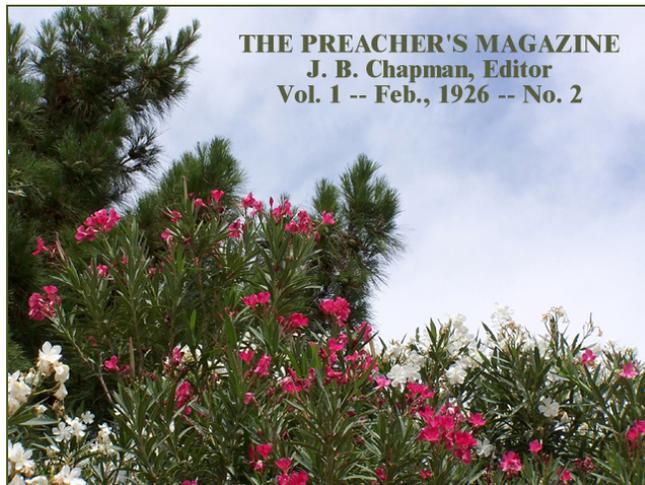


Copyright Holiness Data Ministry -- All Rights Are Reserved For This Digital Publication, And Duplication Of This DVD By Any Means Is Forbidden. Also, Copies Of Individual Files Must Be Made In Accordance With The Restrictions Of The B4UCopy.txt File On This Disc.



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

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. Application for entry as second class matter at Kansas City, Mo., is pending.

Volume 1 -- February, 1926 -- Number 2

* * * * *

Digital Edition 08-30-10
By Holiness Data Ministry

* * * * *

CONTENTS

- 01 -- The Indispensability Of Unction -- J. B. Chapman**
- 02 -- The Preacher And His Greek Testament -- J. B. Chapman**
- 03 -- The Magazine Well Received -- J. B. Chapman**
- 04 -- The Polemical Preacher -- J. B. Chapman**
- 05 -- Getting The Attention Of The People -- J. B. Chapman**
- 06 -- More Emphasis On The Positive -- J. B. Chapman**

- 07 -- The Object In The Sermon -- J. B. Chapman
- 08 -- The Preaching Of Jesus And The Apostles -- J. B. Chapman
- 09 -- The Present Crisis Or Christianity Vs. Religion -- E. P. Ellyson
- 10 -- The Work Of The Ministry -- By A. M. Hills
- 11 -- Crying To God For A Message -- A. W. Orwig
- 12 -- Some Things Our Evangelists Should Not Do -- R. L. Major
- 13 -- Sources Of Preaching Material For Ministers -- C. P. Lanpher
- 14 -- Hints To Fishermen -- C. E. Cornell
- 15 -- The Minister And Bible Study -- Basil W. Miller
- 16 -- Preacher Problems -- C. B. Widmeyer
- 17 -- Three Requisites -- A. E. Sanner
- 18 -- An Interview With H. B. Macrory

* * * * *

01 -- THE INDISPENSABILITY OF UNCTION -- J. B. Chapman

How the preacher says it is almost as important as what he says. And we are not speaking of correct rhetoric, clear diction or of trained voice and gestures, but we are speaking of that strange anointing which distinguishes Pentecostal preaching from every other form of discourse. None of us may know how to define unction, but if we have ever had it we know what it is. And if we are in earnest in our calling we do not want to preach without it.

But unction can come only as a result of much waiting before God in prayer and meditation and study of His Word. The preacher who is predominantly "a man of the people," that is a man who spends his principal thoughts and strength on social matters will not preach with unction. Only a man who himself realizes that he is fresh from the presence of his God can preach with unction and genuine spiritual power.

The College of Apostles thought it not meet that they should leave the Word of God and prayer and turn their attention to serving tables, but the average modern minister is so occupied with material and social affairs that he can give but a fraction of his time to prayer and meditation and personal, "inside" preparation to preach the gospel. And this is the reason we do not have more men who preach the gospel with the Holy Ghost sent down from heaven.

A preacher may be ever so clear in his doctrine, he may even be sure that he has been sanctified wholly since he was converted, but he will have to come to his pulpit saturated with prayer and meditation and Bible study if he preaches with unction and genuine spiritual power.

* * * * *

02 -- THE PREACHER AND HIS GREEK TESTAMENT -- J. B. Chapman

Many ministers who have never had the opportunity of studying Greek in college have found it possible to do some profitable work in the language in connection with their home study; and while it is of course scarcely probable that one will become a "Greek scholar" by this method, still the study has training value and offers very fair practical returns.

Perhaps the most practical way to attempt this proposition is to secure a copy of Huddlestone's Essentials of New Testament Greek, a copy of Westcott and Hort's Greek Testament and a medium priced lexicon. Applying himself to these three books, the preacher will soon get to where he can recognize a word in the various forms in which it appears in the Testament and he can go to his lexicon and search out the various meanings which that word has. This will enable him to compare the possible translations with the one selected by the various committees, and thus his understanding of the text will be assisted.

Results from a study of this sort should be very largely reserved for the preacher's personal benefit, and yet this is all that a lot of preachers who quote Greek publicly have ever done. Greek must ever remain an essential study with students of theology and dependable hermeneutics, and if a preacher cannot go to school and study it under qualified teachers, I believe he will do well to give some attention to it at home,

* * * * *

03 -- THE MAGAZINE WELL RECEIVED -- J. B. Chapman

Beginning with the time when the first announcement of the purpose to publish The Preacher's Magazine appeared, full salvation preachers of many denominations have been sending in their subscriptions at a remarkable rate, and still they are coming. There is now no doubt but that the publishers were correct in their assumption that there is a field for a publication like this, and there is no mistaking the sincerity with which the preachers have welcomed the new publication.

We are at this writing just beginning to get comments on the first number, and these comments are most gratifying to the publishers. Some have even said, "You did well, but now can you keep up such a standard?" Our answer is that we hope to be able to make improvements with each succeeding issue, and there will be something new every time.

We greatly appreciate the promptness with which so many sent in their subscriptions, and we shall greatly appreciate any word anyone may speak in the effort to bring the magazine to the attention of other ministers who might like to subscribe. The publishers are prepared to furnish those who subscribe now with the January number, also, thus making the files for the first volume complete;

though of course this offer can hold good only while the present supply of the January number lasts. And this, in the very nature of things, we hope will not be very long.

* * * * *

04 -- THE POLEMICAL PREACHER -- J. B. Chapman

Some preachers have remarkable ability for stirring up controversy. And when their methods are studied it will frequently be found that they do not obey the apostolic injunction to endeavor to keep the unity of the Spirit in the bonds of peace." In other words, they assume the attitude that others are not going to agree with them, and thus they invite controversy.

When a man is always anxious for argument there is an instinctive feeling on the part of others that he is not quite sure of his ground and that he is bolstering up with bravado and mere appearance. But when one has clear and sound conviction he naturally assumes the attitude that, since he is correct, naturally all the just and right thinking people agree with him. And when this attitude is real, and not merely assumed, people do have a tendency right away to join him in a faith that is so sure and so satisfying.

There are probably times when polemical and controversial preaching are necessary and useful, but these occasions are the rare exception. And our experience and observation convince us that these types of preaching are of small profit to the spirituality Of the preacher himself or to that of his hearers.

* * * * *

05 -- GETTING THE ATTENTION OF THE PEOPLE -- J. B. Chapman

Sensational advertising has been largely abandoned by the best grade of people in the professional and business world, and is now pretty much confined to the theater, the picture show, and the Church. That it is adapted to the two former, and that it gets results for them, perhaps few will deny. But regarding the Church, the agreement is not so universal.

Preachers and churches that resort to sensational advertising admit, consciously or unconsciously, that, in their case at least, the Church is not getting the attention of the people. And they are to be commended for their anxiety and honesty in the matter. But there is danger, as someone has suggested, that the means shall become the superficial substitute for the end. When the preacher becomes a mere entertainer or humorist he is no longer a preacher. But if he announces as an entertainer or humorist and then offers his patrons mere preaching he has not made good on his advertising, and is open to the charge of practicing fraud.

The first thing one should do in beginning to prepare his advertising is to answer the question, "What will the people get when they come to my church?" And baying determined this, he has only two things that he can do in the way of advertising; one is to offer what he has to those who want his line of goods, and the other is to make his proposition attractive to those who hitherto have been uninterested in what he has to offer; for he dare not pretend to have something that he does not have. If your preaching is biblical and your meetings spiritual, it is wrong for you to make out to the public that they are something more human and sensuous.

* * * * *

06 -- MORE EMPHASIS ON THE POSITIVE -- J. B. Chapman

There are more good books on prayer and devotional life written by men who believe in the baptism with the Holy Spirit, but who hold that inbred sin is simply suppressed or counteracted, than by those who hold to the Wesleyan doctrine of eradication. This by no means argues for the correctness of the suppression theory as opposed to eradication, but it does indicate that there is danger of any of us becoming so absorbed with the negative phases of full salvation that we shall fail to give proper emphasis to the positive side.

We would not suggest any less emphasis upon restitution, repentance, consecration, pardon and eradication--we must keep all these to the fore. But we would suggest more emphasis upon assurance, and upon the indwelling of the Holy Spirit in His power and fulness. Our Wesleyan position on the possibility, desirability and necessity of being cleansed from all inbred sin is scriptural and correct; but we must urge our people to read the Bible, and pray, and in the good and New Testament sense of the word, "practice the presence of God." Not only is Calvary and crucifixion connected with entire sanctification, but Pentecost and full spiritual resurrection are also involved.

* * * * *

07 -- THE OBJECT IN THE SERMON -- J. B. Chapman

It is said that a certain preacher's wife, who was much interested in her husband's work, when forced to miss hearing his sermons, was accustomed to ask him, upon his return home, "What was the subject of the sermon?" But one day she startled her husband by asking, "What was the object of the sermon today?" For indeed the preacher had no clear notion of the object himself. He knew the subject very well, but just what he wished to accomplish by the sermon he had not really stopped to analyze.

Perhaps a preacher could not do a better thing than to ask himself, "What do I hope to accomplish by preaching this sermon?" "Just what difference should it make whether I preach it or not?"

Of course we know that the ultimate purpose with every God called preacher is to save souls. But there should be a specific as well as a general purpose. Even the evangelist is a better evangelist if there is method in his work. He will of course aim at having a revival any where he goes; but the particular sermon: what special purpose is it designed to fill?

Sometimes the best sermons originate with the object rather than with the subject. This is especially true with the pastor. In his pastoral work he finds some of his people are careless as to certain duties, or unmindful of certain privileges, or that they are exposed to certain temptations, or that they are capable of certain forms of useful service; now the pastor has the object, it is his next move to find a subject that will serve to help him reach that object. And the field is wide as to subjects. In fact it may be safely conjectured that the average preacher suffers more for lack of well defined objectives in his preaching than in variety of subjects. Perhaps the majority of us have had our ardor cooled almost in the middle of a promising sermon by the sudden acknowledgment to ourselves that this sermon "does not fit." In such a case, we simply became aware that we either did not have a well defined objective, or else that the road we were on did not really lead us to that objective.

Since the pastor has a definite teaching, as well as an evangelistic mission, it will usually be a help to him to make for himself a tentative preaching program for some weeks or even for some months in advance. He will of course find it often advisable to vary his proposed program, but he can more easily vary from a proposed program than he can make each particular item of the program as he goes along without any reference to what is coming on afterward.

It is not usually a good plan for a preacher to announce series of sermons in advance, but it is a good plan for him to forecast for his own advantage. In a general way, the pastor should aim at a well rounded ministry; for he, of all preachers, can least afford to become a hobbyist. He must preach on doctrine often, on practice frequently, on prophecy occasionally, on missions and temperance and denominational loyalty either constantly in connection with the other themes, or else betimes with special emphasis. At any rate, whenever he has gone the cycle of the year, he should be able to say that he has gone the cycle of themes essential to the best nurture of his people, and it is not likely that he will do this unless he plans definitely to do it; for we all are inclined to give more stress to some favorite line than to other themes of equal, perhaps greater importance. And for this reason, the object, rather than the subject must often be our guide.

* * * * *

08 -- THE PREACHING OF JESUS AND THE APOSTLES -- J. B. Chapman

The preaching of Jesus and the apostles was expository, exegetical and didactic. Today there is a decided tendency to be topical, declamatory, hortatory and emotional to an extreme degree. Preachers may attempt to justify this variation from the apostolic type on the ground that people will not now listen to that which is deep and really instructive. Nevertheless, it is a fact of history that the preachers whose work has stood the test have been distinctively doctrinal preachers, who have given the greatest care to the task of preaching the truths of the Bible to the people.

The hortatory, method may secure more apparent results for the present moment, but the wise husbandman wants fruit that will abide. The method of Jesus and the apostles and of the outstanding preachers of the centuries may require more patience, may be better adapted to selected hearers than to the wayside masses, may require more study and hard work, and may require much prayer and much personal devotion to keep from becoming "dry," as some assert, nevertheless, it is the type to which the Church owes the most, and it is the type which most thoroughly grounds its listeners.

Perhaps in this day of specialization, we will do well to permit a division of methods among preachers, permitting some to develop the declamatory and hortatory type rather exclusively; but if this is true, then the rest must work the harder to teach the people the doctrines of God's Word, in order that they shall not become like ships having much sail and little ballast. For with men as well as with children, the Gospel must be given "line upon line, and precept upon precept," with patience and care and completeness.

The special need of the times is a ministry that can get a hearing and hold the attention of the people while the fundamental doctrines of sin and salvation are given out. In apostolic days it was said, "give attention to doctrine, for in so doing thou shalt both save thyself and them that hear thee." This word "save" was doubtless used in somewhat of a broad sense, meaning that thou shalt keep thyself and hearers from many light and hurtful doctrines and evil practices by being well grounded in sound Gospel truth.

If people do things just because the preacher asks them, without being actually shown the reason, and without being truly convinced in their own hearts and minds, their outside conduct may be slightly improved but their morality and Christian character will be weakened.

Would the people to whom you preach be content to listen to sermons like John Wesley preached? If they wouldn't perhaps you can bring them "up" to where they would. Do your people love to read and study the Bible? Do they take an actual interest in the teaching phases of your sermons? Do they know why they believe what they do and why they are not adherents of Christian Science or Roman

Catholicism? Are they really "intelligent" Christians and "intelligent" members of your church?

* * * * *

09 -- THE PRESENT CRISIS OR CHRISTIANITY VS. RELIGION -- E. P. Ellyson

Crisis is a familiar human experience. Every age has had its special crisis or crises. Some of these have been political, some social, some economic and some religious. Man always has been and will always be religious, but the question as to who shall be worshiped and after what method and by what means has occasioned much controversy and brought on several crises. The history of our world tells the story of many religious wars both with physical weapons and with mental argument. This is the shame of our history and one of the results of sin. However much we may regret it, it is the fact of the past and will no doubt continue to be the fact until the Millennium. It is a glaring fact of the present that the part of our world known as Christendom is now in the throes of a great religious crisis, a crisis especially in Protestantism. Other religions are being affected by modern conditions but we are concerned with Christianity. Almost every Protestant denomination now has its warring camps known as Fundamentalists and Liberalists or Modernists, those who hold to "The old paths" of orthodoxy and those who want new scientific interpretations. But it is not at all clear that the masses of the people know just what this crisis is, just where the real issue is drawn. Much of the common thought is on the surface. And there is much deception in the talk, in the invectives, in the sarcasm, in the abuse that is now being handed out, and in the assuming and calling of names such as "intelligencia," "bigot" and "ignoramus." There may be psychic effect but there is no reason, and but small manliness, in such methods. It is worth our while to look behind this talk and make a careful study of the situation and see if we may discover the real point at issue and that which is involved in the controversy.

Today the subject is claiming a larger place in the thinking of men than at any other period during the present generation, and for several generations past. It is given a larger place in the newspaper, in the magazine and in the public discourse than it has been given for many years, possibly ever. All classes, educated or uneducated, Christian or unchristian, knowing something about the subject or knowing nothing about it, are having their say and think they should be heard and their message believed. The teachers and defenders of religion are many and often they seem very zealous. Many very strong and beautiful things are being said and written as to the necessity for and the benefit; to be derived from religion, of how increased learning and science are bringing light to bear upon this subject and increasing its beauty, making it more reasonable and comprehensible, and fixing it more firmly in the world. And many unsuspecting people are being swept off their feet by this talk about religion, thinking we are just stepping out into the world's golden age. Many Christians in their innocence receive all of this as loyalty to Christianity without stopping to look for the earmarks of Christianity, not noticing

that the words Christ and Christianity are often not used, and when used are misused; it is only God and religion. These are very deceptive days and much of the soft talk about religion, of the apparent devotion to religion, only makes our times the more dangerous.

Prof. J. Gresham Machen of Princeton, in his book, "Christianity and Liberalism" says, "In the sphere of religion, in particular, the present time is a time of conflict; the great redemptive religion which has always been known as Christianity is battling against a totally diverse type of religious belief, which is only more destructive of the Christian faith because it makes use of traditional Christian terminology;" and we might add, sometimes insists on sailing under the Christian name.

Religion is not necessarily Christianity. Any belief in a supreme being and any devotement to and worship of such being, true or false, is religion. The world is full of religion and religions. All men are religious, they have a spirit nature and have some idea of and belief in a god which they consciously or unconsciously worship, but all men are not Christian. Pantheists make nature god and worship it. Theists believe in a personal God. The conflict has sometimes been between these. Christianity is theistic but it is more than theism. Polytheism worships many gods. Monotheism worships but one God. The conflict has sometimes been between these. Abraham settled this controversy long ago in favor of monotheism. Christianity is monotheistic but it is more than undefined monotheism. There are several different forms of monotheism such as Mohammedanism, Christian Science, and others, none of which are Christianity. Very much of the popular newspaper, magazine, platform, schoolroom, and sometimes pulpit, talk about religion today is only monotheism, and sometimes it has a strong polytheistic tendency, it is not at all Christian.

There are some things that differentiate Christianity from all other religions, and make it more than a religion; it is also a means of salvation from sin. Belief in God and right living is not all there is to Christianity. It is possible to be very religious and not be Christian. One could scarcely be more religious than the devotees of Hinduism and Buddhism. Paul found the people of Athens too religious (Acts 17:22). We must have something more than religion, just religion is not enough. It is time to cry Awake! Awake! to the Church. The Church is much more than a religious institution, the true Church must be Christian. It is not a question as to our continuing religious, the world will always have much religion and many strong religious organizations. Even the Antichrist, when he comes, will have a religion of his own (Dan. 11:38). Nor is it a question of the Church remaining monotheistic, for the present at least, as the Modernist movement is very strongly Unitarian. It is rather a question as to whether the Church shall remain Christian. The contest of today is religion vs. Christianity. Christianity is a belief in the one true God but its interpretation of God is different from that of Mohammedanism, Christian Science, Unitarianism and Modernism. There are essentials,

differentiating essentials to Christianity, and these are more than religion interpreted as monotheism and correct ethical living.

The word Christian was first used in Syria, "The disciples were called Christians first at Antioch." Why, we ask, were these people called by this name, what gave rise to the use of this word when speaking of this company? The answer to this question will give us much light on the differentiating essentials of Christianity. These people were not called Christian because they were religious, or because they were more religious than other Jews. The Jews were the most religious people in the world, and certain sects among them were religious extremists, strict religionists of the most radical type. Neither was it because they were monotheists, for all of the Jews were rigid monotheists; worshipers of the God of heaven and earth, the Creator, the First Great Cause, the personal God, the only true God. There was something about these disciples at Antioch that made them different from the other Jews and from the Gentiles, there was something new here that led to their being called Christian, theirs was a belief in something different from the religion of the Gentiles and more than the one true God as taught by the Jews. There was no moving away from Monotheism, no introduction of a new religion; but there was an enlarged revelation of Monotheism, and that revelation so related to Jesus Christ as to lead the people of Antioch to use His name in designating them. Christ is not essential to religion, nor to monotheism, but He is essential to Christianity.

But in what sense is Christ essential to Christianity? Is His connection with this form of monotheism the same as that of Mohammed to Mohammedanism, is it named Christianity after Him simply because He was its first and greatest teacher or its prophet? It would seem so from much of the modern talk about religion. Christ is no more to liberal Christianity than is Mohammed to Mohammedanism. But this is not the case with this Antioch and the New Testament company. Christ was the great teacher, He was a Prophet; these disciples did teach and practice the things that He taught, but to them He was more than a Teacher and Prophet. Listen to what is said about the new convert, Paul, who soon became a "ring-leader" of the sect. "And straightway he preached Christ in the synagogue, that he is the Son of God" (Acts 9:20). It was not so much Christ's teachings in general as that which He represented Himself to be that gave the great offense to the Jews. It was not just that these disciples taught and followed certain religious teachings of Jesus that caused the people to call them after His name; the reason was far deeper than this. The disciples were called Christians because of what they believed Christ to be, because of what they taught that He was, and because of their attitude of worship toward Him. To these who were first called Christians, Christ was the Son of God, an object of worship, a Savior from sin; they gave to Him a place in the Godhood.

Christianity is radically and uncompromisingly monotheistic. There is not a shadow of polytheism in it. But Christianity does teach a trinity in the one God, it places Christ in the Godhood. And this was an essential differentiating tenet of that which was first called Christian at Antioch. But it is very clear to one who observes

at all carefully that this view of Christ has no place in this popular religious talk of today: Usually they grant that He lived but He is only a good man and a great teacher, the best man and greatest religious teacher that has ever lived. However, none of these ever give Him a place in the Godhood, they deny this essential and differentiating truth of Christianity, they are religious and hold some of the tenets of Christianity but deny this essential differentiating tenet.

Again, the beginning, the nucleus, of this company that were first called Christians at Antioch, and those who became their leaders were the apostles of Jesus. These were especially commissioned to be witnesses unto Jesus and were foundation stones in the Church and were to be baptized with the Holy Spirit to empower them for their witness and church building. But just before this baptism was given to them one of their number had fallen out by the way and a successor was to be selected for this place. Now it is clearly stated that the person selected must be one who had known and been associated with Jesus and was "to be a witness with us (the apostles) of his resurrection" (Acts 1:22). It is said of these people a little later that with great power gave the apostles witness of the Resurrection of the Lord Jesus" (Acts 4:33). And these apostles give us clearly to understand that this resurrection was not alone spiritual. One of the apostles who was a bit slow to believe, was shown the very nails and spear prints in the resurrection body, and those who looked into the tomb saw the grave clothes but the body was gone and was later seen by many in the visible manifestation of Jesus. The "ring-leader" of this sect in explaining the opposition that arose against him at one place said, "of the hope and resurrection of the dead I am called in question" (Acts 23:6). And this same "ring-leader" in one of the great epistles devoted a considerable section to the subject of the resurrection and makes it very clear that this resurrection means more than the spirit, that that which is put into the grave is to come forth (1 Cor. 15). The resurrection of Jesus, and the resurrection from the dead, were essential tenets of that which was first called Christian. But in this popular talk and writing about religion today we find no resurrection of this kind, it is even considered unscientific and impossible.

Allowing no place 'for the Godhood of Jesus, it is not surprising that in this popular talk and writing there is no mention of the virgin birth of Jesus, except to deny it. But this company of disciples that were first called Christians held and taught this as one of their very essential tenets. To them Jesus was the eternal Logos made flesh, who for a time dwelt among them and they beheld His glory; to them He was the begotten of God, the only begotten Son of God, born of the virgin Mary. This virgin birth was their explanation of the union of the two natures, the divine and the human in this one person, the God-man. The virgin birth, conception by the Holy Spirit and birth of woman, is an essential truth of that which was originally given the name of Christian.

This company that were first called Christians and their followers for many generations, received and followed that which we now call the Bible as their authoritative manual and source book. These writings were held by them as their

sacred Scriptures and they believed and taught that they were written by holy men who were moved by the Holy Spirit, that they were divinely inspired. Jesus Himself commanded that these writings be "searched" because they testify of Him. One of the greatest teachers among them says that these writings are "able to make one wise unto salvation." And one of their brightest converts was highly commended because he had known the holy Scriptures from his youth, being taught them by both his mother and his grandmother. These writings as the revealed and written Word of God and will of God were an essential factor in that which was first called Christian, and this attitude toward the Bible has been held essential through all the Church's history. Men have come and gone but this Sacred Book with its message has continued and has kept Christianity pure.

Another tenet that was held essential by those who were first called Christian was that of the blood atonement of Jesus and redemptive salvation by a supernatural new birth and forgiveness and cleansing from sin through the blood. The "Ring-Leader" of the sect and all of the other apostles who wrote epistles are clear and emphatic at this point "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood we shall be saved from wrath through him" (Rom. 5:8, 9). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "Being born again, not of corruptible seed but incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). Nothing is found in the modern talk about religion of this blood atonement and redemptive salvation unless it be to ridicule it or deny it and place in its stead a salvation by culture and the human will, which is a reformation rather than salvation.

This is the religion of Liberalism, of the modern scientist, and philosopher, and preacher, the religion of much that is in the newspaper and magazine and schoolroom, a religion of monotheism with the essentials of Christianity left out, a monotheism even different from that of Abraham and Moses when Christ was present in promise. The suggestion that modern scholars lack reverence and are unChristian is greatly resented by some who assert, that scientists are mostly religious. We do not know how to correct the statement of Prof. Leuba of Bryn Mawr may be, who concludes, after making a careful survey of 1,000 representative scientists, that 50% of the modern scientists, including himself, either doubted or have given up all belief in a personal God. It is to be hoped that he has overstated the facts, but this is rather a hope against hope. We can freely grant that the other 50% are religious, and often quite devoted and reverent relative to their religion. We need entertain no doubt relative to the truth and sincerity of the recently signed statement of fifteen leading scientists, in defence of their religious faith, but it will be noticed that while the statement is strongly religious and monotheistic, referring to "a sublime conception of God which is founded by science," it does not contain a single distinctive Christian statement. They believe strongly in God and correct ethical living but they have no Christ in their Godhood, no God-man, no virgin birth, no blood atonement, no redemptive salvation through the blood, and no inspired

Scriptures. This is religion, but it is not the Christianity of the disciples who were first called Christians at Antioch, nor is it the Christianity of the Church for the first two centuries of its history. Leaving out the essential differentiating tenets of Christianity it can have no just right to the name Christian.

With these facts before us, it is clear that the present issue is a choice between Christianity and religion. This religion is supposed to be an advance, an accompaniment of the supposed advancing evolution of the race, an improved form and better interpretation of religion, even an advance over the Christianity of the past. This, however, is a mistake, it is rather a backward movement, a going back to Socinianism, Ebionism, Judaism; to Hebrew monotheism with Christ misinterpreted or left out and its miracles rejected, and with some tendency toward pantheism. Oh, yes, it is much better from a cultural standpoint and contains more truth than heathenism, paganism, polytheism:, etc., and may be valued for its civilizing and cultural effect, but it is no better as a saving power. When these self styled "intelligencia" are so full of their boast and accusation against those who hold to "the old paths" as retarding progress and going back to the dark ages, they need to have the poem of Burns quoted to them where it says, "Oh, wad some power the girlie gie us, to see ourselves as ithers see us." For they would have us go yet farther back to a time before the opening of the Christian era. To quote Dr. Machen again, "The liberal attempt at reconciling Christianity with modern science has really relinquished everything distinctive of Christianity, so that what remains is in essentials only that same indefinite type of religions aspiration which was in the world before Christianity came upon the scene. If a condition could be conceived in which all the preaching of the Church should be controlled by the liberalism which in many quarters has already become predominant, then, we believe, Christianity would at last have perished from the earth and the gospel would have sounded forth for the last time."

* * * * *

10 -- THE WORK OF THE MINISTRY -- By A. M. Hills

Chapter II -- Eph. 4:12

I. Preaching

The Apostle Paul evidently thought that the people called into the ministry were inducted by God into a laborious occupation. It was not a little picnic enterprise, a holiday recreation, like a pleasure trip to the mountains or the sea. It was a grave, serious, momentous life-work, a calling that would bring into exercise all the faculties, and tax the physical and mental resources of the strongest sons of men.

Again this princely man of the Christian centuries said: "We then as workers together with Him beseech you also that ye receive not the grace of God in vain . . .

giving no offence in anything, that the ministry be not blamed: But in all things approving ourselves as the ministers of God in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings: By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: As deceivers and yet true, as unknown, and yet well-known, as dying and behold, we live: as chastened and not killed: as sorrowful yet always rejoicing: as poor yet making many rich: as having nothing yet possessing all things" (2 Cor. 6:1-10).

This is the kind of life the Apostle lived from the time he entered the ministry until he was beheaded for Christ's sake. It scarcely seems to be the description of a life of leisure! If anyone is seeking for a life-long soft-snap let him not enter this profession, or choose this calling.

The preacher is one who should be able to say: "The Spirit of the Lord is upon me, for He hath anointed me to preach." What is preaching ? Preaching is the proclamation of the Word of God with a view to the salvation and upbuilding of men.

(1) It is proclaiming or announcing a message from God. This is the fundamental and only true conception of the matter of the discourse. The holy prophets went forth with a "Thus with the Lord" upon their lips. They did not review the latest novel. They did not discuss the best method of city drainage or sanitation. They did not lecture about agriculture, or the rotation of crops, or the breeding of horses and cattle, or the weaning and diet of babies. A thousand subjects that might have been both interesting and profitable to their hearers they severely let alone.

Again, they did not dedicate their immortal energies to dissecting and criticizing and perverting and destroying the Word of God. They did not go to the synagogue or temple with some fad or fancy of their own invention, which they determined to read into the message, and proceed to twist and pervert words, and "handle the Word of God deceitfully" that they might drive their preconceived notions through to the acceptance of the people.

False prophets and recreant preachers have done those very things through the ages. The Devil has always had preachers who would dare to contradict God and emasculate His messages, from the serpent in the garden and the prophets of Jezebel, down to Pastor Russell, Mary Baker Eddy and Harry Fosdick.

(2). But God's true preachers have practically confined themselves to God's two great themes of sin and salvation, and have faithfully preached His messages without fear or favor, humbly and trustfully leaving the results with God.

The burden of the true sermon is the gospel of salvation from sin and death and hell. This does not, however, narrow preaching: for sin covers all human history, and salvation includes all God's efforts through the ages to redeem our race. It does, however, confine us to the wholesome limits of religious truth. It was a fearful criticism which Louis XVI made upon one of his chaplains, when he said, "This preacher would have left nothing out of his sermon if he had happened to touch upon religion." It reminds one of the gushing commendation made upon the new rector by an Episcopal girl in Mt. Vernon, Ohio: "O we have a jewel of a preacher! He can speak three quarters of an hour any time and not touch morals, politics or religion." God's true preachers will unfold truths and discuss themes that have to do with spiritual interests and eternal destiny.

(3). Again, such a messenger will declare not theories but facts; not doubts but convictions; not conjectures but God's truths, clearly revealed in God's Word and experienced in the preacher's own heart-life. Then he can preach with dogmatic assurance, like St. Paul when he said, "I know whom I have believed and am persuaded."

II. A few words about the manner of proclaiming the message.

1. Primarily it may be spoken with the audible voice. But we cannot believe that the pulpit ministrations are all that is meant by preaching. Moses' voice might have been heard by an audience of three thousand: but by means of books and the printed page his messages have inspired the hearts of men for three thousand years.

Twice Jesus seems to have preached to an audience of one: but the sermons, by other means, have gone, like the light, to the ends of the earth. Dr. Talmage preached in Brooklyn to 5,000 people: but a syndicate of newspapers sent his sermons weekly to thirty millions. The high priests of literature are the enduring preachers of all time, who sway the spirits of men from their urns.

2. Again, preachers' lives and influence, like Wesley's, preach their greatest sermons when their voices are hushed in death. What a privilege and what a calling it is to preach the living gospel of the living God!

3. To the majority of preachers the privilege is not granted to have their sermons multiplied by the printing press. Most sermons spend their lives at birth. Therefore, let the ambassador, through whose lips the living God speaks to dying men, be awake to the situation: -- he may perhaps have forty minutes to arouse an audience from the stupefaction of worldliness, to realize the importance of spiritual things: -- forty minutes to break the spell of sin upon a multitude of hearts, and induce them to prepare to meet their God: -- forty minutes to get dull ears to listen to the Spirit's voice: -- forty minutes to bring the dead to life! God is trying to say through the preacher to that congregation, "Awake, thou that sleepest: Arise front

the dead; and Christ shall give thee life!" How it ought to thrill and inspire the preacher's soul!

III. The purpose of this preaching is to induce men to turn from sin to righteousness. Preaching that does not build up men in the graces of a Christian character is of little value. Paul wrote to the Corinthians, "I am made all things to all men, that I might by all means save some." "Knowing, therefore, the terror of the Lord, we persuade men."

God is a terror to evil doers, and it is the preacher's business to "persuade men" to turn from sin to righteousness and "flee from the wrath to come."

Paul wrote to the Colossians about "Christ in them the hope of glory, Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus." He evidently was a preacher that was not satisfied until he got men saved and sanctified and prepared for heaven. It is an awful thing for a preacher to prostitute his oratory and opportunity just to draw a crowd and win them to himself and not to Christ.

Preaching that does not make heaven richer and hell poorer is not worthy of the name.

* * * * *

11 -- CRYING TO GOD FOR A MESSAGE -- A. W. Orwig

Some years ago, at a campmeeting, I heard a preacher make the following remark, just before beginning a sermon: "When I was requested to preach I at once went on my knees in secret and cried to God to give me a message." The remark made a deep impression upon the people. They felt that here was a man who greatly depended on God in preaching.

Earnestly crying to God ought to be every preacher's practice both for pulpit and pastoral work. He may have hundreds of good sermons on hand, but he should definitely seek to know what particular message God would have him present before entering the sacred desk.

The theme of the brother in question was holiness. And he enjoyed the experience. There were persons at that campmeeting hungering and thirsting for the same blessed experience. And they got the message the Holy Spirit desired them to have. Doubtless there would be more preaching on holiness did preachers oftener truly call upon God for the message He desired them to give. It is well known that definite holiness sermons have at times resulted even in the salvation of sinners.

Generally speaking, the Gospel should be so proclaimed that all classes will be profited, the unsaved convicted of sin and led to God and Christians edified and wholly sanctified. Let no ambassador of Jesus Christ fail prayerfully to look for his messages from on high. Some choose their themes too much at random, and sometimes from a reserve "stock" gray and moldy with age. Perhaps some sermons should be subjected to the divine crucible for the elimination of all dross and self. Possibly some new sermons should be prepared as long as health and life last.

Brethren, let us beware of dealing out stale and insipid manna to the people. When our sermons do not deeply grip our own hearts, how can we expect them to kindle a holy fire in others? O God, very consciously speak to us, and then mightily through us! -- Los Angeles.

* * * * *

12 -- SOME THINGS OUR EVANGELISTS SHOULD NOT DO -- R. L. Major

We employ specialists in medicine, politics and in even thing that concerns modern activity, and it would seem strange if a man did not learn how to do a thing by doing it continually. And, besides this, God certainly does call some men especially for the evangelistic work, and such men are especially equipped for this task. All things considered, it is economical to employ an evangelist for the special meetings.

Evangelists have a great deal to their credit. Nearly two hundred churches sprang from the labors of Whitefield in New England. Evangelists should be men of commanding intellectual and spiritual ability, and not the ordinary, cheap-jack, irregular workers who are evangelists because there is no demand for them in any other line of Christian work. An evangelist's visit to a church is usually a great blessing or else it is a calamity.

But there are some things that I wish evangelists would not do, even though they may be clear of any charges of unfitness for the work:

1. I wish they would not break engagements that they have made with churches. Especially after the advertising matter is out and the arrangements are all made, then to get a telegram that the evangelist will not be there is an annoying thing. In fact this borders so closely upon covenant breaking and sin that we do not know just how to distinguish between them.

2. I wish evangelists would not devote so much of their time to relating their financial situation. If they are God called, then God is responsible for their needs, and if the preacher advertises that he makes no regular charge for his labors (though this may not always be objectionable), and then begins to talk about his traveling expenses and family needs as soon as he gets on the ground, he shows

uneasiness about his own proposition. And if he accepts an engagement on an "exchange of bests" he ought to refrain from speaking publicly about the matter and he ought not to complain and embarrass the pastor when the offering is finally taken.

3. I wish evangelists would not relate so many blood-curdling incidents which sound more like tales from "Arabian Nights" than actual occurrences. Frankly, I do not believe some of these stories are true, and I feel confident that Bible preaching will make more solid converts than these "moon light on your mother's grave" and death bed stories do.

4. I wish evangelists would not use exacting tests every night. These tests result in many people compromising their conscience by standing when they should not, and they result in unChristianizing some of the most consistent members of the church, for I often doubt if the evangelist himself could measure up to the tests which he puts.

God give us more evangelists who can really evangelize, and who do not add to the pastor's cares by their folly.

* * * * *

13 -- SOURCES OF PREACHING MATERIAL FOR MINISTERS -- C. P. Lanpher

Two things are positively requisite for the scriptural preacher in the ministry of the Word: First the preacher must possess a personal Christian experience, and second there must be a divine commission issued by the same One who commissioned Moses and separated Paul and Barnabas to the office of the ministry.

Charles Kingsley writing in his private journal on the morning of his ordination said, "In a few hours my whole soul will be waiting silently for the seals of admission to God's service, of which I dare hardly think myself worthy--night and morning for months my prayer has been, Oh God, if I am not worthy, if my sin in leading souls away from thee is still unpardoned, if I am desiring to be a deacon not wholly for the sake of serving thee, if it is necessary to show me my weakness, and the holiness of my office more strongly, Oh God, reject me!" And the preacher who fails to sense the seriousness of his office and the sacredness of his commission has missed the first real source of preaching material.

Jesus gathered many of His striking messages from events and conditions which came under His observation. He found sermon material in the seed sower, the tares, the drag-net, the two debtors, the talents, the barren fig-tree and many other similar subjects that were common matters of His day. We have recorded some thirty parables which He used and about twenty allegories or germ parables upon which He based telling messages. And without doubt the preacher who reads

much will not lack for sermon material. Wesley found a failure among his preachers in the matter of reading. He said to certain of them, "Your talent in preaching does not increase; it is just the Same as it was seven years ago, there is no variety, no compass of thought. Reading only can supply this, with daily meditation and prayer. You injure yourself greatly by omitting it. You can never be a great preacher Without it, any more than a thorough Christian. Oh begin! begin! You may acquire a taste which you have not. Whether you like it or not, read and pray daily, it is for your life I say it. There is no other way, else you will be a trifler all your days. Out of justice to your own soul give it time and means to grow."

In our present day there have probably been few more helpful preachers, with a greater range of ministry than the late Dr. Jowett. He says in his lectures to preachers, "I need not, perhaps say, that in all the leisurely preparation of a sermon we must keep in constant and immediate relation to life. The sermon is not to be a disquisition on abstract truth, some clever statement of unapplied philosophy, some brilliant handling of remote metaphysics. The sermon must be a proclamation of truth vitally related to living men and women. It must touch life where the touch is significant, both in its crisis and its commonplaces. It must be truth that travels closely with men, up hill, down hill or over the monotonous plain, and therefore, the preacher's message must first of all touch the preacher himself. It must be truth that finds him in his daily life, truth that lies squarely upon his own circumstances, that fits his necessities, that fills the gaps of his needs as the inflowing tide fills the bays and coves along the shore. If the truth he preaches has no urgent relation to himself, if it does no business down his road, if it offers no close and serious fellowship in his journeyings, the sermon had best be laid aside. The truth of a sermon must make recognition of lives more varied than our own, and in the preparation of our sermons this must be kept in mind, that there are great differences in temperament and vast varieties of circumstances of which we have to take account if our message is to find entry into new lives, and to have attraction and authority." Dr. Jowett in speaking of pulpit language or terminology says, "You are not to be the bond-slave to much worn phraseology, and to forms of expression which have ceased to be significant. A famous doctor said that sickly people are often helped in their appetites by a frequent change of the ware on which their food is served. The new ware gives a certain freshness to the accustomed food. And so it is in the ministry of the Word. A new way of putting the thing awakens zest and interest where the customary expression might leave the hearer listless and indifferent. The sermon should have purpose and ambition for the day. We should survey our course and steadily contemplate our haven, one weakness of the pulpit is that we are prone to drift through a service when we ought to steer. Too often we are out on the ocean sailing, but we have no destination, we are out for anywhere, and for nowhere in particular. The consequence is, the service has the fashion of vagrancy when it ought to be possessed by the spirit of a crusade. On the other hand a lofty, single, imperial end knits together the detached elements in the service and all are related and vitalized by the persuasive influence of the common purpose. The sense of sacred purpose will insure the strong, gracious presence of reverence and order."

Personally, it has been our experience that sometimes a theme will be presented for treatment which necessitates the finding of a text to fit or prove the basis for the theme. Anyone who has read "The Crisis of the Christ," by G. Campbell Morgan, and has a love of such reading, has doubtless been captivated by the thought and language of this excellent book. On the subject "Man Distanced From God by Sin," the author says, "Man was placed in circumstances of probation, that is to say, the citadel of his nature was his will. It was for him to choose whether he would abide in that relation to God which would insure his fullest realization of possibility, or whether he would by severance from God encompass his own ruin. Man was a sovereign under a Sovereignty, independent but dependent. He had the right of will, but this could only be perfectly exercised in perpetual submission to the higher will of his God." What splendid thoughts are here for a sermon on the sovereignty of the human will.

On the subject "Sin Unveiled -- Grace Outshining," Dr. Morgan says, "The first declaration is that of the cause of the Cross from the Godward side, and in the light of it, the cross is seen as the epiphany or appearance of grace, again the cause of the cross is seen as the revelation of human degradation." Hardly is it possible for a preacher to read this book without the wheels of his sermonic factory beginning to turn with increasing momentum.

It is said of the peerless Matthew Simpson that as a preacher his method was largely determined by his opinion of the end to be kept in view. By one brief distinction, namely that the end of preaching is persuasion, he separated himself from a large school of sermonizers. Persuasion, rather than instruction, is the great; end of preaching. Instruction is essential, but without persuasion the sinner is never moved or saved, Possibly the old-school preachers selected themes that were more startling than many of the preachers of today use. Dr. James Alexander in his book "Thoughts on Preaching" speaks of ministers who preach twenty years and yet never preach on Judgment, Hell, the Crucifixion or kindred themes. Doubtless this does not generally apply to preachers who read this magazine.

Finney enlarges on a thought that is well worth our consideration: viz, the emphasizing of certain doctrinal preaching as productive of revivals. He speaks of the days of Jonathan Edwards and Whitefield, saying that the churches of New England knew little else except Arminian preaching, and were all resting in themselves and in their own strength. Edwards and Whitefield preached much on Divine Sovereignty and kindred themes and they were greatly blessed. They did not dwell on these doctrines exclusively but they preached on them very fully. The consequence was, that because in those circumstances revivals followed from such preaching, the ministers who followed continued to preach these doctrines almost exclusively, and they dwelt on them so long that the church and the world got entrenched behind them, waiting for God to come and do what He required them to do and so revivals ceased for many years. Now and for years past, says Finney, ministers have been engaged in hunting them out from these hiding-places. And it

is important for ministers of this day to bear in mind that if they dwell exclusively on ability and obligation they will get their hearers back on the old Arminian ground, and they will cease to promote revivals.

Here is a body of ministers who have preached a great deal of truth and have had great revivals under God. Now let it be known that they have hunted sinners out from their places of refuge, but if they continue to dwell on the same class of truths till sinners hide themselves behind their preaching, another class of truths must be preached, and then if they do not change their mode, another pall will hang over the church until another class of ministers shall arise and hunt sinners out of their new retreats. It is a perverted view which chills the heart of the Church and closes the eyes of sinners in sleep till they sink down to hell.

Mr. Finney magnifies the thought of preaching truth in proportion or the adjustment of Bible doctrines, and declared that in his day, many sermons 'had thrown predestination, free-agency, inability and duty all into one promiscuous jumble which virtually said, "You can and you can't, you shall and you shan't, you will and you won't and you'll be damned if you don't." Such a mixture of truth and error has confounded the congregation and has been the fruitful source of Universalism and every species of error and infidelity.

Never before has there been a greater demand for clear-eyed, cool-headed, hot-hearted preachers of God's Word than in this modernistic age of unscriptural theories which are being propagated by pulpit and press, when so-called intellectualism is relegating the Bible to the junk-pile, and wild-eyed fanatics are peddling their religious wares to a spiritually tired and despondent humanity who are asking for bread and are being offered the stones of mere supposition and theory.

Material for preaching! Arrows for our quiver! Ammunition for our sling!
David found his by the brook-side as he hastened to meet Goliath.

* * * * *

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

Some Startling Facts And Figures

[Keep in mind: -- These facts and figures were published in February, 1926. --
DVM]

Report of the Institute of Social and Religious Research of New York. Made choice of Indiana as a testing ground.

\$4,000,000,000 worth of property stolen in the U. S. each year. 15,000 murders and homicides occur in the same time.

The government spends \$600,000 annually to guard mail sacks on railroad trains.

That juvenile delinquency is mounting at an alarming rate.

The church and the home seem to be a failure.

27,000,000 children and youth under twenty-five years of age receive no religious instruction.

Seven out of ten children and youths are not enrolled in any Sunday school.

47 cents out of every dollar in Indiana is expended on the public schools; while only two cents of every church dollar is expended for the church schools.

Of every four children enrolled in the S. S. at twelve years, three drop out before they reach the age of eighteen.

*** * ***

Three Illustrations From Bud Robinson:

1. Two eleven year old children playing with dolls outside a rescue home and two babies on the inside.

2. A nine-year-old boy shot his mother's head off with a shot gun.

3. A six-year-old boy took a club and beat his playmates brains out in a fit of rage.

*** * ***

A Poem Of Consecration

**"Laid on Thine altar, O my Lord divine,
Accept my gift this day, for Jesus' sake,
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hands,
This will of mine, a thing that seemeth small,
Vet Thou alone, O Lord, canst understand
How when I yield Thee this, I yield mine all.**

**"Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight,**

All that I have, or am, or fain would be,
Deep loves, fond hopes, and longings infinite;
It hath been wet with tears, and dimmed with sighs,

Clinched in my grasp, till beauty hath it none;
Now from Thy footstool, where it vanquished lies,
The prayer ascendeth, 'May Thy will be done.'

"Take it,'O Father, ere my courage fail,
And merge it so into Thine own will that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with love divine,
I may not know or feel it as my own,
Put gaining back my will, may find it Thine."

* * *

Three Crowns

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath provided for them that love Him (Jas. 1:12).

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing (2 Tim. 4:8).

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (1 Pet. 5:4).

* * *

Lorenzo Dow's Creed For Doubters Of Experiential Religion:

If you seek it you won't find it,
If you find it you won't know' it,
If you know it, you haven't got it,
If you get it you can't lose it,
If you lose it you never had it.

* * *

Definitions And Distinctions

Malice is disposed to injure another, or rejoice in his harm.

Guile is deceitful and insincere.

Hypocrisies counterfeit, putting forth the seeming for the being;

Envies are displeased at and depreciate the ability, prosperity, performance or reputation of others.

Evil speakings insinuate, defame, backbite and carry injurious tales.

*** * ***

Seven Looks

These are seen in the opening words of seven Psalms:

Psalm 3. "Lord, how are they increased that trouble me?" A look at his foes.

Psalm 15. "Lord, who shall abide in thy tabernacle?" A look at his friends.

Psalm 85. "Lord, thou hast been favorable unto thy land." A look at his land.

Psalm 90. "Lord, thou hast been our dwellingplace." A look at his home.

Psalm 131. "Lord, my heart is not haughty." A look at his heart.

Psalm 132. "Lord, remember David and all his afflictions." A look at his sorrows.

Psalm 141. "Lord, I cry unto thee: make haste unto me." A look at his God.

*** * ***

Ten Scriptural Evidences Of A Converted Man

1. Peace with God. Rom 5:1.

2. Does not commit sin. 1 John 3:9.

3. Loves the brethren, 1 John 3:14.

4. Confesses with his mouth. Rom. 10:10.

5. Hath the witness in himself. 1 John 5:10.

6. Led by the spirit. Rom. 8:14.
7. Has the fruit of the Spirit. Gal. 5:22, 23.
8. Love your enemies. Matt. 5:44, 45.
9. Keeps Christ's commandments. John 14:15, 21.
10. Desires Purity. 1 John 3:3.

* * *

A Concise Definition Of Sin

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or unlawfulness of pleasure, take this rule:

"Whatever weakens your reason; impairs the tenderness of your conscience; obscures your sense of God, or takes off your relish of spiritual things; whatever increases the authority of your body over your mind; that thing, to you, is sin."

* * *

Habit

Dr. Johnson once said, "The diminutive chains of habit are seldom heavy enough to be felt, until they are too strong to be broken."

* * * * *

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

No. 2. Methods Of Bible Study

To master the greatest Book of the ages requires diligent study, hours of patient labor, a lifetime using the best methods suited to mine the precious treasures, to lay bare the hidden secrets, to understand the deep mysteries. There are certain necessary qualifications for a successful Bible student. The first of which is that the student must be honest with the Scriptures and their truths and with himself. He must search for truth with an open mind, and when truth is discovered, whether it accords with his prejudices or beliefs or not, it shall be accepted.

He must be diligent, striving to master, seeking to learn, delving into the books, the laws, the teachings, doctrines, commandments and characters of the Bible. Every spare moment is to be used, for one is studying the truths of God. In

this diligent search after the wisdom of the Scriptures, only the best portion of the day is used. One can never expect to learn while the mind is sluggish, the body weary and the eyes heavy with sleep. Study the Bible early in the morning while the mind is alert. Many preachers have never learned the Bible because their only time for study is while resting after their meals.

The Bible above all things is to be studied spiritually. The first requisite of successful Bible study is to be born again. Study with a love for the Bible, the Book of God. Study with a spiritual willingness to do hard work. "Meditate therein day and night," is the command given to Joshua. Study with a will surrendered entirely to the Lord. To derive the greatest profit out of Bible study one must be obedient to its teachings as they are revealed and understood. One must study with a childlike, open mind, without preconceived notions, and with a willingness to be led into truth. It is the Word of God, hence finally study the Bible on your knees, prayerfully. Prayer will do more than a college education to make the Bible luminous with truth, a cave of exquisite wonders, a mine of precious stones.

1. The first method to employ in profitable Bible study is to learn the Book, master the Book as a whole. Learn the constituent parts of the Bible; read it through from beginning to end time and again. Know every book of the Old and New Testament in their proper locations. Learn by whom, to whom, at what date, on what conditions, and under what circumstances they were written. Rapidly survey each book, in which survey it is well to fix in the mind a general outline of the book, the historical details, the teachings, the doctrines, the chapters, the divisions, peculiarities of phrasing and wording. All of the books have a definite outline, other than the mere chapters. Form an outline for yourself of each one.

Every book has a key chapter, verse or word, in which key the general message is discovered, as the kernel in the shell. Know the general messages of all the different books in relation to the others. Thus Genesis is the book of beginnings; Exodus is coming out for God; Joshua is the book of faith conquests or victories; Luke reveals Christ as a light to lighten the Gentiles; Mark as the mighty God and John as the everlasting Father.

In this study of the entire Bible it is well to form a chart of the different books, their divisions, writers, chronologies, messages, histories and outstanding characters. The best reference books on "entire Bible study" are: Bible Study by Books, by Sell, Thinking Through the New Testament, by Ross, and The Cyclopedic Handbook to the Bible, by Angus-Green.

2. The second successful method of worthwhile Bible study is the analytical. The first form is to survey, to read, to gather a knowledge of the whole, the second is to analyze, to direct, to lay bare the outline of each book, chapter and verse. The first is general, the second is minute. In the selection of the first book to study by this method, a short and easy one is preferable, but one that is rich enough to illustrate the method.

(1). Master the general contents of the book; prepare an introduction to it. Who wrote it? To whom written? The date, the occasion and purpose of writing? What are the leading ideas, Etc.? (Much of this material will be at hand from a study of the entire Bible).

(2). Divide the book into its proper sections. In doing this it is well to use the reference books mentioned above. Study these sections until mastered. Find their relation to each other, to the chapters of the book. Nothing short of a complete mastery of these divisions will suffice for efficient work.

(3). After mastering the contents of the different sections, study each verse of the book in order. The first thing necessary is to have an accurate meaning of all the words of the Bible. This can be gained by using a good dictionary; or better still by using a concordance to the Bible (Strong's, Young's and Cruden's are the best), compare the different uses of these words in other contexts and by diverse writers. Then carefully study the context of the verse; after which compare the verse with parallel passages. For this purpose no better book is printed than The Treasury of Scripture Knowledge.

(4). Finally analyze the verse. In every verse there are precious treasures to be discovered and used by the minister. Good rules to be observed are: Put nothing into the verse that is not plainly in it. Form a clear accurate notion of what you have found in the verse. Be sure to discover all that is in the verse. Above all be accurate.

(5). When the book is thus mastered, the chapters, the logical divisions or sections are thoroughly understood, and the verses are, explored, mined, scrutinized, their secrets laid bare, meditate upon the whole. When through analyzing, dissecting, outlining, then condense, collect all that you have learned. Think, commune with your own heart, and again think. When in doubt consult some good commentary, outstanding among which are Whedon's, Clarke's, Henry's, and Jamieson-Fausset-Brown's. In nine cases out of ten Commentaries written by modern thinkers are untrue to the faith.

Meditate upon the spiritual lessons. Seek the great truths of each verse until they are soul food. We can master the book as a literary product and still not be benefited spiritually by our study. On your knees, prayerfully think upon Your analyses of the book and its contents. Read all books, analyze all, classify all, meditate and think upon all for the sole purpose of furnishing food for the inner man, "That the man of God may be thoroughly furnished." -- San Bernardino, Calif.

* * * * *

The Problem of Preparation

The first problem to be settled in the life of the preacher is his personal experience of salvation. A preacher must know that he has been converted, and furthermore, like the disciples of Jesus, must tarry in the "upper room" until he is baptized with the Holy Ghost and with fire. These experiences are fundamental and no substitute may be offered. These experiences are the prerequisites in the line of preparation, and throughout the life of the minister must be self evident not only to himself, but to his congregation.

The problem of education certainly enters into the preparation of the preacher. The great question to be settled is "how much education must one obtain?" Speaking broadly, every twentieth century preacher of the Gospel ought to have a college education. A minister once made the statement that all outgoing missionaries should have fourteen years of scholastic training before going to the field. This in some respects seems to be an extreme position, yet one must consider that in some countries the missionary is called upon to meet an educated class of officials and priests.

Education in itself is not a sufficient preparation for one who is to preach the Gospel, but it is a conceded fact that the greatest leaders of the Church have been men of learning. One of our leading holiness preachers recently said, "If God can do without the wisdom of this world, he can do without its ignorance." God has never placed a premium on ignorant men, but he has used the best material that could be obtained. No preacher of the Gospel should neglect his literary preparation. An intelligent presentation of the gospel is the demand of the Church. Every preacher should speak correct English, and should know how to construct forceful sentences. The baptism with the Holy Spirit will not give a man correct speech, for this must be learned. The man who is filled with the Holy Spirit will be more effective in his ministry, though he may make some blunders in grammar, than the man who has the polish of the schools, but is lacking the baptism with the Holy Spirit. We are not pleading for ignorance, but a trained mind and a hot heart; such a combination will be mightily used of God in the salvation of souls and the upbuilding of the Church of God upon earth.

Those founders of the early Christian Church upon one occasion were accused of being ignorant and unlearned men, but this did not apply particularly to their literary qualifications but to their knowledge of Jewish traditions. These disciples were the common men of the day. We are told that the New Testament contains only 5,000 different Greek words and of this number 3,000 are from the classical Greek and the remainder were words that were common to everyday life and experience. It must be remembered that these disciples were familiar with the Hebrew, for the Old Testament was written in this language. Then also we must remember that the disciples wrote the Gospels and Epistles in the Greek language. The spoken language of their day, current among the Jews of Palestine, was the Aramaic which was a vernacular based on the Hebrew and Chaldean languages.

This language came into existence after the return from Babylonish captivity and when Jesus cried out on the cross, "Eloi, Eloi, lama sabach-thani" He spoke in this language. Due to the fact that the disciples were able to speak three different languages, and likely were quite familiar with the Latin, it would appear that they were men of some learning at least. The sect of the Pharisees had 613 commandments for the men to observe and keep (women were required to keep only three), but in addition to these commandments a man must be familiar with the numerous traditions of the fathers. In these commandments and traditions the disciples were "ignorant and unlearned." One has well said, "The Apostles of Jesus Christ were not scholarly, but they were splendidly educated." For three years they were associated with the Great Teacher and they were earnest students. In addition to all of this training, Jesus commanded them to "tarry in the upper room" for the spiritual anointing.

The Apostle Paul was a learned disciple, having studied in the schools of Tarsus where he completed his literary preparation, and later came to Jerusalem where he was a student of Gamaliel. At this time he made an extensive study of the traditions and prepared himself to become a leader among the Pharisees. When Paul accepted Christ he counted all his learning as naught. He would not speak in the excellency of man's wisdom, but in the power of the Spirit. Out of the twenty-seven books of the New Testament, Paul was the author of fourteen.

Go farther back in Bible history and consider Moses who had an extensive and intensive training. God gave him eighty years of preparation for a forty year task. When Samuel was but three years old he was taken to the house of the high priest, and for years was trained in the line of his profession. Later Samuel had the honor of being the fifteenth judge over Israel, and of organizing the School of the Prophets. He also selected and anointed the first king of Israel, and largely moulded the spiritual life of the people of his day, and of the days to come. Elijah gave seven and one-half years of his time to the training of Elisha. Most of the time of Elijah was spent in seclusion, but it was the calling of Elisha to minister among the people.

As already mentioned, the disciples were three years with the Master Teacher. Paul compares favorably with Moses who became the great law giver to Israel. Moses was Israel's leader for forty years, and likewise it was Paul who gave to the Church the fourteen letters and had to do with the Church's organization. Paul had in his company a young man named Timothy who received a valuable training from this honored leader. Such men of the early Church as Cyprian, Tertullian, Origen, Augustine, Ambrose and Chrysostom were learned men. It was Luther, a college man, who became the great reformer of the fifteenth century, and Erasmus, the scholar of the Renaissance who rendered valuable service to Luther. John Wesley the founder of Methodism was a graduate of Oxford, and thus one might continue indefinitely to speak of those brilliant minded men who have been mightily used of God.

The requirements for ordination are frequently moderate, but no one should be content with just completing the Course of Study, but should always continue to be a student. A preacher in these perilous days should be very familiar with the Word of God, and should be a student of world conditions. He must study character and know men. A liberal education will be of much value to him in accomplishing the task.

* * * * *

17 -- THREE REQUISITES -- A. E. SANNER

He was a good man, and full of the Holy Ghost and of faith (Acts 11:24).

A Church, such as the Church of the Nazarene, which is distinctively a holiness church, will have its own characteristics and its own peculiar needs and problems. Its organization, its system, its missions, its publications, its educational work, all are "to spread Scriptural holiness over these lands." The proposition, to which this church is devoted is different. And the problems of its ministry much of the time are different.

A young minister, facing a holiness ministry, will study as others church history and polity, the creeds and isms, homiletics and theology, and various other ologies down to their very Greek roots and up the Latin shoots. He will endeavor to finish a literary course, and should do so, if at all possible. And all of these will be valuable assets in his future work. He will likely study "Pastoral Theology." That too, will be valuable, but all the published texts on pastoral theology fail to meet the need of holiness preachers and the holiness church. Our point of view is unique.

This writer is of the firm conviction that every young preacher going out into the holiness ministry, should with all the other training have a course in actual "Holiness Church-ology," and be told the practical and actual of the church and its work and its ministry. Holiness is sweet, but not every thing in every holiness church is sweet. That's that, and all there is to it. Why not talk about the facts? For a while in these articles we will discuss personal characteristics and qualifications entering into the holiness preacher's life, and as illustrated by the article preceding this, try to put on paper somewhat of the actual conditions, actual propositions, actual problems, actual work.

In considering the pastor as a man, under "Requisites," let us look at some qualifications he really must have within. Those characteristics which a church, when calling a pastor, have a perfect right to inquire about carefully. A Pastor, an Evangelist, -- a Man: (1) Good, (2) Full of the Holy Ghost, and (3) Full of Faith.

Now strange as it may seem, members of holiness churches when calling a pastor often fail to inquire concerning these characteristics. Instead. around the "official" circle, listen: Is he tall? Does he have false teeth? What color is his hair?

Is he married? What kind of a wife has he? (After a church has had three pastors, they always ask this question, and then some more about her.) Does he have any children? How many? (Oh, my!) Can he play a musical instrument? Can he lead singing? Is he good looking? Does he have a neat appearance? Is he a good mixer? Etc., etc.

No where in the Bible is God's man required to be of certain so many inches long, certain physical build or stature, nor does it require that he shall be a musician and singer, nor that he shall be a handsome looking man. It is easy to grant that many such qualifications, either native or acquired, are an advantage, and the preacher should determine to enlist every aid he possibly can, but after all, the essential things, and the things every church has a right to demand in their pastor, are those mentioned in the above Scripture as descriptive of Barnabas.

First, every pastor must be a good man. He may not be a good singer, but he can and must be a good man. He may part his hair in the middle, he may be short, or he may be long-what of that? If he is a good man. Read Phil. 2:14-16; Col. 3:12-15; 1 Tim. 4:12; 5:21, 22; 6:11, 12; 2 Tim. 2:22-25 and kindred passages portraying the good that God expects in His ministers. Stop! Better go back fight now and get your Bible and read some of those selections, or your good intentions to do so will be forgotten. The thought runs "Without murmurings and disputings, blameless and harmless, the sons of God, without rebuke, kindness, humbleness of mind, meekness, longsuffering, forbearing, forgiving, an example in word, in conversation, in charity, in spirit, in faith, in purity, without prejudice, doing nothing by partiality, flee desire to be rich, flee youthful lusts, follow righteousness, faith, charity, love, patience, fight [not everything and everybody, but] the good fight of faith." These are not our own attainment nor intrinsic merit, but must be divinely given. After one is sanctified and called to preach, he must pray for and cultivate these graces in his heart and life. He must watch, lest, almost unawares he possess a "baptized selfishness" and seek his own and not the welfare of others.

Second, the pastor must be filled with the Holy Ghost. This is the command of God (Eph. 5:18), and as concerns Nazarenes, the requirement of the Nazarene Manual (Paragraph 42, Sec. 3, The Minister). The church has the right to demand this of its minister. This possession will manifest itself in many ways, but we will here mention only three, in which the service of the minister will thereby be affected.

- (1) His service will be whole-hearted.
- (2) His service will be empowered by the Spirit.
- (3) His service will be successful.

This opens up a field which we cannot explore in this article. Suffice to say, that in a holiness church, which keeps alive and spiritual, nothing short of a whole-

hearted service on the part of the preacher will ever be acceptable and accepted. The old self must be dead, and the whole heart, soul, and physical powers enlisted in the battle for God. And the preacher soon finds he must have more power than he can furnish of himself. He finds a great foe, when he wants to advance the cause of holiness, and the adversaries are many, and the job itself is herculean. But God is for him, if he is right and true, and the power of the Spirit will put him across. And if he is filled with the Spirit, he will be able to succeed in the program God has for him. And he must succeed. The people want him to succeed, he wants to succeed, and God wants him to succeed. Other considerations enter into success, but that granted, the Spirit-filled man can win.

Third, the holiness preacher must have faith. Nazarenes, for instance, have a right to expect their minister to have faith. How can he lead on a church to triumphs and victories if he has no faith? The Nazarene pastor must be able to pray, and have faith to get prayer answered. He must have faith in God and God's promise until he can inspire others to faith. He must believe that things can be done. He must believe that things can be done that most other folk around say cannot be done. When they tell him what they do not believe, he must tell them what he does believe. He is simply compelled to add to his experiences until he can preach from texts like Mark 11:22 and 1 John 3:21, 22, and do it with courage and assurance. To get the experience he must be willing and consecrated to endure. He will learn to trust God implicitly in the hard places, where he must trust, when he seems cornered, and there is no way, humanly speaking. Let those times come, as they will in God's providence. Be true in the test. Trust God. You will win. And these victories won will put inspiration in your message to your people, they will get the "feel" in that message, that makes them "feel" that you know what you are talking about. The theory is all right, brother, as a theory, but out yonder, on the actual field, with its actual hard blows and knocks, and its actual work and conditions, faith that lives and pulsates is the only kind that will help you across.

Let every young pastor and preacher fully purpose, that whatever other accomplishments he may add as "helps," he will be equipped by the grace of God with these "indispensables" -- he will be a "good man, full of faith and of the Holy Ghost."

* * * * *

18 -- AN INTERVIEW WITH H. B. MACRORY

H. B. MACRORY is pastor of the North Hill Church of the Nazarene, Akron, Ohio. Converted in his youth and baptized with the Holy Ghost soon after, Brother Macrory was a traveling secretary for the Pennsylvania Christian Endeavor Union for over six years, and resigned a lucrative and pleasant position with this historic organization to accept the pastorate at Akron seven years ago. At the time he went to Akron the North Hill church was one of the problems of the Pittsburgh District. The membership was small and scattered and discouraged. There was an

indebtedness of \$12,000.00 on the church, two thousand dollars in other indebtedness, the church was in bad repair, the appearance of dilapidation was all about the premises and the humble, loyal people could barely raise thirty dollars a week for the pastor's support, and there was no parsonage. Immediately upon his arrival, Brother Macrory went to work with his own hands, with such help as he could obtain among the brethren, and improved the premises by setting a hedge about the yard and moving and removing several old tree stumps and the dead grass from the lawn. Very soon, through the help of an interested friend, he replaced the old carpet in the auditorium with a new' one that cost \$600. Repairs to the building amounting to several hundred dollars were made. The church has had a steady growth with no lapses for the whole period of the present pastorate, and two years ago improvements were made to the building amounting to about \$6,000. and paid for in cash at the time. The membership is now about three hundred, the Sunday school has an enrollment of eight hundred, including the Home and Cradle Roll Departments. There is an average of about 325 at the regular preaching services on Sunday morning, and last year the church raised for all purposes and passed through its treasury about \$19,000. Also six other churches are direct outgrowths of the Akron work. But the present quarters are too small, and a building program looms in sight. Already about \$15,000 has been pledged for the new church, but Macrory will not make an actual beginning until at least \$25,000 is in the treasury for the purpose. The new' plant will cost about \$80,000. Its auditorium with its wings, will seat about 1,200 people and there will be accommodations for a Sunday school of 1,500. During the month of December the editor preached two nights in Macrory's church and held an interview with the pastor concerning plans and methods; the results of the interview will be of interest to all who would like to know' how others go about it to build a strong full salvation church in a big city. -- Editor.

Q -- Brother Macrory, how do you go about it to advertise your regular and special meetings, and what methods of advertising have you found most successful?

A -- It pays to advertise. We have never economized in "printer's ink." The first year we were here we used with great success a splendid leaflet by Dr. Chapman, entitled "An Explanation and an Invitation." Our church and work were unknown in the city and we passed thousands of these from door to door. Our evangelistic meetings are advertised by the use of hand cards and window cards which we also use in the street cars. Perhaps the best results however are obtained through the city papers. The City Editors are always glad to make use of real news and that which is of interest to the public. At our last evangelistic meeting the local Broadcasting Station, through the courtesy of the Times-Press, gave us one hour. Bros. Vandall and Caskey, our song leaders, put on a splendid program of vocal and instrumental numbers.

Q -- How many special revivals do you have during the year, and what type of evangelistic help do you secure?

A -- We always have at least two meetings and usually three. We use different types of speakers and workers. This is one thing in which we believe in variety. Our evangelists and song leaders are usually invited back and some have been with us a second and a third time.

Q -- What methods do you use to increase the attendance at your Sunday school?

A -- The community census and house to house canvas has proven the best method for us. This is an old plan and I don't know that we have really ever used anything exactly new or different. We have conducted increase campaigns and given rewards for service and other simple things that have brought good results. Akron is a hard city in which to work. We have transient population. We must replace almost on an average one scholar every day to hold our enrollment.

Q -- What methods do you use to encourage your Sunday school pupils to remain for the morning preaching service, and what degree of success have you had?

A -- One of the fundamentals upon which we build our work is loyalty to the church. We speak of the Sunday school as "the church at study" and the preaching service as "the church at worship." Special effort is being made to hold our Junior boys and girls and a record of their attendance at church is made by having them place a card with their name upon it in the offering plate. These are lifted by the Department Superintendent and proper credit given. Our morning congregations are made up almost entirely of those of the Sunday school.

Q -- What methods do you use in raising money necessary to carry on your work? What per cent of your people tithe? Do you use the "drive" system?

A -- At least a majority of our people tithe. A few do not and some have reasons that would seem good. For example where the wife is a member and the husband has not yet been won to Christ and feels under no obligation. We favor the budget plan rather than the drive system, though now and then we put on a "drive." Our people are all of the working class but are great givers and it is wonderful how the Lord helps us.

Q -- To what extent do you co-operate with the other churches of your community?

A -- Not as much as we would like to. Because we could not see our way clear to close our evening meeting during the months of July and August and join in the union open air meetings we have not been given much opportunity. But our summer attendance is usually as large or larger than the attendance of the union

meeting which represents seven churches, some of very large membership. Then again we have not had a barren Sunday evening in twenty-seven months.

Q -- What do you consider your best and most indispensable factor in this work?

A -- The secret of our success has been that we have built upon the great fundamentals as set forth by our church. We have a deeply spiritual church and people. Then again we have never lived unto ourselves but have always endeavored to do for others. Last year we gave to the District and General Boards and other benevolences upwards of \$3,500. This spirit has always characterized our work.

Q -- What auxiliary organizations do you maintain and what is your estimate of their respective value?

A -- Our church is organized into various departments. We have the Sunday school, Young People's Societies and Ladies Missionary Auxiliary. They are all functioning splendidly and each doing good work. We have a class meeting each Sunday morning before Sunday school hour.

Q -- What plans do you follow to provide "work" for your members, especially your new members?

A -- We endeavor to have something for every one to do. We have a "Personal Worker's Band" to which many belong. In addition to our regular services at the church we conduct from three to four cottage prayer meetings each week and these call for a great deal of co-operation. We believe in Wesley's motto, "All at it -- Always at it."

Q -- How many were forward at your altar during the past year?

A -- We have averaged the past three years more than one thousand seekers each year. There is seldom a Sunday without from eight to ten earnest seekers, frequently double this number at our regular services. Many of these people are members of other churches and denominations. When this is so we make no effort to have them unite with us.

Q -- On an average how many are added to your membership each year?

A -- The largest number received any one year was 137. We have averaged over 100 the last four or five years. But our net gain does not reach this because of the transient population.

Q -- Do you have many problems to meet?

A -- We do -- plenty. But we are determined to make each one of them a stepping stone to success.

*** * * * ***

THE END