cross it draws. Happy those who can say with Paul from a real experience:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

**Higher than the highest heaven,
Deeper than the deepest sea,
Lord, thy love at last has conquered,
None of self and all of Thee.**

*** * ***

We Are Great Travellers

"Insignificant ephemerae though we humans be, we are great travellers. For the duration of our lives we ride on a non-stop express planet at the rate of a 1000 miles a minute. I have continued this circular tour for 74 years, and, as the earth's orbit is about 552 million miles, the amount due from me in fares at one penny a mile is more than 155 million pounds. I blush to realize that I have not worked my passage. Who, proudest of us all, has worked his passage? And besides our fares we owe for meals in the refreshment car and nights in the sleeping berth, I am abashed and feel like hiding under the seat." -- Mr. Robert Blatchford In "As I Lay A-Thinking."

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06 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould

O Death, Where is Thy Sting!

How slight a thing is death! How very easy it becomes for us to understand the Bible story that Christ, by His death and resurrection, killed death and took away its victory and sting! If the new spirit is formed in men here, if you and I may have eternal life abiding in us, clogged, hampered and blinded, indeed, by the constraints of the poor body that we live in, and yet genuine and vital even here, and if death be nothing but the breaking down of the body to let the spirit free, then how clear it is! The word of summons comes and the soul leaps to answer it. The eternal life in us answers to the eternal life beyond the grave, recognizing it, flees to its own. There is no violence of transfer. It is a continuation of the same life. The grave is only the moat around the inner castle of the King, across which they who have been His loving and loyal retainers on the farther side, enter in, sure of a welcome to the heart of His hospitality. Far above any morbid or affected, unnatural, inhuman pretense of a wish for death there towers this calm Christian confidence, ready to die, yet glad to stay here until the time comes; knowing that death will be release, and yet finding life happy and rich with the power of the resurrection already present in it; counting both worlds God's worlds, so neither despising this nor dreading the other. That is the Christian light on the dark river and the fields beyond, that streams forth only from the open door of Jesus' tomb. -- Phillips Brooks.

* * *

Be Reconciled To Thy Brother

John Wesley once had a disagreement with Joseph Bradford, his traveling companion of many years, and they agreed to part. They retired for the night, each firm in his determination, and each doubtless deploring in his heart the separation soon to follow between two friends who had been so devoted and mutually helpful. In the morning Wesley asked Bradford if he had considered during the night their agreement to part.

"Yes, sir," said Bradford.

"And must we part?" inquired Wesley.

"Please yourself, sir," said Bradford grimly.

"But will you not ask my pardon?" demanded Wesley.

"No, sir."

"You won't?"

"No, sir."

"In that case," said Wesley gently, "I must ask yours."

It was not the ending which Bradford had expected. A moment he hesitated, and then, breaking into tears, he followed Wesley's example, and forgave and was forgiven. -- Selected.

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Forgive

During one of his congressional campaigns Mr. McKinley was followed from place to place by a reporter for a paper of the opposite political faith. While Mr. McKinley was annoyed by the misrepresentation to which he was almost daily subjected, he could not help admiring the skill and persistency with which he was assailed. His admiration, too, was not unmixed with compassion, for the reporter was ill, poorly clad, and had an annoying cough. One night Mr. McKinley took a closed carriage for a nearby town at which he was announced to speak. He had not gone far when he heard that cough, and knew that the reporter was riding with the driver in the exposed seat. The major called the driver to stop, and alighted. "Get down off that seat, young man," he said. The reporter obeyed, thinking the time for the major's vengeance had come. "Here," said Mr. McKinley, taking off his coat, "you put on this overcoat, and get into the carriage." "But, Major McKinley," said the reporter, "I guess you don't know who I am. I have been with you the whole campaign, giving it to you every time you spoke, and I am going over tonight to rip you to pieces if I can." "I know," said Mr. McKinley, "but you put on this coat, and get inside and get warm, so that you can do a good job." -- The Chautauquan.

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Who Can Be Against Us?

When Admiral Farragut was entering Mobile Bay the monitor Tecumseh was suddenly sunk by the explosion of one of the torpedoes with which the bay was mined. The Brooklyn was behind the Tecumseh, and her captain, seeing the monitor's fate and the buoys which indicated the torpedoes, began backing his ship upon the Hartford and the Richmond. What must be done?

A cross fire was pouring upon them from the enemy's vessels and from Fort Morgan; to go ahead meant probable destruction from the hidden torpedoes, to retreat meant defeat. Farragut was lashed up aloft on the Hartford, and in his dire need he prayed to God for guidance. "O God, who created man and gave him reason, direct me what to do. Shall I go on?" were the words of his prayer, he said afterwards, and then added, "It seemed to me as if in answer a voice commanded, 'Go on!'"

The admiral shouted "Four bells!" the signal for full speed, and as the fleet obeyed, the cases of torpedoes were heard knocking against the bottom of the passing ships, but none of them exploded and the bay was safely entered. Selected.

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Purifying Fire

There comes to my mind the story of the historic fire that swept the city of London in the year 1666. The loss was staggering in life as well as property. The firemen fought the devouring flames with a heroism that made the whole world applaud, but in spite of all that could be done not until one-third of that greatest city in all the world was consumed could the fire be stopped. But something was accomplished by that fire that before had baffled all efforts of human skill and knowledge. It was only the year before, 1665, that an equally historic epidemic of a dread disease had spread throughout the city. Death was taking its toll in frightful numbers so that trenches were used instead of graves to lay the dead away. Thousands left the city and weeds grew in streets once busy with traffic. Physicians were baffled, and each morning ordinary street carts rolled by the houses and drivers shouted, "Bring out your dead!"

Medical help arrived from other cities but still the epidemic spread. And when every effort to stop it failed and the city was about to give up in despair, the fire broke out, and what medical skill could not do, and where human efforts utterly failed, that the fire accomplished and there the flames worked wonders. The fire halted the plague. It destroyed the germs of the malignant disease. It renovated the city with its purifying power and the health and happiness of the people were restored.

Do you know there is such a thing as the "baptism with the Holy Ghost and with fire"? and without this baptism we too shall find ourselves powerless before the plague of sin that works with such disaster in this life of yours and mine. Try as we will, without this purifying and quickening power from on high, no one knows like ourselves how miserably we have failed. Oh, for the Baptism of Fire! -- Dr. William E. Biederwolf In Expositor.

* * *

Man Proposes, God Disposes

Before Napoleon Bonaparte invaded Russia he told the Russian ambassador that he would destroy that empire. The ambassador's reply was, "Man proposes, but God disposes." "Tell your master," thundered the arrogant and self-confident Corsican, "that I am he that proposes and I am he that disposes." It was a challenge to the living God to show who is the ruler of this world; and God sent one of His most humble messengers, the crystal snow-flake from heaven, to punish the

audacious boaster! Napoleon flung his forces into Moscow, but in his retreat, he left on the frozen plains the bulk of his vast army; and the official returns of the Russian authorities reported 213,516 French corpses buried and 95,816 dead horses. When in 1815 Napoleon, escaping from Elba, again threatened to dispose events in European history at his will, the Sovereign of this world, whose hand is on the helm of history, ordained that Blucher should join the Iron Duke at the turning-point of the conflict of Waterloo, and that the decisive battle should turn the fate of Europe. That was the crowning victory that ushered in thirty years of peace. Napoleon found, at St. Helena, that God disposes. -- Arthur T. Pierson.

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07 -- THE PREACHER HIMSELF -- By E. P. Ellyson

His Objective Life

The becoming of this example cannot be altogether incidental, there will here again need to be some intelligent and purposeful taking heed, it will call for some special attention and effort. There must be some special study of the proper use of words and forms of speech -- of formal grammar and rhetoric. Then there should be the reading of good literature. Paul exhorted Timothy, "Till I come give attendance to reading" (1 Tim. 3:8). The Bible is of course the superior book; it is not only the source of theology but it is excellent in literary style and gives the spiritual tone. But there are also other books that should be read. These should be correct in teaching and high in literary style. The preacher should be very careful in the selection of the books he reads. He should also associate with persons of correct speech. We are all much influenced by what we read and by our associates, we pick up words, expression and style in this way. Again memorizing beautiful expressions and passages will help one in this work of culture. Also the writing of short paragraphs, and then going over them several times correcting and improving them, will be very beneficial. By taking heed the preacher may attain to some degree of excellence in the use of words and become a very good example of the believer along this line.

Next, the preacher is to be an example of the believer "in conversation." This is the old English word "conversation," which refers to actions rather than words. It means "manner of life," mannerisms and attitudes. A clearer rendering for us might be, "behavior." Paul tells us that love "doth not behave itself unseemly" (1 Cor. 13:5), and he writes to Timothy, "That thou mayest know how thou oughtest to behave thyself in the house of God" (1 Tim. 3:15). The preacher's pulpit manners, his bearing and his gestures, will have much to do with the effect of his sermon. His bearing as he enters the pulpit, whether it be with dignity or lightness, will make a first impression which will be lasting. He must not lounge in the pulpit chairs. Slovenly or odd habits such as standing with the thumbs in the armpits of the vest or the hands in the pockets for any length of time, hammering the pulpit too hard, playing with a handkerchief or buttonhole, will attract attention away from the

thought of the sermon. It is a mistake to consider these as just small things. They may be small in themselves, but they are not small in their effect upon the work the preacher is trying to do. At the close of the service the preacher should be social, but there is need for care lest he spoil the good effect of what he has preached by some lightness or roughness or attitude of familiarity or by some neglect. The right kind of a handshake and smile and word of cheer will help, but any of these may be such as will hinder. The preacher must take heed to his behavior in the church.

In the eyes of the people a preacher is a preacher all of the time and wherever he may be and whatever he is doing and he is expected to be an example in his behavior outside as well as inside of the church. His manners and attitudes on the street and in the homes, toward men and women and children, will have much to do in the determining of his influence. And his pulpit influence can scarcely be stronger than his everyday influence. The preacher should be an example of behavior, of good manners, of correct attitudes, of friendship without undue familiarity, to the entire community and upon every occasion. The influence of his life in this way may be as effective in the accomplishing of his task as his preaching, and by this he will enhance the influence of his preaching.

Correct behavior, being an example in conversation, will also be the preacher's protection. But seldom is one person approached by another with ill intent unless there is something to some degree inviting or suggestive in his actions or attitude. Whenever there is an insult, or an attempted flirtation, the aggressor has seen something that has suggested invitation or at least has suggested the possibility of success. There is an attitude, and a way of behavior, that makes all such approach well nigh impossible, and this without being ugly or unnecessarily cold and unsocial. Such behavior is most important for the preacher if he is to be held in that respect which is necessary to his success. Over-familiarity and freedom on the one hand and stiffness and coldness on the other hand will hinder, if not destroy, his usefulness. Satan seems to make a special attack upon preachers at this point of "their behavior toward the opposite sex. The one safe path is not to begin playing with the fire, to refrain from ever in any way breaking down that holy reserve and respect that is correct in behavior between the sexes. There is practically upon all occasions an inner sense or voice that indicates the behavior that is correct and that which is questionable, and this voice must be heeded. The preacher should be a good mixer, but all of his mixing must be with a proper dignity and reserve, he must ever remember that he is the representative of Christianity.

For one to become this example of the believer in conversation will again require special attention. There will need to be a careful study as to what is the correct behavior and a faithful practicing of that which has been discovered to be correct. And it need not be expected that one can with ease be correct in manners and attitude upon the more public occasions if he is careless in his more private home life. If he is careless about his home table manners, is not courteous to his family, does not say "thank you," "please" and "excuse me" when they should be

said to them, he will find it most difficult to do so in other society and thus he may hinder his influence through his awkwardness. If we are to succeed we must make of this study of the behavior an every day job. It is in no way unbecoming to the preacher, nor hindering to his larger spirituality, but it is conducive to his usefulness, to observe and practice those mannerisms and attitudes that are acceptable in the better society, and to become accustomed to the same so that he will be natural and will not appear affected and stiff. He must learn to be at ease with good manners, "giving no offense in anything," in the homes of the people, in the parlor and in the dining room, at the social and other public gatherings, and on the street, "that the ministry be not blamed" (2 Cor. 6:3). The preacher may often be asked and expected to take a leading part in affairs, to preside at meetings, to introduce visitors and speakers, to make addresses of welcome, to act as toast-master or serve at the table, and such things. If he does not know how to behave correctly upon such occasions, and to do so with grace and without embarrassment, he may lose much of his influence and his larger work in the community be hindered. He may also be expected to take his turn with the other preachers addressing the high school and other institutions of the community, and possibly to serve on committees of public interest. These will be opportunities for him to enlarge his influence and draw more largely to his work if he is able to fill these places with credit. To keep out of all such things is to limit his usefulness. He must allow none of these things to interfere with his regular work, but unless he mixes some he will not be able to have any broad influence. The preacher who is to succeed largely must cultivate such behavior, without compromise, as will make him acceptable; not that he may be a mere manpleaser, but that he may have the larger influence in connection with the accomplishing of his task. He who argues that these things are no part of the gospel and therefore have no place in the preacher's culture, but exposes his ignorance and smallness of vision. While they are not directly a part of the gospel they nevertheless do largely affect his influence and efficiency in his gospel work in the community. There is a wholesome study and practice of correct etiquette, and there are special courses in elocution and expression that will be of real benefit to the preacher who is desirous of the best things and largest success. He who treats with lightness his pulpit manners and his general behavior is inviting failure. We cannot be indifferent to or take an attitude of independence toward the standards and usages of better society and hope for any marked success. Some have seemed to think it a mark of deeper religion to shock cultured society by their rudeness and impoliteness, they have mistaken culture for pride and have thought they should humble that pride. But this is a great mistake. We are in no sense advocating, or even favoring, that "high-browed stuff" that is found in the self-styled high society that is mostly "made up" and "put on" and is hypocritical, that is proud and snobbish. That of which we are speaking is that true culture which belongs to good and respected society and is becoming the best Christian society. This the preacher must respect and cultivate in himself.

Third, the preacher is to be an example of the believer "in charity." This is that new word, "agape," and it here means love in its outward manifestations. Possibly if the word had here been translated "benevolence" the meaning might

have been a bit clearer to us. In our day we largely think of charity as a special act of condescension in helping the poor and unfortunate, but the meaning here is very different, it is general and means a manifestation of goodness and helpfulness toward all, a desire to promote the happiness and best interest of others. The preacher must have this charity or benevolence, this feeling of goodwill and compassion toward all. He cannot be cold and selfish, he must not have pets and special friendships in his work, he dare not show partiality if he is to make a success of his work. Paul exhorts Timothy, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5:21). The preacher must not seek the best places for himself, especially at the expense of others, and expect the people to minister unto him and pay his salary without adequate service, he must have the spirit of his Master who "came not to be ministered unto but to minister." He must not only love his neighbor as himself, and preach this standard of love, but he must be an example of this love in his daily mingling with the people. And especially must he be compassionate toward all who are in need of help. Do you remember how often it is said of Jesus that He had compassion on the people or on an individual when He saw their need? This is a way into people's hearts: to make them know you are thus compassionate, to help them when they are in temporal need, opens the way to help them spiritually and show forth the Christlikeness. Selfishness, and clannishness, and partiality, have ruined the influence of more than one preacher and made his message of no effect. The preacher cannot live off of the people, he must minister to the needs of the people, and must not be fussy and sensitive about the people's treatment of him. If he thinks he is not being treated right, if this cannot be corrected without disturbance, let him quietly leave as soon as this may be done without seriously injuring the work. The preacher who is to succeed must be an example of the command to "bear ye one another's burdens." He must live for the people and be an example of goodwill and helpfulness, of benevolence, an example of the believer in charity.

The preacher must, fourth, be an example of the believer "in spirit." He must not only have a good disposition and correct motives, but he must manifest these in his life before the people. He must not be moody, or impatient, or rash, or critical, or grouchy, or jealous, or sensitive. Just what he is subjectively will be largely shown forth in this respect, so that the most essential thing in being an example in spirit is to have a right spirit; but this is not all. There are people who are much like the chestnut burr, the best part -- the meat, is on the inside and the outside is more or less prickly. They show off but poorly what they really are. These bodies of ours are sometimes poor agents of manifestation, and the human nature that is in them is greatly impaired, by the fall making this manifestation more difficult, so that special attention and study should be given as to how we may best show forth the Christian spirit and be an example of the believer in spirit. The preacher must be guarded at all times against that which may have the appearance of ill-temper, and unChristian spirit, he must as far as possible avoid the very appearance of evil. The preacher who shows a bad temper or spirit cannot succeed.

The preacher is also to be an example of the believer "in faith." Paul has much to say about faith in these letters to Timothy and Titus. In his statement about "the end of the commandment," already quoted, he includes "faith unfeigned" (1 Tim. 1:5), genuine faith, not just put on or pretended faith. Faith is an essential in Christianity. We are saved by faith, the just are to live by faith and to serve by faith. Unbelief makes success impossible and doubt greatly hinders success. All things are Possible to him that believeth, and without faith it is impossible to please God. Faith must have a large place in that which is to be an example of the unbeliever. The successful preacher must be an example of faith in God, faith in the cause, faith in the success of the task. And this means faith in God's willingness to use him and the other persons concerned to successfully accomplish this task. There must first be strong faith in God, and then some faith in self and in the people, in God's ability and willingness to use the persons and means available; and he must have faith in the immediate task in hand, and such faith as will inspire others to believe and serve. If the preacher does not believe in the program, and that it can be put over, and the project successfully carried out, he is not fit to be the leader. No person can work with heart, nor can he inspire others, when he has no faith. And should tie have some question, bordering on doubt, as to the success of the project he must be very careful how he lets this be known, for by this he might so discourage his helpers as to make failure certain.

The pastor who does not believe much can be done in the community, or that the church of which he is pastor can be successfully built up; the evangelist who does not believe a revival can be held at this place at this time with these people, is already defeated and should not continue the effort unless he can get faith. To continue he will be but a encumberer of the ground, a holder down of the job, and receive the people's money with no prospect of giving value for the same.

Just here a caution is needed. Not all that is called faith is faith. There must be a careful differentiation between faith and presumption, between faith and mere profession or boast of faith; it must be a faith that makes good. To make assertions of faith and then fail in its practice discourages. Genuine faith may be put on exhibition in deeds as well as profession, and here is a good place for the preacher to practice what he preaches and be an example of faith.

Last mentioned, but by no means least, the preacher is to be an example of the believer "in purity." Not only is there a purity of heart and of mind, but also of appearance and manner and attitude, required. Paul exhorts Timothy, "keep thyself pure" (1 Tim. 5:22), and tells Titus that "unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure" (Titus 1:15). Our own moral and religious condition makes a difference as to what we see, and how we feel when we see certain things, and this affects our looks and attitudes. The preacher must be social but not soft, a good mixer but not "mushy." All suggestive acts, words, looks and attitudes must be avoided. It is useless to condemn the flapper and manifest some flapper traits, to preach against flirtation and play in the edge of

the fire, to talk against immodesty and have an evil eye. The members of the opposite sex are not poison so that one must not associate with them, nor are they such that if one does go near them he must act as if they were monsters, and it is most unkind for one sex to continually attribute to the other impure design. There is an over-sensitiveness and a suspicion that is suggestive and its effect is bad upon the mind and heart. But there is a holy reserve and respect" that is right and necessary and that must be observed between the sexes, and none must be more careful than the preacher. It is very easy for a preacher to lose in influence by carelessness at this point. There are always tongues ready to wag when they can catch anything suspicious and the preacher is to be pitied when he gets into these mouths.

There is no more essential nor prominent characteristic of Christianity than purity. It is the pure in heart that can see God and have fellowship with Him. Whatever else there may be that is commendable about the preacher, unless he is an example of purity he fails in being an example of the believer. God is pure, Christ is pure, the Christian must be pure and an example of purity. There is a purity that may be manifested in manners, in appearance, in attitude. But do not get the idea that purity is something related to the sex alone, it is far deeper than this. Purity is freedom from all uncleanness and the preacher is to be an example of this moral cleanness, of holiness, in all things. "Love thinketh no evil," looks no evil, speaks no evil, acts no evil. Agape-love is always pure. There must be the culture of this purity in the preacher's actions and attitudes if he is to succeed.

The importance of the preacher's example along all of these lines is such as to justify very careful heed to the same and the putting forth of his very best effort. At best we are all too poor examples of the wonderful grace of God and the possibilities of Christian living. But it behooves us as preachers to do our best. We do not suggest such a taking heed to oneself as to bring him into bondage to himself or into an abnormal and hindering fear as to what people may think and say about him, but there must be a wholesome care as to the example and a use of the example in the accomplishing of the task.

Just before we close we would have you note how Paul employed this method. Have you ever thought about the number of times in his epistles he exhorts the people to "follow me," or to "follow us." To the Corinthians he writes, "Wherefore I beseech you, be ye followers of me" (1 Cor. 4:16), and "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). To the Philippians he writes, "Brethren, be ye followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17). Dare you give such exhortations to the people to whom you are preaching? Whether you dare or not the people are going to look to your life for the example and if they do not find it they will lose interest in your preaching; whether or not you dare there are those who are going to follow you, and are you following Christ so that in following you they will be led to follow Christ? This is an important and essential part of your task.

A certain well-to-do business man joined the church and became quite active, he would pray in public and testify and otherwise help in the work. He frequently spoke of his family as being religiously hard and cold and refusing to go with him, and this seemed to give him much concern. He often asked the people to pray for them, but he always left the impression that they were quite unapproachable so that the people of the church feared to visit them. Finally the pastor decided to make the venture. To his great surprise he was very kindly received and the members of the family were quite friendly and talked freely. In the course of the conversation the pastor was told, "Papa is not the same man at home that he is at church, his life as we see it is different from what you see. What we see does not harmonize well with his profession and the teachings of your church. About the home he is very grouchy." And the truth was out as to the reason the family was as it was, there was no example of the believer before it. May there be some explanation here as to the children in some other homes, and as to the lack of strong influence in the community of some other persons who are professors of religion and are active church workers? Is there here any suggestion to the preacher, any explanation for his lack of larger success? Let the preacher look well to his example. "Actions speak louder than words." One has said, "I cannot hear what you say because of what you do." The preacher must use both precept and example, and these must harmonize. It is not enough that he shall be a believer, he must be an example of the believer.

Again we call you to a few moments of prayer before we leave the room.

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08 -- THE MINISTERIAL CONVENTION -- By J. G. Morrison

A good ministerial convention is, we believe, one of the necessities of district work. The annual assembly does not give the opportunity for consideration of various problems that confront ministers and laymen in the work of the local church. The assembly is a gracious occasion, but cannot quite take the place of a mid-year convention.

However, it is easily possible for conventions to grow intolerably stale. After the first few have been held, many district program committees run completely out of fresh and "taking" subjects of discussion. When a convention is compelled to consider some of the same old dry-as-dust subjects that were thrashed over by the majority years ago, and have not now a kernel of wheat in a ton of straw that is required to be re-threshed, the convention, hut for the fellowship found there, is not worth attending.

Some then resort to a special lecturer to relieve the tedium, and produce something fresh. However, at best, this is but a makeshift unless a good program accompanies the lectures. For the lecturer sometimes proceeds to monopolize all the time, and to take unwarranted liberties as to length of discourse, until it

occasionally resolves itself into an "endurance test," as to whether the lecturer or the audience will tire out first. This, on the whole, is not satisfactory.

Many of our ministers are "self-made." That is, they have had few opportunities of college or seminary culture. What they have acquired they have gotten from reading, study, and observation. But all these will frequently not prevent a person from acquiring unfortunate habits, or mannerisms or attitudes that greatly retard his usefulness. Members of a preacher's congregation will rarely offer him any correction as to his unfortunate habits of dress, language, attitude or deportment. For the most part, few preachers will accept humbly and profitably any such suggestions from their parishioners. Many preachers cannot rely on their wives to offer them suitable corrections. Possibly some of the wives are as unaware as the preacher that any given habit, mannerism, or attitude is incorrect. More probably, the preacher will not thank his wife to offer her corrections in the matter. So much the worse for him, but sometimes this is presumably the case. As a result there is scarcely any place where these difficulties can be overcome. It is the writer's experience that the annual preacher's convention can be made of the utmost advantage in this respect. Not only will this make every session unusually profitable, but it will make every session intensely interesting.

In order to follow out such a suggestion the convention, or its chairman, should have a critic appointed, who will observe each speech, paper, or discussion, and note all grammatical errors, all wrong attitudes in the pulpit, all needless repetitions, all mannerisms, all hurtful habits. At the close of each day, if the convention lasts several days, the critic should give his report. It is not a bad idea, also, unbeknown to the aforesaid critic, to have another critic appointed to observe the report on the first critic. This will make it even all around.

Care must be taken not to push such a program too far, or it loses its value. Great tenderness should be employed in offering criticisms, and it should be made very clear that no one is to permit himself to get into bondage because he is being criticized. Better a thousand times, have freedom with the presence of the Holy Ghost, and violate every canon of grammar and every standard of supposed excellence, than to be "splendidly regular, icily null." But with tenderness and with warning, many ministers can secure untold profit from such efforts.

In order to secure the greatest benefit from such a convention let several subjects be given out touching on some of these corrective items. Often it is better to have such a theme presented orally than to have a paper written on it. Papers grow stale more quickly than the uttered word. The writer of a paper will many times go rambling on, writing platitudes, just to have so many sheets of paper ready for the convention; while, for the most part, when a person is put up to talk about a subject he quickly senses when he has exhausted his information about that subject and will stop. Papers, when they are dry and a rehash, are insufferable, while a speech of ten minutes, or fifteen, can be made fairly piquant, fresh and original. At all events almost anyone can stand up and frankly admit that he knows

next to nothing about the subject in hand, and that, with sundry apologies which later appear in the critic's report, are interesting.

Many of our best and wisest leaders think that conventions are played out, that they have been squeezed dry. We agree that in many places this is true -- or at least seems to be true. However we feel that they are chiefly worthless because so little "gray matter" has been exercised in the preparation of a suitable program, and then little or no originality is exercised in the execution of it. Like the new beginner in art painting, when he asked an old painter how he mixed his paints, feeling sure that the difference in the pictures each produced was in the mixing, and not in the execution. The old painter dryly responded that he usually mixed his "with brains." Enough said! If the program committee will mix a convention program with brains, and then sprinkle a bit of the same commodity along through the sessions when they are being held, it will be found that instead of dying out, district conventions have never been remotely tapped as to their latent possibilities.

We subjoin herewith a few suggestive subjects which might profitably be used in connection with district conventions. The list might be made endless and expanded as to some of its themes almost without limit. But let it be remembered that no program, however excellent it may be, will run itself. There must be a concrete effort on the part of those who have the matter in hand, for making every minute electric with interest.

1. Pulpit Mannerisms, how corrected.
2. The Need of Systematic Study, how to secure the necessary time.
3. Preaching Holiness. How frequently? Shall it be "doctrinal," "experiential," or "practical"?
4. How to make Pastoral Calls.
5. The Delivery of a Sermon -- its grammar, enunciation, pronunciation, length, style, shouting or whispering.
6. The Etiquette of the Pulpit.
 - a. Inviting other ministers to sit on platform, to pray, to make remarks.
 - b. The proper dress for the pulpit -- i.e. hair? clothes? shoes? hands? fingernails?
 - c. The most effective way to read a scripture lesson.

d. Appearance in pulpit: leaning on pulpit stand, hands in pockets, pounding desk or Bible, standing stock still, running around, jumping, loud laughter, etc.

7. The Preacher's Finances. What about debts?

8. The Pastor's Wife.

a. Her home duties.

b. Her church duties.

c. Her social obligations.

9. The Pastor's Children.

a. At home.

b. At special events such as picnics, District assemblies, Christmas or Thanksgiving services.

c. At public worship.

10. How shall a Pastor Treat

a. A church board?

b. A choir?

c. An evangelist?

d. A District Superintendent?

e. A General Superintendent?

11. The Pastor's Health.

a. Food.

b. Rest.

c. Sanitation.

d. Sunday visitors.

12. The General Assembly.

- a. Shall we restate any doctrines?
- b. Shall we readjust our district machinery?
- c. Shall we change any general features of our church?
- d. Can the missionary cause be advanced by General Assembly legislation?
- e. Can the education phase of the church be improved by legislation?

13. How shall we treat

- a. Backsliders?
- b. Children who have professed salvation?
- c. Old fossils?

14. The Pastor at Funerals.

- a. Calling on the bereaved?
- b. Conduct of funeral?
- c. The funeral sermon?
- d. The "follow up" after funerals?

15. The District Assembly.

- a. How can it be made more interesting?
- b. Shall the preaching be to the assembly members, or to those outside?
- c. Shall two-thirds go home Saturday, or all stay over Sunday?
- d. Would more "free for all" discussion and fewer reports improve an assembly?

16. A Symposium

"What is my greatest desire?"

"What is my greatest shortcoming?"

17. Give Some New Idea

- a. Concerning Sunday schools.
- b. Concerning work with young people.
- c. How to lead a prayermeeting.

18. Is a revival with just the local church and pastor possible? Tell how to have one.

19. Reading new books

- a. How many each year?
- b. How many on theology?
- c. How many on holiness?

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09 -- WHAT IS YOUR PRAYERMEETING-HASH OR FRESH THOUGHT? -- By D. S. Corlett

Some time ago I read this statement, "Prayermeetings are usually poorly attended because the preacher does not give sufficient thought to the preparation for this service, and hence the people feel it is not worth while." Too often the pastor gives very little thought to his prayermeeting theme or the plan of his service until several hours or minutes before time for the service, and then hurriedly looks over his stock of prayermeeting material and chooses some "hash" that he thinks will be fitting, and presents this to the congregation. He largely depends upon "the inspiration of the moment" to give the desired impetus to the service; but when the moment fails to inspire the service falls flat. It has been my observation in traveling over the country that the pastors who have the largest attendance, and whose people are more deeply interested in this service, are the pastors who give thought, time, attention, and prayer to this important mid-week service. The spirit of the pastor is catching, if he does not consider this service worthy of as much time as a Sunday service, or if he looks upon it as being insignificant, so that "any old thing will do" for the prayermeeting; his people will feel that it is not worth their time and effort to attend.

The prayermeeting in order to be successful must be made interesting and inspiring. People will attend the Sunday services largely because it is Sunday; but if they come during the week they do so usually because they feel it is worth their

while to attend. Of course the dutiful members and faithful ones will be there, but should we not make the service interesting enough to interest the other groups of members in the church and those friends who attend? One great fact is to make the service different each time. Don't let the people know just what is going to take place. Don't run the prayermeeting in a rut so that everybody knows before they come that there will be several songs, several prayers, another song, some announcements, a sermonette or some "hash" from the pastor, a testimony service, and the benediction. If the general meeting is thus run in a rut, the testimonies and prayers are apt to get in a rut until it will be almost like something I overheard recently. A young lady who is faithful in attendance at the church, but none too spiritual, said concerning the prayermeeting, "I could repeat to you the prayers and testimonies of most of the members of this church. I've been attending prayermeeting here for years and it has been largely the same thing every service; the same people pray and usually pray about the same things; the same people testify and usually give the same testimony. I wish we had something fresh." Let us keep out of the ruts.

How about having a general program for the prayermeetings throughout the year? Of course this program would be "subject to change without notice," when something special is impressed upon our minds by the Holy Spirit. Also the program is to be the personal, private and secret property of the pastor, for too often programs lose their force by being announced too much and often. Personally as a pastor I am running my prayermeetings after the following program and I pass it on as it may be of interest to others. We run in a cycle of six weeks, varying the services so as not to run them in the same order each six weeks, but making sure to have the variety within that period of time.

1. A Bible Reading service.
2. A Question Box service.
3. A service where a sermonette on some special theme is presented.
4. A service of prayer and praise.
5. A special service presenting a book review, a character sketch, or special denominational feature.
6. A Missionary service.

In all these services it is kept in mind that it is a "prayer" meeting and prayer is given a prominent part. At least there are several continued seasons of prayer in which a number of the members of the congregation pray. It is well as far as possible to make it a service where the people will be free, and in which they will have a prominent part.

In the Bible Reading service some special doctrinal or devotional theme is presented with a number of scripture references. These references are given out to the congregation, either at the service or in advance, and the person taking the reference reads and gives some comment if he feels so disposed. The pastor or leader is always prepared to talk and give helpful comment upon all the references given. We have a short theme with not too many references. If there are a large number of references we divide the theme and give it in sections. In this service the pastor and people both have part and it is usually very interesting and helpful.

The Question Box service is indeed a helpful one, but one which requires work on the part of the pastor. Many members of the congregation have questions concerning the interpretation of portions of Scripture, some practical phases of doctrines, some personal problems in their religious experience, all of which they would like to have the pastor discuss. Place a box in a convenient place where these questions may be deposited. Announce a time which will limit the questions to be discussed at the service, give yourself plenty of time to have suitable answers. Avoid controversial subjects, but make use of helpful questions. It may be in order to get this kind of service started you may have to present your own questions; but the people will respond after awhile. Let them put these questions in unsigned, of course the pastor has the privilege of "culling" these questions and using only those which are expedient.

The service where the sermonette is presented is the usual form of prayermeeting. Something is specially on the pastor's mind, which he feels is not suitable for a Sunday morning message, but which should be brought to the attention"of the people. Some special exposition may be presented. Make it a prayermeeting talk. They should be practical, helpful, and spiritual.

The service of prayer and praise is after the order of an old-fashioned cottage prayermeeting. Singing of old standard songs and hymns, having selections given from the congregation; praying, reading the scripture without comment, if any comment is made make it very short; giving the people opportunity to testify freely, not that "short and snappy" sort that we hear so much about; but rather an experience meeting. Just a good old-fashioned home-spun service, and it is usually enjoyed by all. (This does not mean that testimony is only limited to this service during the six-week cycle. We bring it in wherever practical.)

The special service is exceedingly interesting, but also requires hard work on the part of the pastor. Present a book review of some new religious book. Just now we are preparing a book review of "The Uttermost Salvation" by Dr. A. M. Hills. This brings the book before the people (and incidentally you may have some on hand to sell at the close of the service) and encourages them to read. A book of the Bible may be reviewed showing a few of its high points. A character sketch of some biblical character or some outstanding character in the Christian Church may be presented, or some special denominational feature such as church extension, ministerial relief, special appeals, or manual review, general rules, discussion, etc.,

may be brought to their attention. This opens a wide field for thought, and is also interesting.

The Missionary service is where different phases of missionary work are presented to the congregation. In the last issue of the Missionary Review of the World the progress of missions during the past fifty years is shown on a large scale. This will be the subject for discussion at our next missionary prayermeeting. This brings the men under missionary inspiration as well as the women of the W. M. S. In this service different missionary leaders in the church may be used; the W. M. S. president, or study leader; chairman of the N. Y. P. S. missionary committee; or returned missionaries if available.

The field will enlarge as one goes along. The cycle may be increased to include expositions from choice psalms occasionally. Discussions of the prayers of the Bible, the parables of Jesus, His miracles, or some other important phases of Christian teaching. At any rate it keeps the pastor from offering "hash" and assures the congregation of something fresh.

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10 -- THE PREACHER AND HIS HEALTH -- By C. E. Hardy

That Hour During Preaching

There are very few, if any, callings or professions, that are more strenuous than that of the ministry. Using a modern expression, I would say, that if a minister is able to "put over his message," he must by all means throw himself into the delivery of the same. Someone might ask why we should say the hour during preaching when a preacher should not deliver a message that long. If I am allowed to criticize sermons, I would say that I do not believe that any person is able to deliver a real message, or address, in less than 35 to 50 minutes. He is not able to get into the subject and to make it clear and satisfactory to the public in less time; However, to say that simply because a message is of this length that it is a first class sermon, would certainly be a mistake. But it is not altogether the act of preaching which makes it so strenuous on the minister, but if he is really a God-called preacher, he certainly is under a strain longer than just the time he is preaching. He carries the burden from the beginning of the service until the close, and the last amen. I listened to a preacher once who poured out his heart to the congregation for about 40 or 45 minutes and then entered into the exhortation, and carried the burden for 15 to 20 minutes longer for those anxious seekers, and I said to a friend of mine that it was harder for a preacher to go through two services of like nature during one day, than it was to do eight or ten hours of hard manual labor. There is a greater strain upon the mental and nervous system, speaking nothing of the entire physical exhaustion.

The preacher's voice is his greatest asset. As has been stated previously, if a preacher loses his voice, it makes no difference how well he may be qualified otherwise, his public ministry is over. Then it is very important that he know how to care for his voice during the hour of preaching. First, he should never begin with the pitch with which he intends to close. There should be that gradual raise of the voice. To start with an intense strain and continue through the entire time of preaching will certainly sooner or later, produce a strained voice, or as we would say, a cracked voice. Of course it may seem useless to emphasize again the statement that he should never drink any water during preaching. Nature has provided certain glands in the mouth to secrete a fluid which is all sufficient to keep the mouth moist, but if we undertake to do that which nature intends the glands to do, then they will cease to perform the work which has been given to them. This has something to do with the development of what is called a clergyman's sore throat.

During this hour of strenuous work, the individual is at his highest tension mentally and nervously. There is a great demand, as has been stated, upon the heart and other organs. Therefore, every minister should undergo a physical examination once a year and see if there is any organic heart trouble. If there should be, he should carry out the instructions of the physician very carefully. There is a great destruction of tissue during this time of intense physical and mental strain, consequently, the kidneys have to handle this torn-down and destroyed tissue. There is therefore more work placed upon them and may cause the development of what is commonly known as Bright's disease. It is well for the preacher himself to look to the ventilation of the building in which he is to preach. A poorly ventilated building is very hard on anyone, but more so on the preacher. He is continually drawing into the lungs, more than anyone else in the building, the impure air which has been breathed by the congregation. Consequently he is getting more poison in his system than anyone else. Together with the ventilation, the temperature of the building is very important. An overheated auditorium is a very dangerous thing for the speaker. To go into details as to why the danger, would necessitate quite an explanation. But we might say that it is hard on the throat and bronchial tubes together with the lungs. Then there is danger in getting too warm and then the danger of becoming chilled when leaving the building, which is very dangerous. How often does the minister scold his congregations because the services did not go just as he expected. He may state that there is an Achan in the camp, or that someone is not doing what God requires. In many cases the trouble is with the minister himself. He may have gone into the pulpit with a loaded stomach, preached in a room that is not properly ventilated, or overheated. He is not at himself, nor is his congregation, and it is very easy to say that there is something wrong with the people. I know of an evangelist who under these conditions prayed that if there was anyone in that church who was hindering the progress of the revival and would not straighten up for God to get him out of the way, and on his return to the parsonage that evening, fell and crippled himself -- so we suppose God answered his prayer. I have heard it said that Sam Jones, the noted southern evangelist used to make the statement that, "The best time to use a

preacher is between 10:30 and 12 o'clock before he is full of beef-steak and the devil."

If a preacher is to preach in the open air, there are some precautions in regard to drafts. It should never come directly in his face or on his back. It is better to preach at right angles to the draft. This holds true in ventilating a building. In attending a campmeeting once, it being very warm, someone's sympathy was stirred for the evangelist, and he proceeded to get an electric fan and place it in a position so that the current of air struck directly on his head and shoulders. Before the service was over, the preacher's voice was gone, and it came very near ruining him for the entire camp. Remember that this poor perishable body, which creeps languidly on the earth, is the sport of every adverse element, trembles at every storm blast, often faints under that which is thought to be care.

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

Reviewing books, buying books for stock, advertising them to prospective customers, possibly should immunize a man against "thrills." But I'll confess that occasionally I pick up a volume perhaps in a blase attitude, intending to give it a conventional or professional, sketchy examination and before realizing what is taking place I am absorbed and carried away, transported out of my surroundings into that magic land of Book Lover's Delight. If you have never succumbed to the lure of books, of course you know not of what I am speaking but I am sure that scores of my readers feel the sympathetic response.

One of these outstanding books -- these thrillers, of which I spoke in the preceding paragraph is "Pulpit Mirrors," by Edward H. Byington (Dotan \$2.00). It is something altogether unique on the art of preaching; the author uses the laboratory method of study, presenting more than a score of specimen cases, and showing what in each service made for or against effective preaching and worship. Wide observation is apparent and he writes with great charm. After outlining certain general principles for an effective ministry, he devotes the latter part of his book to a convincing statement of these principles. An intensely practical book, first assembling the facts, then proceeding to make the interpretations.

Another distinctive volume on an important subject but seldom touched upon is "At The Lord's Table," by David Owen Thomas (Doran \$3.00). This is a series of addresses on the Communion Service. Here are messages which enable a minister to view the Communion Service as a meaningful sacrament of the church and thus to interpret it vitally to himself and to his congregation. It is a striking recognition of the importance which the Lord's Supper bears to the Christian church and to the individual Christian life. An important book which every pastor should have.

One would think that some time since Clovis G. Chappell has run the gamut of Bible character studies, but here is another volume, "Familiar Failures" (Doran \$1.60). Simple, engaging, illustrative material rendering alive in your imagination The Drifter, The Trifler, The Fault-finder, The Man With an Alibi, and other characters whose mistakes stand out as a warning to present day folk. That strange, warm, human element that pervades all of Chappell's writing is just as manifest in this new book as in previous volumes. It's a book of heart throbs, and human interest is what "puts over" an article, an advertisement, an address, a sermon.

Sermons to children? This one is excellent -- "Balanced Burdens," by Stuart Robinson (Doran \$2.00) Messages of children must be simple, yet to be effective they should be permeated with a definite purpose. Prattle will not do, even though we may have a sort of instinctive feeling that it's easy to "put something over" on the kiddies. Each one of this interesting group of addresses is based on some incident or story-good stories with appeal and point. The author is splendidly natural, not a trace of condescension here. The book is full of suggestions and illustrations for preachers or children's workers.

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12 -- ADVICE TO YOUNG PREACHERS -- Author Unknown

If you've got a call to preach, why heed it;
Multitudes of struggling sinners need it;
Providence will aid your course and speed it.

If your call is coy, don't coax and charm it;
Wait a bit; a short delay won't harm it"
Many a preacher had a call -- to farm it.

Pulpit manner? Pshaw, I can't unfold it;
Fill your head with facts, and they will mold it;
Fill your heart with love too full to hold it.

If you have a taste for speaking, whet it;
If you're awkward, shy, reserved, forget it;
Thought of self will spoil the best, don't let it.

If your right arm imitates a rocket,
Or revolves grotesquely in its socket,
Never mind, that's better than the pocket.

If your left hand wants to wave, well, wave it;
Leave the petty rule to those who crave it;
Millions perish, help! A world sinks, save it!

**If your feet are big, don't try to hide it,
Forward right foot, plant the left beside it;
Down with dudishness! I can't abide it.**

**Though the body hides the soul, or frames it,
Soul enkindled conquers flesh and shames it;
Roused once to assert its might, it tames it.**

**If you feel you're something of a poet,
Pay the world the debt of song you owe it,
But pray don't put prose in verse to show it.**

**If you've read a clever passage, note it;
Possibly the time may come to quote it;
Only don't pretend 'twas you who wrote it.**

**If you have a word to say, just say it;
Speak it out with all your heart, don't play it,
Nor, as some well-meaning folks do -- bray it.**

**If you'd be an orator, why be it;
You can act your own fate to decree it;
See the truth, and thus make others see it.**

**Use your own gifts; there's no need to covet;
Love the light of earth and heaven above it,
Others then will know the light to love it.**

**Cultivate pure English, don't abuse it;
Have your voice trained; learn how best to use it;
If a simple phrase will answer, choose it.**

**Gain the power to read well; 'twill adorn you;
But, unless you wish the wise to scorn you,
Shun the actor's arts and wiles, I warn you.**

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THE END