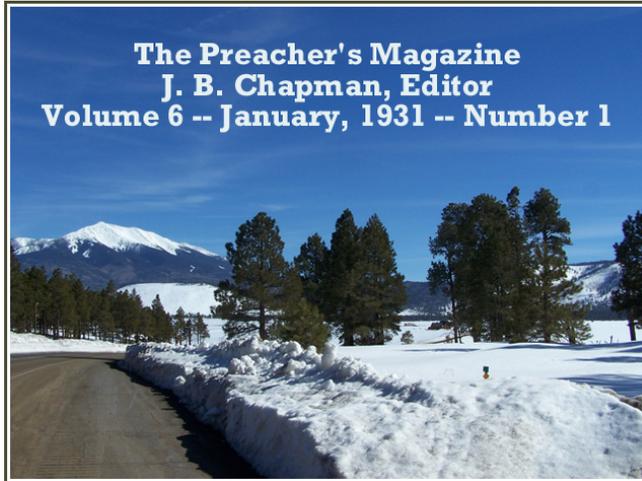


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J. B. Chapman, Editor

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01 -- THE PREACHER'S READING -- By J. B. Chapman

It has been said that the writer who does not quote will not be quoted, and I think it is possible to carry this thought in adapted form all through the ways of life. The preacher who does not hear others preach will himself want for hearers. The man in any calling who does not read will not be read, and so on ad infinitum.

But Paul exhorted the young preacher, Timothy, to give attention to reading, and when the apostle himself had grown old he sent for his books. The apostle's exhortation to be "apt to teach" is admitted as sound advice, but a thoughtful observer says, "It requires long training to qualify "

On August 17, 1760, John Wesley wrote John Premboth as follows: "What has exceedingly hurt you in time past, nay, and I fear to this day, is want of reading. I scarce ever knew a preacher read so little. And perhaps, by neglecting it, you have lost the taste for it. Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this, with meditation and daily prayer. You wrong yourself greatly by omitting this.. You can never be a deep preacher without it, any more than a thorough Christian. O begin! Fix some part of every day for private exercises. You may acquire the taste which you have not: what is tedious at first, will afterwards be pleasant. Whether you like it or no, read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days, and a pretty, superficial preacher. Do justice to your own soul; give it "time and means to grow. Do not starve yourself any longer. Take up your cross and be a Christian altogether. Then will all the children of God rejoice (not grieve) over you, and, in particular."

Usually I think the preacher may safely read for the thought, not for the language. This encourages speed and in the end brings greater advantages. For while it is important for a preacher to have a wide, strong vocabulary, it is of yet greater importance that he shall have a full mind -- words are more plentiful than thoughts.

Perhaps some are deceived by the idea that the essential truths of the gospel are old, and from this have taken it that all they need is to remember what has been taught them in the past. But the fact is that the wise scribe must bring out of his

storehouse "things new and old." He must keep thoroughly awake mentally as well as spiritually, and he must be fresh intellectually as well as sound theologically.

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02 -- EDITORIAL NOTES -- J. B. Chapman

Every man will have to decide his best plan for reading, but personally, I am finding that it is good for me to follow something of a subject plan. Last week I read two missionary travel books, Dr. Williams' "Glimpses Abroad," and Paul Rader's "Round the Round World." This week I have already read a new sketch of Fletcher of Madeley and plan to finish Murray's "Life of Prayer." Two weeks ago I read a set of ten small books covering a selection of the world's devotional literature. Thus, while I have carried on some other reading during the week, my principal line has been along a directed channel. I believe this is better than altogether indiscriminate reading, and lately I have heard the same plan suggested in the study of the Bible. It is suggested that a book, say the book of John, be taken. Read it through rapidly the first time. Then read it more slowly. Then read it with note book in hand, marking down the principal new thoughts which come to you. Then read commentaries and special books dealing with John and in a sense become well acquainted with this one book. Then take another. Perhaps this suggestion is worth a trial.

By way of light apology, a certain preacher said that he not only frequently said many things in his preaching which he had not planned to say, but that often he thought of some of the main things he intended to say just after he had taken his seat or even after he reached home. But we watched him as he went out, for his apology came at the beginning of his sermon, and we decided that the faults of which he complained were dependent upon a deeper fault in his organization. He evidently patterned after the king who "drew at a venture" and shot between the joints in his opponent's armor. But these venturesome arrows are not usually so fortunate as was the king's, and are sent off from the enemy's armor without doing any great harm. After all there is lots of wisdom in the terse advice, "Have something to say -- say it -- quit." And there is not much defense for the preacher who thinks of what he intended to say only after it is too late to say it.

Not long since a noted preacher was to speak on a certain school of prophetic interpretation. He wanted to show that this school has always stood for righteousness among men, peace among nations and triumph in the outworking of the mysteries of God. But he selected the text, "The kingdom of God is . . . righteousness and peace and joy in the Holy Ghost." He explained that the text has primary reference to the spiritual kingdom, but that he desired on the present occasion to apply it to the particular movement which he had in mind. He is a great preacher and gave a wonderful address, but he would have shown better regard for the scriptures if he had found a text that applied without being accommodated, or else had given his address without attempting to hang it on a text of scripture.

William Taylor was a versatile man when it came to methods. In Africa he and others would ride up to a kraal and call the people, saying, "Bring out all your men, women and children and we will sing you a song about the country above." The visitors would sing and ride away to another kraal, leaving an interpreter behind to tell about the preaching service to be held at the station at noon. The result was he had immense crowds. In India he found entrance into many hearts by means of the family prayermeetings which he conducted. Some mornings he would personally pray in as many as fourteen homes before the people began their day's work. Wherever he went he seemed quickly to discern the customs of the people and to find a way to bring the gospel to them. And another wrote, "I am made all things to all men that I may by all means save some." Every field is a challenge "co the sincerity and adaptability of the preacher.

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03 -- STUDIES IN THE SERMON ON THE MOUNT -- By Olive M. Winchester

The Broad Way And The False Prophet (Matt. 7:13-25)

**"To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low
And every man decideth
The way his soul shall go."
-- Oxenham.**

In the lesson on prayer the disciples had been taught to ask, to seek and knock with the assurance that the response would be unfailing, coming as it did from the Father above. There might be a false inference drawn from the admonition that the kingdom of heaven was to be won with only a minimum of effort on their part, and accordingly another aspect is set forth in the command to "enter in at the strait gate." The figure was not a new one, and thus would have the greater force: In the "Tablet of Cebes," which was a sort of Greek Pilgrim's Progress, there was written, "Do you not therefore see a certain small door, and a certain way before the door, which is not very crowded, and very few are journeying along it, this is the way that leadeth to true instruction." In the moral philosophizing of the Greeks it was soon discovered that the highest and best in life was reached only by the few, so when Jesus gave the command, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," there would be brought home to them an old truth with a new application.

In the Gospel of Luke we find the admonition repeated with another setting. Jesus was on his last journey to Jerusalem, traveling on through the Peræan country, teaching and preaching in their cities and villages. As the woman of Samaria had, upon finding in Christ a superior personage, sought to have him settle a question of theological dispute, so now a listener steps forth and inquires, "Lord, are they few that be saved?" Upon this question there had been considerable difference of opinion. Some had thought that all Israel would be saved, and the Gentiles excluded, and others even limited the number in Israel. One boastful rabbi proclaimed, "I have seen the children of the world to come, and they are few. If there are three, I and my son are of their number; if they are two, I and my son are they." In reply Jesus gave no answer to the theological issue, for the matter of import was not the number that were to be saved but whether the individual hearers themselves were among that number, so we have the word of exhortation, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." In this passage we not only have the command to enter but there is an added word of instruction, namely, that the very initial step will take earnest effort, we must strive to enter.

In the two verses of scripture in our text we have drawn for us with a few master strokes a contrasting picture. On the one hand is the broad way. Its entrance is spacious and wide. Its path also is roomy. As one has said, "All kinds of persons may walk in it. The man of the world may work out his schemes, gather his money, and achieve his position. The pleasure-seeker may eat and drink and dance and sleep and sing. The sensual man who kills his moral life and vilifies the divine image within him may pass on unchecked. The formalist may count his beads and say his prayers. The Pharisee may draw his garments away from the sinner's touch. The skeptic may think his doubting thoughts; and the crowds of persons who never think, who live without a purpose, who do good or evil as the case may be, may all find a place here." Yes, there is room for all, but alas we note the end thereof, it leadeth to destruction.

On the other hand we have the narrow way. To gain an entrance we must earnestly strive, yea, seek in the anguish of our soul and spirit. Moreover the way itself is a "straitened" pass. Not many find it, it is "the way of the few." Being a narrowed way, it will not admit of latitudinarianism of demeanor. Neither will it admit of accompanying parade and pomp. It would not be possible to drive along it in a coach and six. When kings would go by it they must step out of their coaches and walk. Princes and peasants must travel there on an equality. What is this narrow way? When we get down, through the envelopments of imagery, to the real base or essential substrata of the representations, we hear the voice of Jesus himself saying, "I am the way; no man cometh unto the Father but by me." -- Hastings. When, however, we note the end of this way, we find that it leadeth to life. Again we hear the voice of Jesus as it continues, "I am the way, the truth and the life." Thus it was with this vision before him that Thomas the Rhymer sang:

"O see ye not you narrow road,

**So thick beset with thorns and briers?
That is the path of righteousness,
Though after it but few inquires.***

[This is erroneous grammar. The proper verb here should be the plural "inquire" and not the singular "inquires". No matter how noble the purpose, I believe that one should not use an erroneous word simply to create a rhyme. -- DVM]

**"And see ye not that broad, broad road,
That lies across that lily leaven?
That is the path of wickedness,
Though some call it the road to heaven."**

Not only were the disciples of Christ to avoid the allurements of the broad way, but there was a more subtle snare that might turn them aside from the paths of truth and righteousness. Among the teachers of the new life there would creep in some who, although in appearance they seemed like unto true and sincere announcers of the good news, had within hearts which were dark with sin and unrighteousness. Forewarning them of this coming danger, the Master said:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

As we mentioned above, the first striking fact in connection with these false teachers is that outwardly they seem true and sincere. If the real nature of their hearts were apparent, then there would be no danger. If they were like the man whom Theocritus describes, "A goatherd was he, nor could any that saw him have taken him for other than he was, for all about him bespoke the goatherd. Stripped from the roughest of he-goats was the tawny skin he wore on his shoulders," then they would be easily detected, but this was not the case; they came "in sheep's clothing."

Since the outward appearance is no criterion of the inward nature and worth of a teacher, another is given, namely the resultant effect of their teaching, that is their fruits. Just as a good tree will not bring forth fruit that is corrupt and on the

other hand a poor tree will not bring forth good fruit, so a teacher or a prophet who is not sincere in heart and purpose will not give forth instruction that will meet the needs of honest hearts and souls. As says Smith, "The test of a tree is the quality of its fruit: is it sweet and satisfying? And the test of a teacher is the quality of his teaching: does it delight the heart and nourish the soul?"

When there is an absence of this one criterion in the work of any prophet, no other form of profession avails. They may loudly acclaim their allegiance with a calling upon the name of the Lord, citing the wonderful works wrought in His name, but this will be of no avail. To prophesy or to preach in the name of the Lord, to cast out devils and moreover to do many wonderful works is no absolute criterion of an individual's own relationship with God. All the phenomena of such a case are not easily understood, but we recognize that there may be a presence of these manifestations without the right spirit as an actuating factor. Olshausen in commenting on V. 22 remarks that "the foundation of this devotion," that is, the proclaiming of allegiance by saying, "Lord, Lord," "appears to be spiritual vanity, which was nourished by the conspicuous exhibitions of the Spirit's power." Then he continues viewing the picture set before us as depicting the self-revelation that will come on the judgment day. "Hypocrisy, therefore, appears, here as at the same time self-deception, in consequence of which a man persuades himself that he belongs to the Lord, till the discovery of the depths of the heart brings him to feel, that what he deemed his holy actions were a great violation of God's law because his final aim in them was constantly his own, not God's glory."

As we read verses 21-23 then, we find two enigmas standing forth, one how we may have seeming manifestations of divine power when there is no spiritual union with Christ, when the divine ultimatum may be, "I never knew you." Again we have a "psychological enigma," how a man may deceive himself. To go into all the possible explanations of these states, time does not permit now. We can say, however, first that Scripture plainly declares such a possibility (that is, of seeming manifestations of divine power without spiritual union with Christ), and thereby we should be warned against making wonderful works an absolute criterion of spiritual experience, and second we may not need to go far in our own experience in contact with different individuals to find illustrations of such conditions. As to the psychological enigma, how a man may deceive himself, we find other references in Scripture which would substantiate the fact. In delineating the follies of idolatry, Isaiah concluding says, "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. 44:20). Then again in Romans the apostle Paul, outlining the progressive steps of the Gentiles in their departure from God, speaking of the fact that "they did not like to retain God in their knowledge, God gave them over to a reprobate mind [marginal reading, a mind void of judgment], to do those things which are not convenient" (Romans 1:28). Thus it would appear that there comes a time in the lives of men after they have refused to listen to the voice of conscience and of God speaking to them directing them in ways of righteousness, that with their persistent determination to choose their own will, to be satisfied with their own way and seek their own glory, that God gives

them over to believe a lie. They have sought so long to believe a lie that now they are committed to the spell of its power, a spell from which it would seem that there is no deliverance, they appear to be utterly impotent, they cannot say, "Is there not a lie in my right hand?" There remains one doom for them, "Depart from me, ye workers of iniquity."

"Alas, my brother! round thy tomb
In sorrow kneeling, and in fear,
We read the pastor's doom
Who speaks and will not hear."

Returning to our passage for homiletical material, we find a text in each of the first two verses, 13, 14, or we may combine them for a text. If we separate, we could entitle the first "The Broad Way," and the second, "The Narrow Way." In both cases we could subdivide considering the entrance, the pathway traveled and the journey's end. If we combine them, we can draw a contrasting picture between the two ways. In the second part of our passage we may use verse 1 as a text with the theme, "The Criterion of Christian Teaching." Then again we may use verses 21, 22, for a text with the theme, false criteria of a Christian experience. Under this as subdivisions we may have first, a profession no absolute criterion, and second, miraculous manifestations no absolute criterion.

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04 -- LIVE DAY BY DAY -- Julia Harris May.

I heard a voice at evening softly say,
Bear not the yesterday into tomorrow,
Nor load this week with last week's load of sorrow.
Lift all thy burdens as they come nor try
To weight the present with the by and by.
One step and then another, take thy way--
Live day by day!

* * * * *

05 -- REMARKABLE REMARKS

The happiest marriages are the most conventional. -- Henry Mencken.

The individual, his family and general trade get the benefit of wages that formerly went to the nonproductive saloon keeper. -- Samuel Blythe.

Prosperity is our natural condition -- nothing to worry about. -- James Spryer.

This nation should honor its leading farmers as it does its leading scientists, soldiers and captains of industry. -- Secretary Jardine.

Analyze all your good motives and pretty soon you won't have any. -- Frank Crane.

* * * * *

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

God-Possessed

"Festus saith with a loud voice, Paul, thou art mad!" It is the fate of all enthusiasts to be regarded as insane, demon-possessed, crazy. Paul's zeal for the Crucified was held by the Roman governor to be a sign of madness.

Charles Kingsley once wrote, "What I want is not to possess religion, but to have a religion that possesses me."

It is a whim of the day to be regarded as "well balanced," setting on one side the claim of religion, and on the other the claims of worldliness, and maintaining a judicial attitude between them. But religion will not be thus impudently judged. It is all or nothing. We can not serve God and Mammon. Mammon will divide honors with God -- for a time; but God will not for an instant accept the division.

The essence of religion is devotion, enthusiasm, ardent affection, complete surrender. "Enthusiasm" means "in God," possessed by God. Enthusiasm therefore is religion. It is nothing vague, hollow, empty of substance, but the most solid and valuable thing in the world. To be possessed by it is the essence of wisdom. -- Amos R. Wells.

* * *

How To Be Beautiful

"Let the beauty of the Lord our God be upon us." Billy Sunday has told the story of the little girl in the Sunday school, of whom the superintendent asked the question, "Which would you rather be, beautiful or good?" The little girl, after proper thought, gave this shrewd reply: "I think that I'd rather be beautiful -- and repent."

That superintendent's question was quite wrong. He should have said, "Which would you rather be, good and beautiful, or wicked and ugly?" There would be no doubt about the answer; the little girl would not need to debate the question with her perfectly natural desire to be good-looking.

How often is beauty ruined by an ugly disposition! The prettiest face is spoiled by a frown, or a sneer, or a vain smirk. On the other hand, when purity, truth and goodness shine in a countenance, though the features may be plain, the face is the face of an angel. If the beauty of the Lord our God is a permanent possession, it grows ever more lovely with the years. -- Amos R. Wells.

* * *

Notable Women Of The Bible

Eve, the woman of curiosity (Gen. 3:6).

Hagar, the discarded wife (Gen. 21:14-19). Miriam, the ambitious woman (Num. 12:1, 2).

Deborah, the patriotic woman (Jud. 4:4).

Ruth, the woman of constancy (Ruth 1:16).

Hannah, the ideal mother (1 Sam. 1:20; 2:19).

Abigail, the capable woman (1 Sam. 25:3).

The Shunammite, the hospitable woman (2 Kings 4:8-10).

Esther, the self-sacrificing woman (Esther 4:16).

The Syrophenician, the woman of faith (Matt. 15:28).

Mary Magdalene, the transformed woman (Mark 16:1, 9).

Elisabeth, the humble woman (Luke 1:43).

Mary, the woman chosen of God (Luke 1:30-38).

Mary of Bethany, the woman immortalized by Christ (Matt. 26:13; Luke 10:42).

Martha, the worried housekeeper (Luke 10:40).

The woman evangelist (John 4:29).

Dorcas, the benevolent seamstress (Acts 9:36).

Lydia, the business woman (Acts 16:14, 15).

* * *

The Rock Moses Struck

A great head of water still flows from the rock wall of the Wady Ain Guderat, the only spring of its kind in Sinai, Arabia. This is the spot where Moses struck water from the rock, and whence the twelve spies were sent into Canaan. This is one of God's eternal flowing springs.

*** * ***

The Great Advantage Of Your Own Happiness

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow-workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet -- these things make up very much of the pleasure or misery of your day. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself. -- George S. Merriam.

*** * ***

The Futility Of Substitutes

Dr. Daniel Steele once said, "I see more and more dearly the futility of all substitutes for the Holy Spirit. Music, architecture, oratory, literary culture and social festivities to sway the adults and young people's organizations and amusements to attract the young. All these are as many fireflies in the place of the sun to illumine and warm the world and conserve vegetable and animal life. The spiritual decline over which the churches are mourning began years ago in the neglect in the pulpit of those truths of regeneration and entire sanctification."

*** * ***

Be Clean

"Cleanse yourselves, ye that bear the vessels of Jehovah." No matter what work for God is placed in our charge, from the smallest home task to the chief labor in the nation, we cannot do it well unless we are clean. "Wash your hands," is the first order to the physical worker. "Wash your soul," is the first order to the spiritual worker.

F. B. Meyer, speaking on this text on one occasion, said that there were seven points in which we must be clean before we can succeed in the Lord's work: first, clean in habits, in breath, in body, in our whole nature. Second, clean in our appetites, not eating and drinking to excess. Third, clean in our alliances, making no compromise with the world. Fourth, clean from worldly ambitions and aims. Fifth, clean from worldly pleasures. Sixth, clean from mere emotional religion. And, seventh, clean from the activities of our evil natures, letting the searchlight of truth come in.

It is not only ministers and church officers that should be clean, but every Christian, for all of us are called to be "priests unto God," all of us "bear the vessels of Jehovah." The honor of the Lord is in the hands of every Christian, and his own eternal honor depends on his heart purity. -- Amos R. Wells.

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Enriched And Enriching

"I will bless thee and be thou a blessing." Abraham's prosperity turned to the prosperity of all mankind. That is true of every noble spirit. Whatever such a man gains is a gain to all men. Everyone should rejoice in his success, because everyone's success is involved with his. A good man is like a lamp, whose light is no more for the lamp than for all around it: God shall supply all your need." They preach a high state of grace, but practice a low state of trust. One such brother insisted upon holding a meeting for a certain small church. The preacher told him that finances were low, that his salary was only \$5 or \$6 a week, and that he had to do manual labor to support himself and family. The evangelist intimated that he would be willing to trust the Lord and proceeded to hold the revival services. The revival proved to be very successful. The preacher was able to secure \$75 or \$80 for the evangelist, when, lo, he was clearly dissatisfied with the amount and insisted upon at least \$100. The poor preacher finally "dug up" largely out of his own scanty pocketbook \$20 more and gave it to the evangelist. That evangelist's name is "Dennis" with that pastor and church and in that part of the country. For a few paltry dollars he virtually ruined himself.

I knew another evangelist who seemed to be exceedingly nervous. If two boys would whisper or a baby cry he was perceptibly annoyed. In one of his meetings two bright boys sat on the front seat and always gave earnest attention to the sermon; one night they whispered a little, the evangelist saw them, and proceeded to scold and lecture them until the little fellows were chagrined, embarrassed and humiliated. They were never seen on the front seat after that night. They grew into young manhood and drifted away from God and the church. He had forgotten that "Perfect love suffereth long and is kind."

A widely known evangelist was very particular that those on the platform should not attract attention. The ministerial brethren usually sat on the platform by

invitation, but they were warned not to shuffle their feet, cross their legs, whisper, or open a song book while the evangelist was preaching. He was jealous for the message and desired undivided attention. Sometimes one of the brethren would forget and pick up a song book or whisper to his neighbor; this always brought forth an immediate rebuke and warning from the evangelist.

Another internationally known evangelist is very careful and circumspect with his opening sentences. The announcement of his text is made in a subdued tone of voice. Only a few on the platform or front seats can hear him. It is not long, however, until he warms up and begins to strike fire when he is easily heard in all parts of a large building. But his text is lost to many in the congregation; and some are likely to show lack of interest because they have lost his theme and text.

Another good and successful evangelist has his "funny-bone" abnormally developed. He is just brim full of witticisms and keen, funny sayings, which flow out from him as naturally as water flows down hill. He would not be himself without his funny peculiarities. But many prefer a serious gospel rather than so many puns and stale jokes. A man under Holy Ghost conviction is in no condition to laugh. If he is made to laugh, he is likely to laugh away his conviction.

I have known one of these fun-loving, happy, exuberant evangelists to preach with tremendous effectiveness, holding his audience as with cords of steel, with many under deep conviction for sin. The evangelist would then go out of his way to tell two or three funny stories, conviction would evanesce [evaporate] like dew before the morning sun with the result of a barren altar.

Another good and successful evangelist has always specified his terms, \$150 for a ten days' meeting, no more no less. He always wanted a check or paper money. In a certain campmeeting the brethren proffered him \$20 in silver, he spurned it and said, "They tried to pay me off like a nigger deck-hand." He was very much incensed. Most evangelists nowadays are glad to get their money in any form; just so they get it.

I have known a great preacher evangelist, eloquent and mighty, to preach with tremendous power on the 13th chapter of 1st Corinthians. The sermon lengthened out and made those who heard it feel their deficiencies, both spiritually and physically. The sermon was so long that many left the tabernacle to eat their noonday lunch. The evangelist was noticeably perturbed and the effect of his great sermon spoiled; when he blurted out with considerable impatience, "These people think more of their bellies than they do of God Almighty." Evangelists must be very careful to exemplify what they preach under trying circumstances.

Another evangelist seems called to preach on the subject of hell. It is hell for breakfast, hell for dinner and hell for supper. He preaches hell in every sermon until it is as black as Egyptian midnight. Other vital and timely gospel themes are not stressed like the subject of hell. Hell is an awful theme to contemplate, and to

preach hell as if one enjoyed it is incongruous to say the least. We ought to preach hell with eyes overflowing with tears and a bleeding, breaking heart. But why should any evangelist be lopsided?

A very capable evangelist has fallen into the habit of turning his back upon his audience and preaching to a few ministerial brethren who sit behind him on the platform. While he is emphasizing his point to the brethren, many in his audience do not hear him and lose the connection of his sermon. The preachers at least, get a fourth of his sermon and his congregation are the losers. A little thoughtfulness and effort upon the part of the evangelist and his whole excellent sermon would be more appreciated because all could hear. My brother, keep your face toward your congregation.

These are but a few of the eccentricities and peculiarities of evangelists. There are, no doubt, many others that have a tendency to minimize and weaken the usefulness of these highly respected brethren. What can be avoided ought to be avoided for the sake of an effective ministry. There is no sense in being eccentric or peculiar to the detriment of evangelistic effectiveness. Preach a high standard, live a high standard. Do not let your desire for money spoil your usefulness, for there is danger and a strong temptation here.

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

The Far Sight

A young man living in New York, whose eyes had been troubling him. consulted an oculist.

"What you want to do," said the specialist, "is to take a trip every day on the ferry, or in New Jersey, Long Island any place where you can see long distances. Look up and down the river, across the fields, or, if it comes to the worst, go to the top of a skyscraper and scan the horizon from that point. The idea is to get distance. You use your eyes a great deal and always at close range. You can't use them in any other way in town. Even when not reading and writing, the vision is limited by small rooms and narrow streets. No matter in what direction you look, there is a blank wall not far away to shut off sight."

Even so is it true in the matter of our spiritual vision. The reason so many of us do not understand the things of God better than we do is because we do not get distance. We confine truth; we limit the divine to what we know-to what is immediately about us. Get out and get "distance." -- The Homiletic Review.

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Facing Death With Confidence

It is now the fashion not to tell a man when he is about to die. That is a question that belongs to the physician, and it may be at times he is right about it. But I am sure there are times when that method is wrong.

A few months ago, in an eastern city, a good man was dying. The physicians spoke of a hypodermic to relieve the pain of the last hours and to let the patient depart peacefully and without knowing his condition. The sick man's brother favored this plan; his business partner, and fellow-member of the church said, "No, he is a brave man; tell him the truth;" his wife, in tears, could not decide. They sent for the minister and submitted the case to him. He said, "Tell him the truth."

They told him, and he said, "Gentlemen, I am not afraid to die, and have not been afraid of death for many years; but I do not think it would have been quite fair not to let me know. I thank you for telling me. About how long will it be?" They told him an hour, or possibly two hours. The first half hour he spent alone with his wife. After that he called in the friends who were there, and a few others whom he asked to have called by telephone. They sang a hymn; the minister offered prayer; he said his dying words, which are a rich heritage to his widow. A layman who was there told me that the scene at that death-bed was to him an evidence, such as he had never known before, of the power of the gospel to make men brave and true. He could not measure the loss that his own spiritual life would have suffered without it.

I am more and more convinced that, however important it may be at times to conceal from a patient some details of his condition, in the long run [here is nothing so good for any man, sick or well, as the truth. -- The Advance.

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The Shout Of Victory

At the time of the nomination of Lincoln for President of the United States, an effort was being made by Eastern men to nominate Seward. There was at that time a resident of Chicago whose voice could drown the roar of Lake Michigan in its wildest fury and could be heard across the lake on a calm day. Another man in the West had never found his equal in ability to shout and huzza. These two men, with powerful voices, came to the convention, organized a party to cheer and shout at the first mention of the name of Lincoln. When the time arrived during the immense gathering, at a given signal there arose such a shout as had not been heard since the cry of Marmion on Flodden Field, and the friends of Seward were discouraged. They tried to follow with cheers for their candidate, but they were instantly and absolutely drowned by the storm of applause and cheers for Lincoln. Thus did right win the day.

The Lord is mighty in battle, the Lord of hosts, wants us to shout for Him. He wants our wholehearted service. At one time in the history of Israel the enemy was overcome when the singers lifted up their voices unto the Lord in song. So we are admonished to "make a joyful noise unto the Lord." -- The Homiletic Review.

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When The Lord Comes

One day this past summer I paid a visit to an abandoned mining town in Nevada, near the California line. Around the town were great heaps of ore and refuse at the now forsaken shafts. Through the town ran one broad street, flanked by the stores with their typical high board fronts. It was weird and almost uncanny to walk through the silent place and try to picture it as it must have been when it was a thriving, prosperous and wicked mining town. Grass was now growing on the street and between the planks of the boardwalks in front of the shops and stores. The signs which told of boarding house, meat shop, drug store, saloon and bank were still there; but what they had advertised had long since vanished. On each side of the town stood a church, as empty and silent as the saloons and gambling dens whose evil influence they had sought to counteract. Only the cemetery was inhabited, and its inhabitants were unable to speak of the life they had once known in that now silent place. I thought of the ambitions, the joys and sorrows, the hatreds and affections which once had surged in the hearts of those who dwelt there. What now had become of that population? Not all of them, probably, very few of them, were dead, for the town had not been abandoned for many years. But all of them had gone elsewhere. What once in this town had engrossed their interest and desire, now meant absolutely nothing to them. Their life and all their interests were elsewhere.

To one familiar with the sayings of Christ about His second advent, this silent, empty and deserted town was ever speaking of the abandonments and evacuations and separations of the last great day. It seemed to be a perfect picture of how in that great day all the values of this world will lose their significance, as meaningless as the empty shops and untenanted shanties of the mining town, and how all that now engages our thought and our energy, and is the object of our desire, will become as nothing. -- Clarence E. Macartney.

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A Rule To Live By

Jonathan Edwards' resolutions were these:

Resolved, to live with all my might while I do live.

Resolved, never to lose one moment of time, but improve it in the most profitable way I possibly can.

Resolved, never to do anything which I should despise, or think meanly of in another.

Resolved, never to do anything out of revenge.

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life. -- Aquilla Webb.

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The 53Rd Of Isaiah

It was when Jerome was engaged in translating this chapter out of its original Hebrew into his western Latin that he exclaimed in wonder and in praise, "Surely this is the chapter of a New Testament evangelist, rather than of an Old Testament prophet!" And ever since Jerome said that, Isaiah has been known in the Church as "The Evangelical Prophet." "Not only many Jews," says Albert Bengel, "but even atheists have been converted to Jesus Christ by means of this chapter. History records the names of some of them: God alone knows the names of them all." And John Donne says that as "in the New Testament we have 'The Gospel according to Matthew,' and 'The Gospel according to Mark,' and 'The Gospel according to Luke,' and 'The Gospel according to John,' so in the Old Testament we have 'The Gospel according to Isaiah.'" The fifty-third of Isaiah reads," says Delitzsch, "as if it had been written beneath the cross of Calvary. This chapter is the most central chapter, the deepest and the highest chapter, in the whole of the Old Testament. The Holy Ghost has here excelled Himself," says Delitzsch. -- Alexander Whyte.

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The Instinct Of Immortality

The young salmon which is born in the mountain streams in the Rocky Mountains, on the western side of that Great Divide, is soon impelled by something in its nature to journey downward often for many hundred miles until it reaches the unknown ocean. Its instinct teaches it that, while it was born in a little brook, it was made for life in the great ocean. It has brought from its mountain home a natural aptitude for eluding all the strange enemies and for avoiding all the novel dangers which it meets in this new world, and it leads an active, predatory life, fiercely pursuing its natural but hitherto unknown prey. It grows rapidly, quickly acquiring all the characteristics of the adult salmon, storing up the intense nervous energy and the muscular strength which will be needed for forcing its way up the rapids in the mountain torrents, for leaping waterfalls, and fighting for its passage, where it

long ago darted down with the current. So we have in our hearts the instinct of immortality. Though born in this narrow world with a comparatively brief limit to human life, we have the assurance in ourselves that we were made for the great ocean of immortality. Our human bodies become very important as the temples in which during our earthly pilgrimage we are to perform all the deeds of an immortal spirit fitting itself for its eternal career. -- Louis Albert Banks.

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The Well-Born

"But as many as received him, to them gave he the right to become children of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13, R. V.).

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Steps In Degeneration

"Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened" (Romans 1:21, R. V.).

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08 -- THE PASTOR AND HIS WORK -- By William B. Walker

To closely follow the wording of our subject, we would say, that it is divided into two parts. First, the pastor, and secondly, his work. Doubtless the greatest need of the Church is live, self-sacrificing and efficient pastors.

I. The Pastor

1. The true pastor is called of God to do such a work. Paul says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). A pastor ought to be able to conduct a successful revival, but he is pre-eminently a pastor. A successful pastor must possess certain characteristics. It is lamentable that some preachers cannot tell whether they are called to the pastorate or to evangelistic work. Happy is the preacher that has found his calling. The preacher that is constantly changing from the pastorate to the evangelistic work, and from the field of evangelism to the pastorate, will not succeed in either. The professional man that is constantly changing from one profession to another will never succeed. We should know that which the Lord would have us do, and go in to make a success of it.

2. The pastor is human and is susceptible to mistakes as other people. The pastor is not a messenger from the eternal world, but is a human being with a heavenly message. Such a person is capable of mistakes, and often makes such. He has temptations as other people. His desires, likes and dislikes still belong to him. It seems that some churches expect their pastor to never make a mistake. So long as we belong to the human family, and live in a world shattered by the fall, we are likely to make mistakes. We are limited, and constantly need divine wisdom.

II. The Pastor's Work

It seems that the work of the pastor should be divided into two parts. First, his work in the pulpit, and secondly, his work out of the pulpit. We shall now consider:

1. His work in the pulpit. It is often said that the pastor is not supposed to be a strong preacher. Surely such a statement is untrue. All successful pastors are not strong preachers, but this should be no excuse for poor preaching ability. The strong preacher that has the other qualifications has many advantages over the poor pulpiter. Every pastor should strive to be a strong, logical, forceful and effective preacher. The pastorate is the proper field to develop strong preachers. May we not all strive to be more effective in the pulpit?

2. The pastor's work out of the pulpit. Doubtless many pastors are stronger out of the pulpit than in it. Every pastor ought to know where he is the stronger -- in or out of the pulpit. Many a preacher that is strong in the pulpit fails in the pastorate because he is inefficient out of the pulpit. We shall hurriedly note a few things that a pastor must do out of the pulpit to succeed in the pastorate.

a. He should be a "good mixer." Most churches have used this word when asking about a preacher and his work. A successful pastor is a person that can share his people's sorrows, bear their burdens and rejoice over their prosperity. He must be a good visitor. A house-going minister makes a church-going people. The pastor should carry a smile with him, and always meet the people with a hearty handshake. There is no better way to study human nature than to visit the people in their homes. In pastoral visiting the pastor will gather material for his most effective sermons. The afternoons are the best time for pastoral visiting.

b. The pastor should know how to wisely go in and out before the business men and the ministers of the city or town in which he labors. The pastor should get acquainted with as many business men as possible. He should not fear to meet bankers, merchants, school teachers, newspaper men and lawyers. They are only human beings, and often have spiritual needs that we can supply. No pastor should live in seclusion. To seclude yourself means failure.

Attend the ministerial alliance, conduct school assemblies, and seek to enter every open door with the glad message of full salvation. Associate with the preachers of other churches; they will treat you kindly. If you want recognition from the town people, associate with them.

c. The successful pastor is careful about his attire. We may not be able to buy costly suits like rich people, but we can buy a suit that fits, and be clean, well shaved, have polished shoes, and a neat and attractive appearance. If such is the case, you will not be ashamed to meet the professional men of your city.

d. The pastor should be a student. No pastor succeeds as he ought, that spends most of his valuable time in things of minor importance. We should have a place to study, a time to study, and a systematic method of study. If it is right to homiletically arrange sermons, why not systematically arrange our time for study? We must not be afraid of hard study. We must buy books, prepare sermons that will feed the people. If we do not study we will run out of sermons, and as a natural sequence the church will desire a new pastor. To the studious pastor sermons are looking for him rather than he looking for them. The one problem confronting such a pastor is time to preach the many messages that cry for deliverance.

e. The pastor must be a financier. We may not be great money makers, but we must look after the finances of the church. We must take our church finances under prayerful consideration. Our churches must be put on a better financial basis, and this duty is largely the pastors'. The most successful pastors throughout the country are men and women that look well after the finances of the church. We should preach tithing and organize our people into tithing bands. The tithes and offerings will keep us paid up.

f. The pastor's work with the Sunday school and young people's work. There is no surer way to build up a great church than through the Sunday school and young people's work. A church that is largely made up of old people is headed for the cemetery, for soon these faithful, battle-scarred veterans of the cross will pass on to their reward and no young people will be left behind to take their places. When Moses besought Pharaoh to let the children of Israel go to the wilderness to worship God, Pharaoh wanted the young left behind. But Moses, knowing the worth of young people, said, "We will take our young and our old."

g. Then the work of the pastor is to stay in the "middle of the road" on every question. He should know what stand to take, and hold things together, when they are about to go to pieces. It was the twelve tribes of Israel that were about to go to pieces by strife and a factional spirit, but the wisdom of Solomon held things together. The new king was unable to hold in check the terrible outburst of anarchy. We should never fuss with our people.

When a principle is at stake, the pastor should take a stand, but when no principle is involved he should be neutral as long as possible. The wise pastor will not hasten to conclusions. He takes no sides, but holds to both sides. A shallow thinker will hasten to conclusions, but a deep thinker will wait until all the evidence is in before forming conclusions. We must be preachers of foresight. Yes, see things, months and weeks beforehand, and lay plans to avert them. This old adage is still a good one, "A stitch in time will save nine."

h. The work of the pastor should be evangelistic. The pastor is not an evangelist, but he should do the work of an evangelist. We should not wait for special campaigns to see souls saved and sanctified. A revival spirit should pervade all our services. Especially should the Sunday evenings be devoted to the saving of souls. Evening sermons should be along evangelistic lines. Much prayer and preparation should be made for the conversion of sinners and the sanctification of believers. Oh, that every pastor will go in for a mighty revival of the old time kind. -- Wichita Falls, Texas

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09 -- SOME PREACHERS' WIVES I HAVE KNOWN -- By A Preacher's Wife

Introduction

Before beginning this series of articles let me stop long enough to tell you of whom I am writing and to whom I want to write, that I am one of the "sisterhood." "I have felt many of the heart-throbs that you have, know your struggles and victories, not only from experience but from being among you through the years. And above all things, I want to be a help and blessing to those unsung heroines who through the years have held the ropes and stayed by the stuff. His blessings be yours.

No. I

"But I always said I would not marry a preacher." This from a young woman whose husband is now one of the most successful pastors of the Southland.

A number of years ago I went with a party of friends for an outing to Swope Park, Kansas City. We were old Texas friends, meeting by chance, it seemed, in the city. The four other members of the party were all old Peniel students. Two of them, a bride and groom, had just come to the city. Life was full of joyful anticipations for them. They had finished their school work and together were now ready to enter the arena of life and gain for themselves those laurels of which they had dreamed. Charles was a good looking, athletic young fellow with a foundation laid and a purpose set to make a success in the business world. Lila had every qualification to make her a successful helpmeet in such a career. She had been trained by an ambitious, hardworking, God-fearing mother, had applied herself diligently to the

tasks she had found at hand during her girlhood, and was well worthy to, after a few years of conquering, enjoy the good things success in any line brings.

"I did not see them again for many months. Success did come to them. Charles was working for a big oil company. He made good money. They were still very much in love with each other, and with little Charles who had come to live with them. But there was one "fly in the ointment." Charles was being forced to be away from home more and more. Wherever they were they hunted up the Church of the Nazarene, put forth successful efforts in the N. Y. P. S. and Sunday school work and felt that they were fully fulfilling their mission in life.

Then one day a letter came to Lila. It was from Charles. They had just gone through a very splendid revival meeting together and in this meeting God had definitely called Charles to the ministry. But he knew that all her life Lila had declared against being a preacher's wife, and how could he tell her? And so he did the next best thing, he wrote her. Opening up his heart he told of his love for her, of his great desire to make her the happiest girl in the world; how he wanted to lay at her feet the best of the land. And then he told her how God's hand was upon Him and of the yearning in his heart to please the One who had given them so much of happiness and blessings.

Well, she became a preacher's wife. And such a preacher's wife as she has made. With all the strength that she has had in a rather frail body, she has given herself to the work of the Lord and to assisting her husband to be a success in the calling to which he was chosen. During the first few years there were many, many sacrifices. Together they studied the Course of Study, read, dreamed and prepared. And then came the first pastorate. These two bright, promising young people went to a little inland town, to a run-down church. They toiled and struggled, pulled and prayed, and visited, visited, visited. A second baby came. The little mother cuddled and sang to her babes, cooked and sewed, baked and prayed, and all the time believed in her Charles, encouraged him, went with him day and night and helped him put the work "over the top."

And then a visiting general officer came by and told them of a splendid church in the North he would recommend them for. Letters came from this church. But in the meantime letters had come from another run-down church farther south. Here they were worshipping in a shabby, little, unpainted tabernacle, and a small band were holding on as best they could. But this was in a prosperous little city that should be reached with the message of full salvation. After praying definitely and being fully persuaded in their hearts that God was leading, Charles and Lila went to the little, undesirable church. Of course there were battles, but the conquest of the former pastorate encouraged them in this battle.

I sat in their living room yesterday. A block or two away the first story of a big stone church has been completed to take the place of the little, wooden tabernacle. Recently they had 800 in Sunday school. Every department of their church is

throbbing with life and vitality. Their church draws the largest crowds of any in town. And yet he is not considered a great preacher. But surely he is a model pastor. Yesterday as we sat together talking he slipped his arm about Lila and told us what she had meant to him through the years of his ministry. "Many women," said he, "bear equally the burdens with their husbands, but I give Lila credit for 75 per cent of the success the Lord has given us." Of course she did not agree with him, for to her Charles is 100 per cent perfect in his own efforts.

I started in to write of Lila, to me a model young preacher's wife. But I find I have written of them both together. And after all is not the most successful preacher's wife the one who is a real partner with her husband? It has been said of the late Mrs. William Jennings Bryan that her greatest aim in life was to be a real partner to her illustrious husband, and to this end she studied and read early and late, even going in for the study of law in order that she might be a greater help to him. Can we catch the vision and be the hidden, motivating influence in our husbands' lives, the hidden partner of the company, for herein lies the reward at the end of the way when the Master shall reward equally those who go to battle and those who stay by the stuff.

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10 -- SOME OF JESUS' TEACHING ON SIN -- By John F. Cowan

Could One so loving have taken a stern view of sin and its consequences? Could a kind-hearted surgeon lance a throbbing ulcer, or a loving dentist drill ruthlessly into the nerve of a decayed tooth? They couldn't do anything else. because poison must be removed.

1. Jesus taught that sin is poison in the human life (Matt. 21:32; Luke 7:17; 40:4; John 8:20). We are asked to believe that sin is only an inferiority complex. Then a rattlesnake is a turtle dove and the "crime page" of the newspaper and the sentence handed down in the police court is a love-letter. Nothing else can account for the "crime wave" that is filling our prisons but a deadly poison.

He taught that men become poisoned by trespassing, crossing the line of disobedience (Mark 3:10; 4:12). Jesus never drew a wavering, uncertain line between right and wrong; he who crosses it knowingly is lost (Luke 19:10). Being "lost" is minding the things of Satan, rather than those of God (Matt. 25:31). Besides direct trespassers He names other classes of the "lost."

(1) Those Who did not (Matt. 25:42, 43). Negation, omission, may be just as fatal as commission, because its root is selfishness, and selfishness is the virus of spiritual poison. Selfishness shrivels the soul until, if selfish people reached heaven, they would be as much out of their element and as unhappy as bandits at a Sunday school picnic.

(2) Those lost through unclean thoughts (Matt. 5:21-28). They are not yet outwardly publicans and harlots, but would like to be provided they could and keep their respectability. They think unclean thoughts and burn out their finer ideals and instincts. White washed by respectability, inwardly they are ravaging wolves, potential adulterers, lawbreakers, atheists. They are lost -- all except a flimsy shell of outward appearance. They don't openly espouse goodness, nor inwardly want it.

(3) The Pharisee class (Matt. 23:23-26). Today there are those sophisticated critics who claim a superior culture and use it to try to "debunk" Washington, Lincoln, Paul, Jesus, saying in the "Quality Group" of magazines: "I thank thee that I am emancipated from superstition; that I am not as that rail-splitter, or carpenter, or those crude fanatics, Puritans!" All Pharisees are alike in that they turn not a finger to uplift but always drag down. Of all sins Jesus despised most censorious Phariseism.

(4) The chronically indecisive (Luke 9:62). There was the man who put his hand to the plow and turned back; the brother who told his father, "I will go," and went not; he who accepted a talent and did nothing to increase "it. The most debilitating, destructive, poisonous, deadly habit is that of hesitating, fearing, until indecision becomes the habit of life and the man becomes like what was once ascribed to one of our Presidents -- that "he needed someone to come daily and make up his bed and his mind for him." The soul that is atrophied from disuse is degenerate, lost.

But Jesus taught that we are not to judge, Or try to separate the good from the bad. That will be done in the final judgment. Nevertheless when some week-end hiker ignores all warnings, refuses a guide, and wanders from the lonely mountain trail, the newspaper reporter heads his account of the missing one, "Lost, from the trail."

Briefly what Jesus taught is that sin; whether of commission or omission; whether outbreaking or inbred, is a source of infection that will spread to the whole life, like tuberculosis which, whether it is tuberculosis of the lungs, or the stomach, or the bones, in the end takes toll of life.

What He meant by being lost is what the surgeon means when he advises, "If you will not have your decayed teeth, your infected tonsils, whatever member is harboring disease germs, immediately removed there is no hope for you to enjoy perfect health. If you neglect, then by and by the costliest and most thorough capital operation cannot save your life. Your system will become so loaded with poison that gangrene will set in and there will be no hope."

There is hope while there is life, but just as the lepers in Hawaii are under condemnation, are taken from their homes and families and sent to an isolated leprosarium on an island apart from the others, so the sinner is not only poisoned, but is under condemnation.

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11 -- APPROVING OURSELVES MINISTERS OF GOD -- By T. M. Anderson

"In all things approving ourselves as the ministers of God . . . by the word of truth" (2 Cor. 6:4, 7).

It is not the preacher's place to defend the truth; it is his place to preach it. God will take care of His truth, "For the word of the Lord abideth forever." As ministers of God we owe no man an apology for the truth we preach. We are not ashamed of the gospel of Christ. It will do all which God has said it will do; we need not fear or hesitate to preach it. Our honest conviction is that the greatest need of the day is a faithful ministry who shall preach the truth. The truth will show up errors which are destroying our people's faith. Truth will settle our people in their faith so they will not be carried about by strange doctrines. Truth will discover the hidden sin of the heart. The truth is penetrating, and becomes a discerner of the very thoughts and intents of the heart: it separates soul and spirit, showing the sin which lurks in the soul and manifests itself in the spirit.

A preacher may be as bold as a lion, and as zealous as a fanatic, and yet not be a minister of the Word of truth. He may rejoice in it, believe in it, and suffer for it, yet not preach much of it himself. This is because he has not applied himself to a diligent study of the Word and labored hard to store his mind with the gems of truth which adorn the doctrines of God. This appalling ignorance of the truth is due to a lack of hard study, and a constant dependence on the Holy Ghost to open the truth to the mind. Many preachers are too busy to do this to a great extent. The multiplicity of duties piled upon them by a lazy and indifferent church board is robbing them of precious hours they should have to be alone with God and the Book.

Every preacher owes it to his God, and to the souls over whom the Holy Ghost has given him the oversight, to show himself a minister of God by the "word of truth." I suggest that we seek truth from His Word which will discover men's hearts to themselves. Call it an attempt to unsettle the people if you will, but before God it is the need of this day. So much self-satisfaction in religion prevails, with so little deep spirituality in evidence, that someone owes this age a revival of truth that uncovers men's hearts. We have plenty of doctrine. Our people can recite their creeds and not miss a word. But there is an evident lack of real Christian experience and practice.

No, this is not saying our people are not sincere. They are, and they are loyal. But this will not answer for their lack of spiritual depth and power. Worldliness is showing its ungodly self among our people. Church quarrels and divisions are scattering the sheep among the wolves. How can these things be unless the heart is unclean. How can the heart be revealed except by the truth of God.

Preaching the truth does not call for abuse; neither does it demand a dub with which to strike: It demands a love-filled soul in a preacher who delivers the Word of the Lord which only can give light to the heart and mind. The minister whose soul is on fire with holy zeal, and whose mind is filled with the truth of God sees how far some are from being all that God demands of them; at the risk of being misunderstood and sorely criticized he will preach the standard of truth in warm affection and be zealous to help his people come into their inheritance. In all things approving ourselves as the ministers of God, by the Word of truth.

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THE END