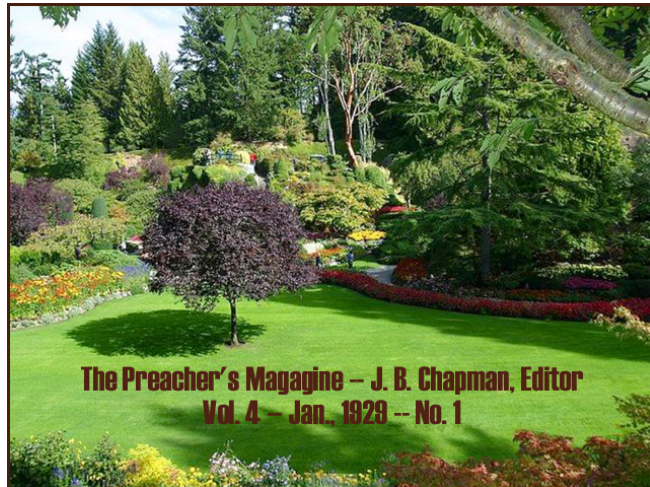


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

January, 1929 -- Volume 4 -- Number 1

A monthly journal devoted to the interests of those who preach the full gospel, published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Post Office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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01 -- IS THE PREACHER LOSING HIS INFLUENCE? -- J. B. Chapman

Occasionally we hear it suggested that the preacher is losing his influence upon the life of the community and that the young men of this generation are aware of this and that this is the reason why the theological schools of the country are so poorly attended and why there are so few, comparatively, who are planning and preparing to spend their lives as preachers of the gospel.

But we do not accept the above conclusion. We believe the present generation is more exacting than former generations have been and that it takes a better preacher to make good now than it did a generation or two ago. Just as it takes a better lawyer, doctor, teacher or farmer to make good than it used to. And we believe that there are two explanations which enter into the matter of the fewness of theological students and candidates for the ministry. The first of these has to do with the spirituality of the Church. Spirituality is at a low ebb in the average church and young men and young women are not called to the work of God under such conditions, or if they are called, they do not readily and quickly answer the call when they are surrounded with formality and spiritual deadness. Wherever there are revivals and wherever there are churches today which are alive spiritually there is no want of candidates for the ministry. The other explanation is an indictment against the theological institutions themselves. They do not "make preachers" any more. The emphasis is pretty much upon "religious education" nowadays and a young man comes out of the schools without knowing how to preach and without anything especially to preach, even if he could preach. The old "preacher schools" which taught young men to read Greek and Hebrew, taught them Christian evidences and systematic theology, and gave them good training in homiletics and public speaking, just simply turned out preachers, and people who wanted to preach attended them. Now the theological schools do not turn out preachers. Rather they turn out teachers and social workers and institution managers, so the people who really want to preach do not spend much time in them.

By the above pronouncement we do not mean to infer that there is nothing good in the theological schools of today, but we do mean that they are succeeding in what they plan to do, but that does not contemplate the production of old-time gospel preachers. We have no plans for heading a theological school, so we speak the more freely and say that we believe "the old way was the best way," and that a school of the old order where sound theology is taught and where the preaching

mission of the preacher is emphasized and prepared for would still find support and would make a large contribution to the Church and to the good of the world today.

But to come back to the main theme: the influence of a real, godly, sincere, earnest, well prepared, unctuous, effective gospel preacher in the community could scarcely be greater than it is right now. Of course all will not hear him and all who do hear him will not repent, but considering the effort put forth, it is doubtful if any age gave its preachers a better return than this age does.

There are many failures in the ministry today, but there have always been more failures than successes. We have just heard of those who succeeded in the past, while we know both crowds now. And those who succeeded in the past had to put their best into the task, even as the successful of today are doing and must do.

And always it has seemed to the men of one generation that those of previous generations were better than themselves and had better advantages than themselves.

But to come right down to a personal application of the matter: any man whom God has called to preach, who will make the best preparation he can for his task, who will keep himself alive in head, heart and body, who will put his best into his work all the time and who will make sure to keep that holy unction of God upon him which makes it possible for him to speak as the prophet of God, can gather people to hear him preach, can reach and save and build and grow, and he will have no good reason to complain of his want of influence or of the poor reception that the community will accord him.

Wherever the preacher's influence is waning, the preacher is to blame. And as to the matter of the ministry as an institution and the influence it possesses in the abstract, we care very little for that. It is enough for us that every individual minister can have as good and as large an influence as he deserves to have and that the comparative number who will "stun" by a true messenger of the cross is sufficiently large to enable him to "serve his day and generation without any greater sacrifice than the glory of the calling justifies.

In fact, we feel a certain resentment against that semi-superstitious regard for "the clothes, which would hear and heed a preacher just because he is a preacher, and if those who say the influence of the ministry is waning, mean that people on the whole are more guarded as to whom they hear and whom they heed, then we say, "Thank God," we are glad it is so. For now the unworthy will have less chance to deceive and the worthy will be trusted because they are proved.

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The conscientious singer said, "If that other preacher tries to talk to you tonight while I am singing, do not let him do it. His mumbling disturbs me and draws the attention of the people." We replied, "I will watch that, for it disturbs me to see talking or to hear mumbling when I am reading the scripture lesson or starting to preach." Preachers are great offenders in this particular.

There are few greater dangers than that of indefiniteness. Yesterday we heard a great preacher. And some people while passing out, said, "Wasn't that great?" And whatever it was was great, but we were not just sure what it was. The preacher who can maintain his clear lines of discrimination and preach so that common people can comprehend him has scored a wonderful point.

The question of how long a preacher should preach is largely determined by the time when he begins. If the preacher can close at twelve, noon, at four in the afternoon service, and at nine in the evening, he can preach a fairly long sermon. But he takes a big chance when he tries to go much beyond these hours for closing, even if he has not preached unduly long.

Should the divisions of the sermons be clear cut and definite or should the preacher pass from one division to the other with smooth transition? It depends, we think, upon the form of the sermon and upon the purpose of the preacher. If the sermon is doctrinal and argumentative, the divisions should usually be clear cut and apparent. If the sermon is hortatory or inspirational, it is not necessary that the divisions be made to stand out clearly.

The wise preacher is a student of men, and he pays particular attention to the study of preachers who are succeeding. Their methods may be useful to him also.

Romance is the oil which keeps the preacher from wearing out too soon. We all once looked forward to the glorious possibility of preaching Christ to a lost world and felt that we would be supremely happy, no matter what the sacrifice involved, if ever we could make even a small success of such a noble undertaking. And such an evaluation of the task is needed continuously to sustain us amidst the strain and toil and inconvenience of the preacher's calling, lest we become weary in well doing.

Is the use of notes in the pulpit a help or a hindrance to the preacher's usefulness? We think the answer depends somewhat upon the preacher and somewhat upon the subject. Under ordinary circumstances, and in treating ordinary subjects, it would seem to us that an outline which is so complicated that the preacher cannot remember it is too complicated to be of the best service to the listeners also. We think it wise for the young preacher to prepare full notes, and if he cannot trust himself to "think on his feet," let him take his notes to the pulpit for the first five or ten years of his ministry. But let him train away from his notes as he becomes surer of himself. And as to those preachers who preached without notes for many years and then finally took up the use of them (we have noticed a number

who belong in this class), we cannot but think they have turned back to a practice which rightly belongs in the childhood of one's ministry. Let the ideal be to preach without notes. Then if you cannot quite do it, approximate the standard as closely as possible.

As the preacher goes along, more and more his problem will be to get "meat" for his sermon "skeleton," and while personal experience and observation will furnish the choicest bits, for the most part the preacher must depend upon books and periodicals to save him from the "bone yard." But even in his reading, the preacher must be prepared for disappointments. Frequently it will be like it was with a friend of mine who was alarmed on account of his extreme leanness and determined to put on some flesh. For a week or two he ate heartily, almost excessively, and fancied that he was soon going to be corpulent. But when he went back to the scales he was chagrined to find that he had gained only a half pound. So the preacher must be a vociferous and greedy reader in order to get even some help now and then. But once in a while he will strike a "thanksgiving find" which should encourage him to patient plodding when the pantry is not so replete.

The "preliminaries" are not the most important part of the service, but they are important enough to justify the preacher in putting forth an earnest effort to make them fitting and helpful. Frequently the opening service is too dull and long drawn, or so light and wanting in the spirit of devotion that the preacher is at a disadvantage from the start of his sermon. It is a mistake to divorce the "song service" from the rest of the meeting, as is so frequently done. If the preacher is not the song director himself, he should at least give very special direction to the song director.

The day for big mass meetings of a religious nature seems to have pretty much passed, but there was never a time when a true, God-fearing, soul-loving, consistent, patient, well-equipped preacher was more appreciated or had a larger and more fruitful field than right now. It takes a little longer to get into the confidence of people now than it did twenty-five years ago, but it can still be done, and is being done right along. This is, pre-eminently a "pastoral" day for the Christian ministry.

The matter of the preacher's breath is not a question of life and death, but there is no excuse for the preacher to eat onions and sausages with garlic in them. Also, he should be careful to look after his teeth and tonsils. And finally, to make sure, he should make proper use of some wash, like Listerine, each time before going to the church.

Diagnosis is as important with a preacher as with a doctor. And the doctor, you know, may allow a patient to die who might have lived by just failing to discern the nature and seriousness of the disease; or on the other hand, he may kill a patient with strong medicines because the patient does not actually have the serious malady which the doctor is attempting to cure. When a soul needs the new

birth or the baptism with the Holy Ghost, mere activity and soothing words will not meet the need. But when a pure soul is suffering from the fierce accusations of the devil, the preacher who comes with "hammer and tongs" to help him out is practically sure to do more harm than good.

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03 -- A DEFINITION OF THE PREACHER'S FIRE -- J. B. Chapman

In describing preachers there is no more useful word than that word "fire." And by the addition of qualifying words, this term can be made to say a great deal. Preachers are said to have "no fire," "little fire," and "much fire," but even at this, the exact quality is not made sure; for what, indeed, is fire in the preacher?

Some years ago we called upon a preacher to lead in prayer at the opening of an afternoon service; and he prayed that the Lord might give us fire in the meeting. He said, "We prefer real fire. But we must have fire of some sort. Please give us real fire. But if we cannot have real fire, then give us fox fire or wild fire, but anyway give us fire." Now we do not mean to approve the sentiment of that prayer, but we did get help out of the suggestion as to the various kinds of fire. And we have conceived the idea that every preacher has fire -- fox fire, wild fire or real fire; and as a means of self-improvement, we suggest that we attempt to define these various aspects or forms of fire and to clarify ourselves with reference to them:

Briefly, the distinction is this: fox fire gives some light, but no heat; wild fire gives much heat, but no light; while real fire gives both light and heat. Fox fire is usually found on dead and even on rotten wood, and it emits enough light to be appreciated, especially on a very dark night, but it is just as cold as its surroundings. To us this is a type of the "bookish" preacher. He has gone to head. His sermons are lectures and his only contribution is light. One can learn something by hearing him, but he does not stir the heart.

Wild fire is a creature of the laboratory and is produced by combining the properties of real fire in unnatural and improper proportions. The "non-luminous flame" of the chemist is an example of wild fire. This flame is exceedingly hot, but it emits no light. To us, this represents the emotional preacher who does not study either men or books, and in whose sermons the teaching factor is almost entirely wanting. This preacher is long on ejaculations, but is short on facts. He cavorts and exhorts, but does not enlighten. His followers are "hot," but not intelligent. They do some things, but their actions are non-moral, for they do not know why they do what they do.

Real fire is not weird, but natural, and consists in the putting together of the qualities of light and heat in proper proportions. This illustrates the preacher who is balanced in character and in method, and whose preaching instructs and inspires.

The sermons of this man are wrought out by hard study and much prayer and they both enlighten and inspire. Under their effect one will grow both in knowledge and in grace.

And in this matter of fire, as in every other, the tendency is forever toward the extremes and the task is to maintain one's place on the golden mean. One preacher becomes "intellectual" and cold as he proceeds with his life's work, and another becomes sentimental and emotional, after the fashion of the flesh. One becomes a lecturer and the other becomes a mere shallow player on human feelings. But the real task is to keep alive intellectually and emotionally -- to keep the balance between fox fire and wild fire -- to possess real fire.

Perhaps it is not amiss to say that the "putting together" of things is a factor in making them a curse or a blessing. The same essences go into the making of carbolic acid as into the making of sugar -- only the proportions are different -- and yet one is a poison and the other a food. Thus fox fire has the quality of light, and yet it can scarcely be said to be halfway good. Wild fire makes heat, and yet it is dangerous and destructive and hardly to be classed as a good. But real fire in the preacher's life is a positive prerequisite of success.

Many a preacher has lost his place in the ministry because he died, like a tree, at the top first. He failed to study and to grow intellectually and his fire gave forth no light, the people tired of his repetitions, and he himself wearied of his sameness and he was left stranded without a charge, or else he simply "draws his breath and draws his salary" in some indulgent parish where there is the stillness and inactivity of death.

I have known a preacher who was, twenty years ago, a busy and much appreciated man. But he is today, at forty-five, no wiser and no better prepared for his work than he was then, and now he is constantly "open for calls." Either his fire has entirely gone out or else it is so totally wanting in the light giving quality that people do not demand his ministry any more.

When Moffatt, the translator, returned from this country to England, he wrote an article for a British weekly on his impressions of the ministry of America. Among other things, he said, "American preachers are exceedingly busy, most of them seem to have motor cars; but their libraries are thin." And perhaps we need not mention the fact that these conditions do not seem to be producing great preachers.

In fact, there is a question if the want of interest in church attendance of which preachers so commonly complain is not very largely accounted for by the fact that so few preachers really "tell them something" when they do come.

Dr. Wiley calls our attention to the fact that the ministry is of two general classes: the evangelistic and the teaching ministry. But while there are a few in which one or the other of these qualities is predominantly present, it is a better balanced preacher who combines the two in one personality. "Do the work of an evangelist" is a general, as well as a specific admonition; and "teach all nations" is a tenet of the "great commission."

Describing his own and the labors of his companions, Paul said, "Our gospel came not unto you in word only, but also in power." But it did come in word as well as in power. That is it came in the form of sound doctrine and in the dress of good logic and excellent diction. It was unanswerable in its intellectual aspects, and yet it was delivered in the unction and power of the Spirit.

And what a remarkable thing is unction! It is that strange quality which distinguishes preaching from every other form of public discourse. It is not easy to define it. but it is not difficult to discover its presence or to detect its absence. But unction is dependent upon what is said as well as upon the way it is said. And it is observed that unction is not readily detached from intellectual freshness and doctrinal depth. So the stale preacher is usually also a dry preacher. The effective preacher possesses both light and heat in proper proportions. He brings out of his storehouse "things new and old." The substance of his preaching is old, but there is forever the joy of the enamored discoverer in his attitude. And with it all, he speaks as one having authority. He is not only a pedagogue, he is a prophet. He not only enlightens the mind, but he stirs the emotions and compels the judgment. He not only makes you think, but he makes you choose and act. His fire has both light and heat, and this is what makes him a good preacher.

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04 -- THE CURRENT REVIVAL OF ANCIENT ERRORS -- By Basil W. Miller

No. VII. The More Recent Forms Of Ancient Mysticism

The Bible is the revelation of the mystery of salvation, which as Paul asserts had been hidden from the foundation of the world but is now revealed unto the saints. Through the Scriptures they are spoken of as containing, or being, the Word of God as revealed by God. Holy men of old wrote as they were moved, or borne along, by the Spirit. This inspired revelation is declared to be the standard of truth by which error as well as truth is to be judged. There have been numerous methods of viewing the Bible as a revelation. One is that of rationalism, which affirms that every fact of the Bible is subject to the standard of man's mind, and that which the mind is unable to understand, sanction, and verify in the Bible is set aside as untrue, and not the result of revelation. In fact, rationalism denies the validity of inspiration and revelation. To rationalists the Bible is entirely the result of the mental workings of humanity during the long years of the evolution of the race. Each age added to the sum total of that which goes to form the Scriptures, as a

reflection of the experiences of the respective eras. Hence, as a standard of truth, the Bible is no more such a standard than the other forms of man's mental philosophies. For the rationalist ultimate truth is not contained in the Bible, but it is the achievement of the mind of man unaided by revelation or inspiration. This sets aside the Bible as worthless in humanity's search for truth and ultimate veracity.

Closely akin to rationalism on this score of the Bible being the depositum of Christian truth, and the revelation of the Spirit of God, is mysticism. Rationalism sets up the mind of man as the standard of truth, false mysticism sets up the peculiar revelation of the Spirit to the mind as the ultimate source of truth and divine leadership.

I. True mysticism. There is a true mysticism, which consists of the illumination of the minds of all believers by the Holy Spirit. This Spirit makes no new revelation of truth, but it uses that revelation of truth contained in the Bible, through the prophets, Christ and the apostolic writers. The work of the Spirit in illumination is therefore the opening of man's mental functions to understand truth as previously revealed in the Bible and in Christ. True mysticism, as Strong writes, is that higher knowledge and divine fellowship which the Holy Spirit gives through the use of nature and Scripture as subordinate and principal means. A better term, and one more in keeping with present day dogma, would be that of Christian discernment. It is recognized that the truth of the Bible is spiritually discerned, and that the peculiar opening of the understanding by the Spirit is one of the direct fruits of being a child of God. Divine truth is recognized as a mystery, and a true mystic in the correct use of the word is one who has been initiated into the mystery of revelation. Divine truth is a mystery, not only as something into which one is initiated by the conversion process, but as something uperballousa tes gnoseous -- surpassing full knowledge even to the believer. The Germans use the term mystic as representing this true meaning of mysticism, and mysticismus when writing of false mysticism. The basis of true mysticism is found in John 16:13, "the Spirit of truth . . . will guide you into all truth." In 1 Corinthians 2:10 we read, "God hath revealed them unto us by his Spirit."

Dean Inge writes of true mysticism as implying (1) the attempt of the soul and its possibility of perceiving spiritual truth; (2) that man in order to know God must be partaker of the divine nature; (that without holiness no man shall see the Lord); and that (4) the true hierophant of the mysteries is the love of God. In this form then mysticism is the possibility of apprehending, understanding, divinely revealed truth, as found in the Bible. This is a mysticism which feeds upon Christ, and not upon fantasies and reveries. It involves the acceptance of Christ and the subjecting of the life to him. The motto of such an experience is, abiding in Christ. The Spirit of God, in revealing truth, cannot dispense with the Word of God. The Word of God is a form into which the Holy Spirit delivers us when we are created anew. And when in this experience, the Spirit reveals truth to the soul. This then is true mysticism.

Such a possibility has been recognized through the Christian centuries as being within the reach and attainment of all those who have been initiated into the mysteries of revealed religion. But the gate of this understanding is closed to those who are not so initiated, or who are not subjected to the will of God. The Spirit of God reveals truth, opens up the Scriptures to the understanding so that the mind may grasp it and use it. This is one of the grandest possibilities of the Christian life, that to the one who is adopted into the family of the righteous the Spirit opens the Word of God so that he may fully comprehend its depths of meaning and realize its complete power and beauty. It is well to remember that such revelations come only to those who are "in Christ." For this reason it is utterly impossible for the rationalist to be able to understand in toto the meaning of the oracles of God; to the Christian alone is such an understanding vouchsafed. This comes through the revelation of the Holy Spirit. In this sense then all Christians are mystics; for to them the Spirit reveals the hidden mysteries of inspiration and redemption. To the uninitiated, the unredeemed, the mysteries are still hidden, the understanding is darkened to the discernment of spiritual truth. The Scriptures imply that to the Christian there is a direct approach into the understanding of the Word of God through the illumination of the soul by the Spirit.

II. Advantages of true mysticism. In evangelical circles where the mystical experience predominates there are several distinct advantages derived.

1. The foundation of the true mystical life is found in the way of purification, which lays the basis for an entrance into the divine life. In the writings of John we find the elements of this mysticism. He writes, "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). To the true mystic there is no divine fellowship without this process of purification by the Spirit, whereby the soul is freed from all the stains and entanglements of sin.

2. Another benefit derived is that of a realization of the anointing of the Spirit, or divine illumination John writes again (1 John 2:20), "Ye have an unction from the Holy One, and ye know all things," that is for the practical regulation of your life, and the understanding of truth as revealed by the Spirit. This has been termed mystical illumination. Without this anointing we feel that the life of man is void of the manifestation of the Spirit to the world.

3. Again there is found the thought of a union of the soul with God. This is expressed by the thoughts "in Christ," or "Christ in you, the hope of glory," "I live, yet not I live, but Christ liveth in me." In John we find it thus expressed, "He that dwelleth in love dwelleth in God, and God in him" (1 John 4:16). True mysticism in this manner combines the union of the soul with God, and a life of holiness toward the outward community.

4. True mysticism again emphasizes the necessity of the illumination of the Spirit, without which the soul is void of understanding of the Word of God. It also leads one to seek for this revelation of divine truth, using as the basis the Bible. The

mystical life calls for the Spirit to illuminate the page of the Word. From this revelation of the Word, or the illumination of the Bible, true mysticism thus finds the divine guidance necessary for life's activities.

5. Another accruing benefit from mysticism is the emphasis upon the constant contemplation of the divine. It must be recognized that when the mind dwells upon God, Christ, purity, etc., that therefrom comes added power against temptations.

6. The basis of all true theology is this mystical initiation and revelation of truth by the Spirit. The foundation of theology is revelation, and the correct understanding of revelation is only through the illumination of the Spirit. This applies not only to dogmatic theology but to practical theology and Christian teaching as well. Many a minister falls completely down in his interpretation of the truths of the Bible, because he is not "in Christ" wherein alone is the revelation or illumination of the mind by the Holy Spirit.

III. The limits of the Illumination of mysticism. There are several necessary limitations to this divine illumination.

1. From the writings of John we see that outside of this divine union of the soul with God, dwelling in God, there is no divine revelation of the Spirit, no especial illumination of the soul to receive and to apprehend the revealed Word, nor to approach to the reality of divine things which is in Christ. Unless one abides in Christ, the illumination is negated. The mystics of the ages have placed much stress upon a constant fellowship with the divine, outside of which there is no illumination.

2. The material of illumination is the truth of the Bible, that revealed by the prophets, which found its culmination in Jesus Christ. The Spirit does not go outside of the truth contained in the Bible for the source of His revelation. An error-- which will be pointed out in the section dealing with dangers of mysticism -- constantly arising is the thought that the Spirit reveals truth which is not contained in the Word of God, and to individuals, rather than through the Bible and thus to the heart of man. Suffice it to say that the material illuminated is that of the Bible, from which divine guidance for the soul results. Since this is true then the soul must find its source of divine guidance and strength through the special illumination of the truths of the Bible. This demands a study, a meditation upon the oracles of God. There can be no true divine guidance nor revelation of truth outside of this prayerful study and thoughtful meditation upon the Word.

3. True mysticism, which, through the witness of the Spirit to the soul furnishes divine assurance of adoption into sonship, has a limit to its possibilities of this revelation and assurance. The mind of man forms this limit. The mind, when once fully possessed of an idea with an abnormal obsession, is unable to break this grip. Thus when the conditions of personal righteousness, which laid the

foundation for the witness of the Spirit, are overstepped, through an abnormal obsession the mind is liable to cling to the idea of this thought. Hence, one must go back to the Bible, and to a testing of the personal life in the light of the Bible, to see whether or not the soul has lost its status "in Christ" through sin. There is a possibility of the mind being darkened, until through a psychiatric aberration the idea of this witness of the Spirit may result. This however oversteps the bounds of theology and rightly belongs to psychiatry or abnormal psychology.

4. False mysticism. There is however a false mysticism, which in reality is the source of the name. This type of mysticism can be defined as a belief in the spiritual apprehension of truths beyond the understanding. Rationalism seeks to test truth by mental standards, while this form of mysticism oversteps all bounds of truth which is knowable and arrives directly as supernal truth, truth which is neither attainable by the normal faculties of the mind, nor by former divine revelations from God. Mysticism has an attitude of the mind which is founded upon an intuitive or experienced conviction of unity, of oneness, of likeness in all things and especially with the divine. It leads to a belief that all things are a manifestation of the divine life; since unity pervades all, then man has some share of the nature of God, and through this part of himself he can apprehend God; thus the soul comprehends the divine or the spiritual. Hence reason is not a part of mysticism, for truth is arrived at not by the route of reason, but of intuition. According to mysticism one can only know by being in the divine, and therefore the aim of the mystic is union with the divine, and the life becomes one long aspiration. Underlying this experience is feeling. This type of mysticism has its foundation in Buddhism and Hinduism. It had its rise in Europe in Plato, although Plotinus, the founder of Neo-Platonism was the first great mystic of Europe. From this came the mystics of the Church during the middle ages.

As coming from the East, through Neo-Platonism, and continuing strongly into the middle ages, mysticism stimulated a trembling desire to seek an uncreaturely identification with the Uncreated, much after the manner of the Buddhist Nirvana. It sought for an absorption into the Infinite Essence whose Name cannot be uttered, of Whom no attribute can be predicted, Who is beyond all human thought, and of Whom our highest conception is that He is at once All and Nothing, This oneness with the Infinite excludes or suppresses the consciousness of individuality and of the phenomenal universe on the way to Him; and when that goal of union, is attained, it destroys all distinction between Him, and the creature forever. Hence truth is ultimately understood by this absorption with the divine. Mysticism, one writer, declares, is a claim to know the Unknowable without the help of symbols or dialectics, which status is attained through the means of love.

IV. Errors of false mysticism. The errors of false mysticism are so glaring that they hardly need statement.

1. If this type of mysticism be true it is a complete denial of the fundamentals of the Bible, and the process of redemption has no place in the system. Neither is

there any necessity of the blood atonement of Christ whereby man as a sinner is enabled to attain unto sonship of the divine. If this mysticism be correct in its postulates then the Buddhistic system of attainment to a full absorption into Nirvana, or the Infinite, is better than that of the Christian method of union with God, through the blood of Christ as made efficacious by the Holy Spirit.

2. It completely eliminates the phenomenal universe in making the underlying world consist of mind entirely. It makes no distinction between the Creator and the creature in the final analysis. This is the basis of present day Theosophy, Christian Science and New Thought. Such systems would be impossible only on a foundation of Monism whereby all substances are mind, and all are the manifestations of this universal Mind.

3. The validity of a sound system of epistemology is likewise made void. The mind in its highest activities sanctions the use and the process of reason in the attainment of conclusions and of truth. But on this plane of mysticism, there is no validity nor reality to reasoning in the attainment of truth. For this attainment is above reasoning and consists of an intuitional union with truth without the processes of abstract thinking through the syllogistic routes.

4. It is also based on an erroneous conception of human personality, as being separate from the divine Personality. Since this is true, it moreover wrongly conceives of the divine Personality as consisting of units of absorbed human personalities. This denies the ideal of human personality, as well as eliminates a true basis for divine Personalism. All conceptions basic to theism, and more especially to Personalism, whereby God is thought to be a Person, self-existent, self-sentient, and self-reorient, are therefore cast aside.

V. Dangers of mysticism true and false. Christian mysticism as well as false lays itself liable to a number of dangers.

1. The first one is that of setting aside the fact that the Holy Spirit works only through truth which is externally revealed in nature and in the Scriptures. This has been mentioned before. The mystic seeks within himself truth which is nowhere revealed in the Word of God, and hereby lays himself open to satanic misleadings.

2. The mystic is not willing to test his revelations by the Scriptures which would contradict or supersede them. By the tests of the Bible we are to try the revelations of the Spirit. Spiritualism, Mormonism, Swedenborgianism, Christian Science and Theosophy can all be tested by the Bible and can be found to be erroneous. But each of these is said to be founded on special revelations from God irrespective of the revelation of the Bible. Likewise, special revelations to the individual soul must be tested by the Word of God, but of this the mystic is slow to admit. This is a danger which gives a foundation to false doctrines and erroneous leadings which are attributed to God through the revelation of the Spirit.

3. This last step leads to a fanatical independence to external revelation. The Bible is the source of truth, but to the mystic the illumination of the consciousness through the Spirit is set up as the source of truth. The result is that the mystic eliminates the Bible as his standard and substitutes for it these peculiar individualistic illuminations which he assumes to be Spirit-given. When the Bible is cast aside, there is then no source or standard of living, morals or Church organization, no common standard whereby men en masse can guide their lives. This the mystic would do -- set aside the Bible as a standard of conduct.

4. Where this radical course is not followed, there is a tendency for the mystic to undervalue the Bible. If he is not willing to cast it aside entirely, still he is not desirous of stamping it as a revelation above his special divine illuminations, and hence underestimate its worth. This is a constant source of division and schism in the Church, for the mystic will not rely on the Word of God as standard, but tests the Word by his individualistic revelations, rather than by reversing the process -- testing his illuminations by the Scripture.

5. This leads to an indifference to the common fellowship of the Church. The mystic seeks his illumination from the spirit-realm, rather than from the fellowship of the Church, the spiritual illumination through preaching of the Word, and all the activities such as common fellowship through singing, public prayer, etc. For the mystic such experiences are of secondary worth to that of the immediate illumination of the mind or soul.

6. Another common danger is that of setting aside the use of the rational faculties in the decision of duty and Christian living. The mystic, rather than employing his God-given powers when in doubt as to the correct method of procedure after waiting on God, is more anxious for an intuitional revelation of duty or of the right choice to make. Our faculties are given us by God and in conjunction with a life hid in Christ they are to be used in the guidance of the life. F. B. Meyer, in "Christian Living," writes that it is a mistake to seek a sign from heaven, to cast lot, or to trust in some chance incident. He says there is a better way, that of appropriating Christ who is wisdom, and then going forward, being certain that we shall be guided in every decision made. Our service is to be a rational service (Rom. 12:1). Blind and arbitrary actions are inconsistent with the spirit of Christ. They but make us victims of temporary feelings and satanic deceptions. Thus the mystic disparages reason and science. The mystic asks, "Why should the understanding explore the region of truth, which we have only to look within to behold?"

7. Mysticism lays one open to the reception of truths, rather ideas, which are not in accordance with the Bible. Fisher in the "History of Christian Doctrine" says, "Illumination is made to stretch over ground not within the circuit of Christian Revelation." This is an outstanding danger. It gave rise to Christian Science, which Mrs. Eddy affirms to be a special revelation of truth not found in the Bible, but which in a supplementary manner sets aside or complements the Word of God. Theosophy likewise is thus founded. Theosophy has for its basis a belief in one

underlying substance or a universal soul, from which man's nature is a radiation, and through an attainment of union with it man is enabled to receive certain occult powers. Mormonism has its roots in the thought of a revelation which is supplementary to that of the Bible. One can find this over-reaching of divine revelation in the modern tongues movement, wherein through the expressing of themselves in "tongues" unintelligible to all but the interpreter the subjects are believed to be receiving a revelation of truth not in the Bible. This is extremely dangerous to the truth of inspiration. For if God has not revealed His Word once for all, then there is no universal standard of Christian truth, and every individual mind is thus open to the reception of a new revelation from God which will supersede all that is contained in the Bible.

8. Finally, mysticism lays the foundation for all types of satanic deceptions. This applies more especially to individuals and local church organizations. For instance, a church which seemed to be within the bounds of orthodoxy in dogma and procedure was found to be practicing free-love, and in the name of Christianity the members of the organization were discovered to be living lives of the commonest immorality. When accosted concerning the reason for such, it was affirmed that they had received a revelation from God to the effect that such was righteous. The Bible had been set aside as a standard of truth; a special revelation, common to mystics, was received; and the result was this abominable state of sin. This is a case wherein' mysticism paved the road for a satanic deception. The modern tongues movement has its basis in the same mystical union With God through the Spirit. It teaches, as erroneously interpreting the Bible, that one can receive the gift of "tongues," which likewise affords one the Spirit of revelation and illumination. It is well to note that satanic deceptions, such as free-love, immorality as sanctioned by the creed, etc., are commonly found among those of this movement. An individual who strongly believes in the illumination of the Spirit, irrespective to the testing of the Word of God, is in great danger of this satanic deception. No spirit is true which sets aside the Bible. The Word says, "Try the spirits." This is the testing of them by the oracles of revelation.

VI. Present occurrences of mysticism.

1. The first place wherein mysticism is found today is that of theosophy. Basic to theosophy is the idea of a special reception of truth through being a radiation from the universal soul, and through a series of reincarnations, in which man assimilates all the soul experiences, and finally arrives at Nirvana. This in essence is Buddhism, though in America it is avowed to be otherwise. When Helena Petrovna Blavatsky, the founder of the cult, who affirmed that she was initiated into it in Tibet, died Catharine Tingley in San Diego, California became leader of the outstanding schism of the cult.

2. Christian Science is mysticism to the core in that it affirms the existence of a universal Mind, the source of all, and especially the source of divine illumination or religious intuitional reception of truth.

3. In this connection we will refer again to the tongues movement. The theory as taught and practised today, Mrs. MacPherson of Los Angeles being the leader of one schism of the cult, affirms that after one is sanctified there remains the further work of the baptism of the Holy Spirit with power, which experience is accompanied with the gift of speaking in tongues. This gift of tongues seems not to be that of an intelligible language, but of a series of voluble expressions understood not by the one who utters them, but known by God, who likewise accords to an interpreter a revelation of their meaning. Suffice it to remark in its theory of this experience being a mode of communication with Deity and the gift of tongues as being a special revelation from God, it has its roots in mysticism.

4. Mysticism is likewise found in the Church through the numerous healing cults, which emphasize communion and direct contact and union with God through the Spirit whereby healings are effected.

5. The germs of false mysticism are discovered among all those who are strong to speak of special revelations from God, special messages to individuals, occult visions and trances. It is difficult to distinguish between the true and the false at this point. For one must recognize the fact that special revelations, as based upon the Bible and the reception of truth as found in the Word of God, are a possibility. When the mystic of this class is found, he emphasizes such special illuminations from the Spirit as being above the Bible, as superseding the truth of divine revelation, and is unwilling to abide by the interpretation of the Bible by the Church. Likewise, he is not desirous of fellowshiping with the Church, but rather seeks a place of separation. Spiritually he is wont to set himself above his fellow-Christians in that he feels he has received a divine illumination not given or afforded to the others. This type of mystic is extremely dangerous to the Church; he is not subject to authority, affirming that his authority comes directly from God. His interpretations of truth must rest as final for he feels that they are the result of a divine illumination of his mind, and as such are the ultimatum. The source of many false doctrines is herein laid or established. In our city a certain pastor of an outstanding union church affirmed that he received a revelation from God concerning the nonexistence of hell. The result is that he now, believing that God revealed new truth to him not discovered in the Bible, is avowing that there is no hell of eternal torment. This is but an illustration of the possibilities of a false mystical reception of truth, and then this being laid as the basis of dogmas.

VII. How to treat False mysticism.

1. False mysticism in cults must be avoided by the individual. Those who are believers in them should be shown the error of their ways as tested by the Word of God. This is the final standard. Then it would be wise when dealing with those, say of Christian Science beliefs, to take some of the outstanding works against it such as Snowden, "The Truth About Christian Science," and thus to point out the

numerous places wherein the-Bible is at variance with this belief. As cults mysticism must be dealt with from the angel of the Bible as condemning them.

2. The case of the individual mystic who is anxious to set up his revelations of truth as above those of the Bible or as superseding the Bible, there is but one place wherein this can be fought. Unless the mystic can be brought to realize that truth comes only through the Bible, and that the Holy Spirit will illuminate the minds of those who are in Christ, and that all revelations are to be tested by the Bible, and by the consensus of the Church, there is little hope that he will be led from the folly of his ways. The Bible must be made the test which is final, supremely above all others.

VIII. The mystical experience affirming the work of the Holy Spirit in the illumination and guiding of the Christian, finding the source of this illumination in the Bible, is the hope of the Church. The hidden life, that which is in Christ, or in God through Christ, the fellowship of the soul with the divine Spirit, are essential elements in the true Christian experience. Our emphasis should be more and more placed upon this New Testament experience which is the possibility of all Christians. No less an authority than Rev. H. C. Moule of the Church of England, a High Church man, and a theologian, writes, "At present the minds of innumerable Christians are powerfully directed toward the truth of the Holy Spirit's personality, power and living presence with the believing soul and the true Church It is owned more and more that the eternal Paraclete is the supreme need of the soul, and of the Church, as regards saving faith in Christ, entirety of obedience to Him, and powerful witness for Him. This is a happy and a holy omen. All Church history bears witness to the fact that with the greater or less recognition of His reality and glory, and of our need of Him, flows or ebbs the life and witness of the Body and Bride of Christ" -- "Outlines of Christian Doctrine," p. 151. This blessed experience is a divine reality and the possibility of every Christian. It has been witnessed to by the great preachers of the ages, such as Spurgeon, Moody, and Finney, and it has been the corner stone of the works of the leading theologians of the Church, such as Calvin, Watson, Shedd, Strong, Miley and Hodge, and as an experience it is the promise of the Father to every soul. -- Pittsburgh, Pa.

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05 -- THE CONTAGION EVERYWHERE -- By R. A. Meek

Occasionally we hear of some preacher saying that there are no modernistic influences touching his people, and that he does not need to warn them against the current skeptical liberalism from his pulpit. Such men are mistaken. The contagion of the subtle, present-day rationalism is everywhere. It is finding its way into every community through books, magazines, daily papers, and in other ways. And only those to whom its fraudulent pretensions have been made clear and who are intelligently anchored to the truth of God's Word are safe. Never has there been a time when pastors needed more to indoctrinate those under their spiritual care than

they do now. The failure rightly to magnify this teaching function of the Christian ministry is in our opinion largely responsible for the ease with which the modernists have confused the minds of many church members and have swept them from their moorings. No preacher in charge ought indifferently to turn over to any other agency the work of instructing his congregation religiously. As God's divinely called and commissioned ambassador it is he who must give an account to Him for the manner in which that work is done.

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06 -- PASTORAL THEOLOGY -- By A. M. Hills

Chapter IX. The Pastor In The Pulpit

We assume now that the young man has the call of God upon him; that he is truly devoted to God; that in answer to prayer the dew of God is on his fleece; that he has an unction from the Holy One; that meditation and study have given him a message.

I. He goes into the pulpit, then, with a message inspired by the Holy Spirit. We are sure, therefore, what he will preach about; for the Holy Spirit takes of the things of Christ and shows them unto us. Christ is the Sun in the sky of revelation, the real theme of all true preaching.

Vinet said, "In every sermon we must either start from Christ or come to Him." St. Paul said, "We preach Christ Jesus the Lord." True preachers will follow his example, and preach what he did, viz., not Pantheism, but three persons in one Godhead, the deity of Christ and of the Holy Spirit; Christ's supernatural birth and superhuman nature, God-man; His atoning death; His resurrection; His ascension, kingship and authority; His intercession and baptism with the Spirit for the sanctification of believers; His headship over the Church and mediatorial kingdom; His future coming to judge the quick and dead, and pronounce the rewards and penalties of eternity. The salvation of men from sin should be the burden on every preacher's heart, and the uplifting and glorifying of Christ the substance of his preaching, and the joy of his life.

This may be called "preaching doctrines," which is just now unpopular, and is sneered at by modernists. That may be. But our Master and Lord commissions us to preach the gospel, and what is the gospel, but the system of related truths which our Savior revealed just mentioned above?

The devil's preachers may preach what they like, and take the reward he gives them, but Christ's preachers must preach His gospel, or not preach at all. The speculations and fancies and inventions of men are no substitutes for the infallible teachings of the Son of God. "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee"

(1 Tim. 4:16). For Christ's preachers there is no other alternative; preach the gospel or lose your own soul!

II. Given the man and the message. How shall he preach?

1. Plainly. Preach so that the people will understand. Ezra and his assistants, "Read in the book in the law of God distinctly; and they gave the sense so that they understood the reading" (Nehemiah 8:8 R. V.). "And Jehovah answered me [Habakkuk], and said, Write the vision and make it plain upon tablets, that he may run that readeth it." God expects His preachers both to make the people hear, and to make them understand what He has to say. It is a great merit in a preacher, which many, alas! do not have.

St. Paul described his preaching in a great city thus: "For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:2-5 R. V.).

The language of the Bible is a model for beauty and clearness and simplicity; yet it has a remarkable quality of being "Quick and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart." It enlightens the mind, appeals to the reason, and grips the conscience with startling power. The effective preacher is he who knows how to handle this "sword of the Spirit" in the plainest, most direct and telling way. "But when that sword is wrapped or sheathed in learned phrases, rhetorical embellishments, or philosophical refinements and speculations, its power of execution is vastly lessened, or entirely destroyed." -- Hogg, pages 335-336.

"To preach simply," said Luther, "is high art. Christ does it Himself. His illustrations were usually drawn from common affairs of daily life."

John Wesley wrote, "I design plain truth for plain people; therefore, of set purpose, I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings; and so far as possible, from even the show of learning, unless sometimes citing the original Scriptures. I labor to avoid all words which are not easy to be understood, all which are not used in common life; and, in particular those technical terms common in theology, but which to common people are an unknown tongue." John Wesley won the people.

2. Preach earnestly. Earnestness comes from the heart moved by the Holy Spirit, and filled with a divine sorrow for perishing men, and a passionate desire to save them from eternal death. Says Dr. Hogg, "It does not consist in a noisy declamation, nor in a vehement manner. A minister may shout and scream until his voice fails him, may pace from side to side of the pulpit like a tiger in his Cage, may stamp his feet, and pound the Bible, and saw the air, and weary both himself and

his audience with his violent demonstrations, and yet be utterly wanting in true earnestness. The most intense earnestness will very often subdue the spirit and tone and manner of the preacher and so prevent all boisterousness of expression and behavior. True earnestness cannot be assumed or counterfeited. It must be the genuine outflowing of the soul" (pages 338-339).

Spurgeon says, "Nathan was too solemnly in earnest to be indecently violent; and as a general rule we may here note that it is the tendency of deep feeling rather to subdue the manner than to render it too energetic. He who beats the air and bawls and raves and stamps means nothing; and the more a man really means what he says, the less of vulgar vehemence will there be."

John Wesley, in his "Directions Concerning Pronunciation and Gesture," went so far as to say, "The preacher must never clap his hands nor thump the pulpit. The hands should seldom be raised higher than the eyes, and should not be in perpetual motion."

Russell in "Pulpit Elocution" tells us, "True vehemence never degenerates into violence and vociferation. It is the force of inspiration, not of frenzy. It is not manifested in the screaming and foaming, the stamping and the contortions, of vulgar excess. It is ever manly and noble in its intensest excitement; it elevates; it does not degrade. It never descends to the bawling voice, the guttural coarseness, the shrieking emphasis, the hysteric ecstasy of tone, the bullying attitude, and the clenched fist of extravagant passion."

I am personally glad to be able to make these quotations from really great men -- the masters of pulpit eloquence -- the men of world-famed success. If I had written these wise words in my own name and authority, they would have been greatly discounted as only a notion of "that Hills!" But when I advance my mature convictions through the words and writings of the real masters of assemblies whose fame has filled the world and whose success has been deserved and unquestioned, I dare to hope that my suggestions will have some little influence. If I may be permitted to say a word about my past observations, I will say that I studied four years at Oberlin in the days of her poverty and her spiritual pre-eminence, the days of Finney and Morgan and Cowles and Judson Smith and Fairchild -- really great men. Their manners and deportment were unexceptionable. Nothing coarse and extravagant was ever tolerated there.

Then I was further trained at Yale in the presence of the venerable Ex-President Woolsey and President Noah Porter, and the future president, Timothy Dwight. I constantly heard in these two centers of learning the great orators and preachers of the nation, and my own tastes and conceptions of great preaching and true oratory were formed, thank God, never to be changed by anything I have ever heard or seen since.

I have seen and heard many, many things on holiness platforms painful and repulsive in the extreme, some of which I will hereafter mention. Spurgeon says, "Posture and action are, comparatively small things, inconsiderable matters; but still even the sandal in the statue of Minerva should be correctly carved, and in the service of God even the smallest things should be regarded with holy care. Life is made up of little incidents and success in it often depends upon attention to minor details. Small flies make the apothecary's ointment to stink, and little foxes spoil the vines, and therefore small flies and little foxes should be kept out of our ministry.

Doubtless, faults in even so secondary a matter as posture have prejudiced men's minds, and so injured the success of what would otherwise have been most acceptable ministries. A man of more than average abilities may, by ridiculous action, be thrown into the rear rank and kept there. This is a great pity, even if there were only one such case, but it is to be feared that many are injured by the same cause. Little oddities and absurdities of mode and gesture which wise men would endeavor not to notice are not overlooked by the general public; in fact, the majority of hearers fix their eyes mainly upon these very things, while those who come to scoff do nothing else. Persons are either disgusted or diverted by the oddities of certain preachers, or else they want an excuse for inattention, and jump at the convenient one. It is not the preacher's business to furnish these excuses to the people nor to cultivate habits which will blunt his arrows or drift them aside from the mark."

Now what have we seen that was calculated to mar the effect of sermons and blunt the arrows of truth? We have seen a famous holiness preacher climb up from the pulpit platform as high as he could into the choir gallery and then jump off to illustrate the descent of Christ or the Holy Spirit to this world. We have seen another in a frenzy of ungoverned animalism turn a chair down on the floor and kick the legs and braces out of it just as an insane man might do. We have seen another of wide notoriety put a chair over his head and march about the platform. We have seen others, several at a time, put their hands on the backs of chairs and kick back as high as California mules would do. We have seen them clasp hands and dance and kick up their heels with less dignity than would be exhibited in a colored minstrel show. We have seen an evangelist place a foot-mat before him and at the appointed place in his sermon grab it and shake it and growl and growl as his dog Turk used to shake woodchucks -- and all to exhibit how God would shake sinners!! We have seen an evangelist spoil a really good sermon by seizing at its close the hand of another man's wife against her will and jumping and yelling about the platform like a Comanche Indian. We have stood on a pulpit platform, the boards of the floor of which had been broken by the heels of some frenzied jumpers who were exhibiting what freedom they had in the Holy Ghost. What blasphemy! The grieved pastor told me that it took a year to live down the evil influence of that one night's exhibition of wild fanaticism, for which he was not responsible, and could not help; and that some of his congregation were so disgusted that they left the house and never returned.

Now, beloved young students and preachers, I beg of you not to be misled by any such wild, abnormal and foolish stunts, no matter how prominent the name or how wide the fame of the wandering preacher who does it. I am convinced that all such offensive pranks originate with the evil one who wants to bring the blessed cause of holiness into disrepute. He wants the sons of Belial to crowd to our meetings just as they come to the vaudeville shows -- to be amused. He wants us to be identified in the public mind with the "holy rollers," the fanatical third blessing crowd, and the "tongues people," in order to keep away from our meetings refined and thoughtful and sensible people, and thus limit our influence.

It is a profound mistake for our preachers to sneer at this class as not worth considering. A Bible reading people, brought up from childhood in the Christian sanctuary, will inevitably form just sentiments about the dignity and propriety and reverential conduct becoming ministers in God's sanctuary. They simply will do it and cannot well avoid it; for the Bible continually frowns upon, and severely condemns, everything unbecoming in the sacred services of the sanctuary. I never attended a service in a Roman Catholic church in America, nor a service in any church or cathedral of any denomination in England or Scotland or on the continent of Europe without noting the reverent decorum of the place. It is impressive and beautiful and, withal, scriptural, and wholly becoming the house of God,

Now when a preacher" in the sacred desk interlards what he has to say with an occasional jump and senseless Indian war whoop or some other silly stunt, he naturally offends the true sentiments of all well bred people. The Holy Spirit will never set His sanctioning seal upon such behavior. It is idle to talk about it, or expect it. And we can never win the very people who would be the greatest help to our movement while we continue to do it.

Hereafter in this discussion we shall largely let Spurgeon speak. The man who for more than thirty years drew the largest congregation ever gathered continuously in all Christendom to hear one man preach, and in the world's greatest city, may well be listened to. We smaller men may sit up and heed what he has to say. "It is not so much incumbent upon you to acquire right pulpit action as it is to get rid of what is wrong. If you could be reduced to motionless dummies, it would be better than being active and even vigorous incarnations of the grotesque, as some of our brethren have been. Some men by degrees fall into a suicidal style of preaching, and it is a very rare thing indeed to see a man escape when once he has entangled himself in the meshes of an evil mannerism. No one likes to tell them of their queer antics, and so they are unaware of them; but it is surprising that their wives do not mimic them in private and laugh them out of their awkwardness.

"I have heard of a brother who, in his early days, was most acceptable, but who afterwards dropped far behind in the race because by degrees he fell into bad habits: he spoke with a discordant whine, assumed most singular attitudes, and used such extraordinary mouthings that people could not hear him with pleasure. He developed into a man to be esteemed and honored, but not to be listened to.

Excellent Christian men have said that they did not know whether to laugh or to cry when they were hearing him preach. They felt as if they must laugh at the bidding of nature, and then they felt that they ought to cry from the impulse of grace when they saw so good a preacher utterly ruined by absurd affectations.

"If you do not care to cultivate proper action, at least be wise enough to steer clear of that which is grotesque or affected. There is a wide range between the fop, curling and perfuming his locks, and permitting one's hair to hang in matted masses like the mane of a wild beast. We should never advise you to practice postures before a glass nor to imitate great divines, nor to ape the fine gentlemen; but there is no need, on the other hand, to be vulgar or absurd." -- "Lectures to My Students," second volume. (To be continued)

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

Why Is A Preacher

That he may by no means safeguard in his ministry to a nation's life; that he may beseech heaven to save the country from the contagion of vulgar wealth, weak and vile; that he may pray for understanding and vision to be given all men to know that the true riches are spiritual, not material -- friendship, altruism, charity, faith, love, brotherhood[That he may constantly remind his fellow-men of what they are constantly forgetting -- to win the world and lose the soul is utter folly -- to walk in the bypaths and miss the broad way of salvation which many know, but few follow, is soul suicide. That he may talk with kings, nor lose the common touch; walk with crowds, nor lose his virtue, impart his convictions and his compassion to others, nor mar their lives with smirking smallness and destroying doubts. The preacher should be positive but not dogmatic, earnest but not denunciatory, tender but not mushy, simple but not sniveling, impassioned but not vulgar. He should believe with all his heart that he has the goods that are needed for the well being of the world the gospel of God -- as the only adequate cure for the ills of society and the sufficient supply of the cravings of the human heart. That he may so give his smile and strength and sympathy in the service of humanity that at the end of his earthly day his comrades may say: He walked with God. Where'er he went abroad. Hate changed to love, wrath melted into calm, And every wounded heart received its balm, Nor knew from what celestial fountain poured The healing flood, nor recognized the Lord.

He walked with God. Ill lost its power to harm
As he passed by, and evil ceased to charm;
To purblind eyes was light again restored.
He walked with God. His was the common lot
Of joy and pain wherein life is found;
Yet peace was his, and love that faileth not

Shone in his face, diffusing light around.
He walked with God, all trivial cares forgot;
And lo! where'er he trod was holy ground.

-- E. P. West, In Watchman-Examiner.

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Pearls For Preachers

The following items taken from a recent issue of The Watchman-Examiner are of genuine interest:
Passionless Preaching

These words of Dr. J. C. Masee should arouse every minister to a searching of heart: "The greatest danger for the ministry is a passionless preaching growing out of ministerial professionalism and attended by many compromising entanglements with unscriptural organizations, nonChristian ideals, worldly associations and a faithless disregard to the Great Commission,"

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Hold Fast To Love

In the bitter controversies of life hold fast to love. It was Frederick W. Robertson, misunderstood, maligned and persecuted, who said, "If men wound your heart, let them not sour' or embitter it."

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The Preacher's Zeal

Andrew Bonar was a man who walked with God. Uncharitableness was far from his nature. He once made an analysis of "the preacher's zeal," which seems a little harsh. Let us think it over. Let us make an analysis for ourselves. Andrew Bonar's analysis was as follows: "Personal ambition, twenty-three parts; love of applause, nineteen; pride of denomination, fifteen; pride of talent, fourteen; love of authority, twelve; bigotry, ten; love of God, four; love to man, three."

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The Use Of A Manuscript

In a letter, evidently from a crabbed church member, we are asked, "Should a preacher ever use a manuscript?" Our answer in brief is this, "It depends on what is written on the manuscript." Many preachers with manuscripts preach remarkable

sermons. Many preachers without manuscripts preach remarkable sermons. Many preacher with manuscripts and many preachers who preach extemporaneously have never been known to say anything worth while. If a preacher has nothing to say we would rather hear him "holler" than hear him read. The noise keeps us awake.

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Striving To Be Interesting

In the attempt to be true to our Master and faithful to the message that He gave us to preach many of us form the habit of repeating dead phrases over and over again. We think that to be interesting is to be sensational. In such a day as ours to be uninteresting is to be sinful, because it is sinful to waste our opportunities. Dr. Charles E. Jefferson well says:

A man who thinks and works and grows is always interesting. The secret of an extended pastorate is a growing man. Young men are sometimes daunted by the fact that all the truths of Christianity are wrinkled and gray-headed. The Christian preacher is ordained for the proclamation of commonplaces. Brotherhood and service, love and forgiveness, hope and mercy, who can make these verbal bones alive? Only a living soul can do it. A man half dead cannot do it. A man with a shrivelled heart cannot do it. Only a man in whom Christ dwells richly can give sparkle to the trite, and, immortal freshness to things that have lost their bloom. -- Selected By C. E. C.

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I Will Not Doubt

I will not doubt though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the hand which never fails,
From seeming evil, worketh good for me.

And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt though all my prayers return
Unanswered from the still white realm above,
I will believe it is an all-wise love
Which has refused those things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored is this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
Oh, may I cry, when body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

-- Ella Wheeler Wilcox

* * *

Heroes And Heroines Who Have Won Their Crown

A brief list of Mighty Men and Women who have left their mark on the masses of mankind. Character study for a ten or fifteen minute sermon prelude. David Livingstone, the factory boy who gave his life for Darkest Africa. Martin Luther, the Hero of the Reformation which has changed the world. Robert Moffatt, the gardener boy who became the great South African Pioneer. John Bunyan, the Bedford tinker with the Immortal Dream. C. H. Spurgeon, the Essex lad who became the Prince of Preachers. John Knox, the Galley Slave who broke a nation's fetters. John G. Paton, the Hero of the wonderful work in the New Hebrides.

John Wesley, the Man who Revolutionized Britain in the 17th Century.

Alexander Mackay, the Christian Hero who changed the face of Uganda.

George Whitefield, the Christian Evangelist who moved the hearts of millions.

William Carey, the Cobbler who became the mighty pioneer in India. James

Hannington, the Merchant's son who was Martyred for Africa. D. L. Moody, the

World-wide Evangelist. F. Stanley Arnot, on whom Dr. Livingstone's mantle fell.

Russell H. Conwell, the "poor" millionaire, preacher, educator, and philanthropist.

Frances Ridley Havergal, the Christian Poetess. Frances Willard, W. C. T. U.

President of the beautiful life.

Memoirs of the above can be secured through the Nazarene Publishing House. Or A. Sims; Toronto, Canada.

* * *

He is my God . . . my Father's God

Compare the early reflection of Dr. John G. Paton, the New Hebrides missionary, as he watched the piety of his old father in the home: "He walked with God; why may not I?"

Lord, I find my Savior's genealogy strangely chequered with four remarkable changes in four immediate generations:

1. Rehoboam begat Abijam: i. e., a bad father begat a bad son.
2. Abijam begat Asa: i. e., a bad father begat a good son.
3. Ash begat Jehosaphat: i. e., a good father begat a good son.
4. Jehosaphat begat Joram: i. e., a good father begat a bad son.

I see, Lord, from this that my father's piety cannot be entailed: that is bad news for me. But I see also that actual impiety is not always hereditary: that is good news for my son. -- Thomas Fuller.

* * *

Jacob, A Prince With God (Gen. 32:1-32)

Jacob's name was changed to Israel. Why are the names of men changed? Sometimes it is just the fashion of the times; sometimes it is for safety in time of peril, as when John Knox signed himself John Sinclair (his mother's name); but in the Bible change of names indicates change of character, or a new and true appreciation of what a man really is. Abram, becomes Abraham, Simon becomes Peter, Saul becomes Paul. In the clear light of heaven there is to be a new name given to everyone that overcometh.

"There's a new name written down in glory,
And it's mine."

-- Selected.

* * *

"I Am The Lord Thy God"

"I have many times essayed," said Luther in his "Table Talk," "thoroughly to investigate the Ten Commandments; but at the very outset, 'I am the Lord Thy God,' I stuck fast; that very one word, I, put me to a non-plus. He that has but one word of

God before him, and out of that word cannot make a sermon, can never be a preacher."

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The Shepherd Psalm (Psalm 23)

When Edward "Irving was on his death-bed, he repeated the 23rd Psalm in Hebrew. His last words were, "In life and in death I am the Lord's." He had the conviction for a time that he would certainly remain till the coming of Christ; but he realized at length the approach of death.

"Thy rod and thy staff, they comfort me," were the dying words of the great Scottish philosopher, Sir William Hamilton.

When Dr. Alexander Duff, the Indian missionary, was traveling in the Himalayas, he saw a native shepherd followed by his flock. The man frequently stopped and looked back. If he saw a sheep drawing too near the edge of the precipice, he would go back and apply his crook to one of the hind legs, and gently pull it back till the animal joined the rest. Going up to the shepherd, he noticed that he had a long rod, as tall as himself, and twisted round the lower half a thick bar of iron. The region was infested with wolves and other dangerous animals, which in the night-time prowled about the place where the sheep lay. With his long rod the shepherd could strike the animal such a blow as would make it flee. This brought to the remembrance of the traveler the expression of David the shepherd, "Thy rod and thy staff, they comfort me," and saved it, as he thought, from the charge of tautology, the staff referring to God's hold of the sheep, the rod to his defense against enemies. When he himself lay dying, and apparently unconscious (Feb. 1878), his daughter repeated to him the 23rd Psalm, and he responded at the end of each verse. -- John Ker.

*** * ***

Real Sacrifice And Devotion

Carey W. Chamberlin, writing in The Watchman-Examiner gives this striking illustration: Very early in the history of the First Baptist church, Beverly, Mass., there occurred an incident that illustrates the devotion and sacrificial spirit of the fathers. The church was organized and recognized in March, 1801, with nineteen members. In this same year the little band went forward in the erection of a plain meeting house. When far enough completed for use, and after the members had sacrificed to the utmost, a crisis arose through the failure of the contractor. While he had been paid in full he had left bills for materials unpaid. To satisfy these claims the building was attached and ordered sold. One night shortly before the sale was to take place five of the members, each singly and alone went to a lonely spot known as Powder House Hill

to pray. One of the five was so earnest in his supplication that he was overheard by another who went to him. As they talked together the others heard and came to them. Each explained that he had retired to this spot to pray to God for some way of deliverance. After further conversation and after several of the men had declared that their resources were exhausted one of them, Benjamin Pierce, said, "I have thought this matter over and prayed about it, and I can see no other help than this. I love our church more than my own home, and I have decided to mortgage my house and satisfy this claim." By this great sacrifice the meeting house was saved. A picture of Benjamin Pierce, with a brief statement of these facts, hangs in the study of the present meeting house. The story of such devotion has influenced others in the church in all the years since. -- C. E. C.

* * *

The Sure Exposure Of Sin

No matter how committed, sin will be exposed:

Like the sin of Cain, it may be done in secret (Gen. 4:8-10).

Like the sin of Esau, it may be done under the impulse of the moment (Gen. 25:32, 33; Heb. 12:16, 17).

Like the sin of Joseph's brethren, it may be years before its discovery (Gen. 42:21).

Like the sin of Achan, it may be well covered up (Jos. 7:21).

Like the sin of Samson, it may be done reluctantly (Judges 16:16, 17).

Like the sin of Ahab, it may be prompted by others (1 Kings 21:7, 20).

Like the sin of Belshazzar, it may be done under the influence of strong drink (Dan. 5:1, 2, 27).

Like the sin of Herod, it may be the result of a foolish promise (Matt. 14:6-10).

Like the sin of Pilate, it may be done to gratify the public (Mark 15:15).

**Like the sin of the Jews, it may be done in ignorance (Luke 23:34).
-- "Thompson's Reference Bible."**

* * *

Laying Aside

1. All malice.
2. All guile.
3. All hypocrisies.
4. All envies.
5. All evil speakings. (2 Pet. 2:1).

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

"Touch Not The Wine"

One evening when Bryan was in Japan he attended a banquet given to a Japanese admiral and an embarrassing situation arose. All present had paid tribute to the Japanese naval leader. The time came to drink a toast. Those present lifted their champagne glasses, but there was a gasp of alarm as Mr. Bryan was seen to raise a glass of water. Someone grasped his arm and whispered hastily that such a toast would be considered an insult.

The great commoner was equal to the delicate situation.

"You have won victories on water," he said, turning to the admiral, "and I drink to your health in water; whenever you win any victories on champagne I shall drink your health in champagne." -- J. C. Long.

* * *

"Quit You Like Men"

A great army was marching through Switzerland and everywhere its path was marked with blood and the ghastly ruin of war. The Swissmen, rich-veined with patriotic blood, had gathered from the mountains and the valleys to fight for their homes and their fatherland. But they were untrained and armed only with whatever weapon they had found and they could not break the well-formed phalanx of the enemy as they marched close together behind their shields and threatening spears; and the Swiss said, "We are lost; our homes must perish and our land go into bondage."

Then Arnold Winkelreid stepped out and said, "Men of Switzerland, listen to me.

"This day I will give my life for my country. In yonder valley lies a happy home where wife and children await my return, but they shall see me no more. Follow me," he cried, "I will break the lines and then do your duty and fight every man as best he can and Switzerland will be free." And single-handed and alone he sprang forward and right where the spears were thickest he ran and shouted as he ran, "Make way for liberty, make way for liberty."

A hundred gleaming spears were turned to catch him on their points, but as he gathered them up in his breast the enemy broke its ranks and through the gap made by his gallant sacrifice the Swiss poured a terrific onslaught and won at last a battle the like of which the world had never heard.

There was One two thousand years ago who did a nobler thing than that and whose sacrifice set a whole world free. All the powers and principalities of evil were lined up against us, and the hosts of Satan held us at their mercy. Every method of attack had failed; every divine maneuver for our rescue had been thwarted, and our own sinful weakness and humanity stood hopeless, helpless and undone.

Then Jesus Christ stepped out and the hosts of heaven said, "What will you do?"

And He said, "I will this day give my life for the world."

And He came and said to the battered and besieged sons of men, "Follow me, and I will break the lines and then do your duty and fight every man as best he can and you shall all be free."

And single-handed with the instrument of His death He rushed upon the ranks of hell and into His own bosom, where dwelt the soul of God, He gathered all the fiery darts that hell could hurl and opened the way of salvation for all who will follow Him. Will you follow Him today? -- Dr. W. E. Biederwolf, in "Expositor."

*** * ***

"I Have Fought A Good Fight"

Railroad Men, a trainmen's publication, recently carried the story of Bennie Locke, veteran engineer of the "the Easton Mail" on the Lackawanna Railroad, who, having reached the age of 70, has been pensioned. The story of this Christian engineer is most remarkable.

During the greater part of his long term of service, it was always Mr. Locke's custom, when he stepped into the cab of his engine, to remove his cap and utter a whispered prayer for divine protection for the crew and the passengers on each day's run. He was and is one of the finest characters that the railroad world has produced.

Mr. Locke has the most remarkable record in the annals of railroad engineering. He has served 57 years of continuous service, has never received a mark, blemish, or personal injury and has never had a wreck in his years of service. He has never received a mark of demerit from his superior officers and he is held in high esteem by his fellow-workers, towermen, trackbosses, as well as commuters, hankers and school children and all who have come to know him.

Here is one of Bennie Locke's characteristic stories:

"Number Six was twenty-five minutes late out of Scranton one day, and I had my little prayer as usual when I stepped into the cab. After I had asked for the safety of my train, I said, 'Lord, help me to bring her in on time.'

"It was a stiff climb up the Pocono Mountains for the first part of the trip and it never seems so steep as when you are late. I couldn't gain a second on the way up, but after we dipped over the summit, things began to break just right for me.

"It was a beautiful day with the air perfectly clear, and we almost flew down the mountain. I just held her steady and let her go.

"When we struck the level again, I eased her into the last notch and looked at my watch. We were coming nicely and gaining right along.

"At last the old train shed at Hoboken loomed ahead, and as we pulled under the edge of it, I looked at my watch again, and we were just on the dot.

"As I stood wiping the sweat off my face, there was a tap of a cane on the outside of my cab, and when I looked out of the window, there stood the president of the road, all smiles, and he said to me, 'A good run, sir! A very good run!' That meant more to me than anything that could have happened in this world.

"And, brother, when I make my last run and pull into the Great Terminal, if I can just hear Him say, 'A good run, sir! A very good run!' the toil and the struggle down here won't matter." -- From "The King's Business."

*** * ***

"Thy Will Be Done In Earth"

Rev. Dr. J. Leighton Wilson, who in 1861 became the Southern Presbyterian Church's first Foreign Mission Secretary, was for nineteen years a missionary to Africa. His father was an honored ruling elder. When he first heard of his young son's desire to be a missionary, he was bitterly disappointed and refused to give his consent. "Father," said Leighton, "would you be willing to go into the room and pray with me?" He could not refuse that request. They knelt down together. Said

Leighton, "Father, would you be willing to say the Lord's Prayer with me?" so they began, "Our Father which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, in earth as it is in heaven." The father could not go beyond that petition. Brought face to face with the world-embracing affections and purposes of God, he could not hold on to any little contrary ambition of his own. Slipping his arm around his son's shoulder, he told him he could go. -- Egbert W. Smith.

* * *

"Receive Ye The Holy Ghost"

"Pentecost is normal Christianity," said Dr. E. Stanley Jones, in a recent address. "Some men have gone into fever at this point, and as is usual when men are feverish, have become delirious and said and done things that were unreasonable and insane. And because some have gone into fever, most of us have been frightened into anaemia." How true this is.

There was never a time when the church stood any more in need of men with sanctified hearts and sanctified reason and judgment. Some men have developed an unnaturally high blood pressure at this point, with the result that they have suffered a shock which paralyzed their moral sense. All the more reason for the Church of the Nazarene.

* * *

"He That Committeth Sin"

The most eminent clergyman of the Wesleyan church in England is nevertheless a user of tobacco, a stain upon the ministry so common in England. This man draws such a crowd to his services that tickets have to be secured to gain admission. One day a visitor dropped in unexpectedly to see the minister and was ushered without ado into his presence. There he caught the eminent clergyman in an atmosphere heavy with tobacco smoke. "Ah," said the minister, "you have caught me in the only sin of which I am guilty." Said the visitor, "I am glad to hear you call it by its proper name."

* * *

"The Double-Minded Man"

The tabernacle was a parallelogram cut in two. The forward part was the holy place, and in it was the table of shewbread, the altar and the candlestick. A very heavy and thick curtain completely separated this portion of the tent from the holiest of all, in which were the ark, containing the Ten Commandments, the rod and the pot of manna. Every day the priest went into the holy place, within the first veil, and accomplished the service of God; but only once a year the high priest went

within the second veil on the great day of atonement. Now this most holy place was dark inside. No lamp, no candle, no sunlight; all were excluded by the thick curtain. At certain seasons God would blaze out from between the wings of the cherubim, and thus the only light within the second veil was the Shekinah. In the first veil there was a mixedness of light; lamplight and daylight. But in the second veil there was no light at all except that which shone from God himself.

In a converted state you have mixed light. Is not that true? In a converted state you have the mixed motives, mixed love, mixed faith; love mixed with hate, faith mixed with doubt, patience mixed with impatience, the light of the Holy Ghost mixed with your own ideas and culture and brains and notions of propriety. And that's the way you live as long as you stay simply in a converted state. And that is where most Christians are. But now mark! In the second veil you leave all mixedness behind, and get where you are either in absolute darkness or else God himself must enlighten you. When you go in there you shut out the light of science and philosophy and mere brains and carnal reason, and you say, "I am coming alone to Thee, O God; and if Thou dost not enlighten me I am in Egyptian darkness." And that is where God wants you to get, where you will depend on Him, and not upon secondary causes. -- G. D. Watson.

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09 -- SOME THINGS A GOSPEL MINISTER SHOULD KNOW -- By H. H. Hooker

1. A preacher should know that he is called of God and that the calls of God are without repentance, and "woe is me if I preach not the gospel!" Preaching is more than a profession, it is more than an occupation it is a divine call.

2. A preacher should know the Bible. I do not mean that he should commit it to memory. He might do that and not know it experimentally. He should know it by chapters, books, periods, dispensations and doctrines.

3. A preacher should know men. An ambassador not only must know him whom he represents, but he must know the people to whom he goes. He should study physiology, psychology, physiognomy, and sociology. To know men is to know the approach to men, this we must know if we reach them.

4. A preacher should know books. The injunction of Paul to Timothy should be given to preachers today -- "Study." A farmer can make a crop as easily without tools as a preacher can succeed without books. I do not think it makes a preacher formal to know the difference between a noun and a pronoun or a verb and an adverb. Besides theology and homiletics, he should know practical English, geography, science, autobiography.

5. A preacher should know how to dress. There is a sacredness and holy dignity about God's ministers that should be maintained. He should not dress like a

dude, neither should he dress like a tramp or an object of charity. Clothes will not cause one to say greater words, but they often give words a greater effect. Clothes and personal appearance do not make character, but they do help you to succeed.

6. A preacher should know that familiarity with the opposite sex will kill his influence. There is no poison more deadly to the body than slackness here is to the minister's usefulness.

7. A preacher should know the value of money. Some seem to be puzzled all their lives about "Why do I not get a better place?" If they would look around they would see. They have never made a success with their own business, and yet they want the big business of God with which to fail. Some seem to think after they have failed with everything they have undertaken that this is evidence that God has called them to preach. I am of the opinion that if a person has failed with anything this is a good evidence that God does not want him to preach at all. Brother minister, know safe business methods, know at least how to stay out of debt, before you take over a church. For money received, give value received in labor. This and this only, is honesty.

8. A preacher should know how to control his family. If a man makes a failure with his family he will make a failure with his church. If I know how a minister controls his family, I know how he will control the church. The Bible standard of a bishop is "One that ruleth well his own house, having his children in subjection with all gravity." I am sure some preachers would like to spiritualize here.

9. A preacher should know how to economize time. So few know the value of time. Minister, your time is the most valuable of your possessions. Sleep enough, but do not over-sleep. Arrange your study hours so as to make them count for the most. Make your visits long enough to find out the spiritual need of your folks, render what help you can and be going. Long visits breed familiarity and lightness. When waiting have a good book to read, memorize Scripture, meditate and pray. Make every moment count.

10. A preacher should know that if he fails to co-operate with the district and general interests of his church that he is working himself out of a job, and is breeding a spirit of anarchy in the church for which God will hold him accountable.

11. A preacher should know that when he collects his salary alone and is satisfied, he is selfishness personified, and that the only way he can grow would be to become smaller. He needs a vision of the district and general officers going the year round, traveling day and night with high traveling expenses, denied the pleasure of home, and that it is their work that has made this pastorate possible. He needs a vision of our missionaries thousands of miles away from home, among heathen in a strange land depending upon him for support. He needs to stir himself and see that his church is stirred.

12. A preacher should know how to settle a difficulty. To take sides with either adds fuel to the fire and makes it impossible for him to adjust the trouble. He should know that if he has favorites he will divide any church.

13. A preacher should know how to preach; how to begin; how to proceed; how to quit and when to quit. Most sermons would be more effective if one-half of the length was taken from them.

14. An evangelist should know how to cooperate with the pastor and to help solve his problems, and not multiply them. If he tries to win the people to him and away from the pastor he should know that his days are few.

15. A preacher should know that he is not only a doctor, but a health officer as well. He is supposed to go night and day in behalf of the sick. A preacher who will allow a doctor to outstrip him here is not worth the name preacher. A health officer sees that things are sanitary and that the food is wholesome and that the wells are kept well. This is the work of a minister.

16. A preacher should know how to feed one diet for babies, another for adults; one for the sick and another for the well. A doctor who forces solid food down a sick person kills him. A preacher who forces his spiritually sick to eat the same food as his well kills them. When one is physically sick we sit up with him and if we give him food it is very light. He may be sick for mouths, but there is someone to sit up with him. The souls of men are of such little value to some ministers when they get sick, rather than sit up with them and give them a light diet they give them strong meat and watch them kick out. A physician who would do that for the body would be put in the penitentiary, but ministers will act just as criminally toward souls and count themselves wise.

17. A preacher should know that second-hand clothes and warmed over bread are not worth as much as first-hand, made to order clothes and red-hot biscuits direct from the oven, and that the folks know the difference.

18. A preacher should know how to pray. He should know that his success comes not from his preaching ability, organizing ability, or his social popularity, but from his prayer life.

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10 -- NOTES AND QUOTES -- By Catherine Frederick

That there are still a considerable number of people in the backwoods of Pennsylvania, and even some in villages and cities, who believe in witches and who indulge in pow-wows in the effort to work its charms was brought out in connection with the recent death of a recluse near York, Pa., who died while resisting the efforts of a voodooism to secure a lock of his hair for charm purposes.

It is now ten years since the World War ended, and yet a recent bulletin of the "Foreign Policy Association" estimates that there are now six million men under arms in the world. Add to these twenty-seven million reserves and you have 2:11 per cent of the population of the world connected with organized fighting forces -- thirty-three millions all told.

During 1927, Dr. Julius Klein of the Department of Commerce in the United States Daily informs us, Germany sold sixty per cent more goods in Central America than she did before the war and Great Britain sold thirty-six per cent more. Yet the United States furnished three-fifths of all the merchandise the Central American countries brought in from abroad, and America seems to be planning to keep her share of that trade.

The editor of the Des Moines Register, commenting upon the "agitation among the immortals" of the French Academy for the restoration of the arms of Venus which were broken off in a contest arising on account of the sale of this remarkable statue by its peasant discoverer on the Isle of Milo in 1820, and lost in the water of the harbor, says, "But let them never be restored. For one thing, the Greeks are entitled to keep them. For another, the statue mutilated ought to remain as a symbol of beauty destroyed by the greedy world. What is more poignant than the queen of beauty, carved out of marble by the finest artists of history, lost through centuries and discovered to the world as by a miracle, broken in a brawl for profit? That is what the world has done for Greek ideal. That is what the world has always done to beauty."

The United States Treasury reports \$4,807,000,000 in circulation in this country. Estimating the population at 110,000,000, there must be about \$43.75 apiece. Do you have your share?

Between two and two and a half million ducks are raised each year on Long Island, N. Y.. The market so near at hand is the principal advantage. The large nearby Jewish population eat many ducks kosher killed. -- The Pathfinder.

The Atchinson Globe says, "One philosopher says mind does not exist. Another philosopher says matter does not exist. Folks, we are in a terrible fix."

The following from The Pathfinder is interesting, to say the least: "Blackfriars Bridge in London has long been a favorite place for those despondent persons who wished to end their lives by jumping into the Thames. There are several other bridges over the river where the hop-off would be just as effective, but the dark, somber and ancient Blackfriars draws practically all of this sort of custom. In these days of psychology a remedy has been proposed and applied. It was decided that the whole thing was a matter of psychology; that the low-spirited went to this old bridge because it was dark and old and sad-looking. So it was painted in the liveliest, happiest colors possible -- a light green trimmed with bright yellow. This, it

is believed, will turn aside those having very dark thoughts -- possibly help turn away the thoughts."

During 1926 it is said there were three divorces in the United States to every twenty marriages, this is practically three times the ratio of divorce to marriage forty years ago. Five wives are granted divorce to every two husbands.

Dr. M. E. Bachman, in a health talk in Des Moines, said, "The two most expensive things in the world are disease and crime. We spend 31.08 per capita a year to cure disease and only 63 cents in preventive work. We lay the foundation for health troubles in the late twenties and early thirties, then we go shopping for health and try to buy it back in short order." Perhaps we could make an application of this same false method as regards the salvation and Christian training of children, and even as concerning the question of being saved from sin by pardon after falling into it and being saved from sin by being saved early and being kept by the power of God.

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THE END