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

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## 01 -- THE PREACHER'S TEMPERAMENT -- J. B. Chapman

If God ever called a pessimistic man to preach it must have been His intention to cure him of his pessimism; for otherwise we would be forced to think that God sometimes calls men to do things for which they are not adapted and in which they cannot succeed.

The gloomy preacher casts a pall over his congregation and crushes out the possibility of success Last night we heard Dr. J. G. Morrison say, "Fear and faith have nothing to do with each other, except that one nullifies the other." And gloom and discouragement are fruits if not actual forms of fear.

True, the preacher has many things to discourage, but his ability to resist the temptation successfully is proof of his fitness for the work to which he is called. If dyspepsia is the cause of his depression, the preacher must take care as to what and how much he eats. If domestic affairs are the cause, the preacher must find a way out and up. If financial matters are the cause, the preacher must decrease his wants, if he cannot legitimately increase his income. If the general circumstances are the cause, the preacher must put up a stronger faith in God. No matter what the cause, the results are bad and must be overcome. The winning preacher must be a victorious preacher.

Fault finding is a destructive deterrent to the preacher in his work. If he finds fault with the people, they will soon forsake him. If he finds fault with himself, he will soon break his own morale. If he finds fault with his situation, his situation is likely to grow worse instead of better. The preacher must keep enough grace on hand at all times to make him both as a Christian and as a leader "More than conqueror through Him that loved us and gave Himself for us."

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## 02 -- THE PREACHER'S SOURCES -- J. B. Chapman

Perhaps reading deserves first place among the sources from which the preacher may gather material for his sermons. And assuming that the preacher has at least a fair academic education and has completed a brief outline course in theological and special "preacher" subjects, it seems that a classification of books in the order of their usefulness as sources for the preacher would bring the following results: (1) The Bible (2) current religious literature (his own church paper and as many as three or four other leading church papers, if he can afford them, at least one special "preacher's" publication, and an average of one good recent religious book every week), (3) the secular press (one daily paper, one weekly like The Literary Digest or The Outlook, and one good monthly magazine), (4) history, and (5) biography.

Then we would give second place among the preacher's sources to observation. If one is permitted to travel, so much the better. But even in his own community, in his own church, in his own home, and in his own heart and life there are inviting fields for observation that will be found fruitful beyond any reasonable expectation. The best and freshest illustrations (the most precious preaching material) are found in these fields, In his work of visitation, in his trips to the market and everywhere he goes, the wise preacher has his eyes and ears open in his search for preaching material.

Meditation is not so often mentioned as a "source," but at least it is an essential middle ground between sources and adaptation. Perhaps it is part source and part adaptation. At any rate, meditation brings to the surface many things that were at first so heavy that they sank, so that if the preacher had them at all he was not conscious of it. True meditation is distinguished from mere musing in that the latter is abstract and effortless, while the former is active and driven by purpose.

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### 03 -- THE DEMAND FOR SOUND JUDGMENT -- J. B. Chapman

A sick doctor, an ignorant teacher, and a sinning preacher are all fundamentally disqualified for the particular tasks for which they are sent, and a discriminating public quickly sets them aside.

But, in the preacher's case at least, it is not enough for one to be qualified on his specialty. That is, it is not enough for the preacher to be good, he must also be wise. And while potential common sense may be a heritage, reputation for good judgment is a growth.

We all mourn over the "fall" of men who sin, because their own souls are thereby jeopardized; but sometimes we seem to overlook the "fall" of men who merely make a habit of "acting the fool." However, come to thin.k of it, more souls may be damned by a good man's folly than by a doubtful man's sin. And while we

are properly making much of God's provisions for pardon for guilt and cleansing from pollution, let us not forget that He has also provided for the guidance of His people in matters of judgment. It is all very well and good for us to overlook the faults of others, but it is poor policy to practice condoning mistakes in ourselves. We are not preaching; but we do firmly believe that all of us could be saved from ninety per cent (we are liberal, rather than rigid in this estimate) of hurtful mistakes if we would always keep a good experience of grace and carefully and tenderly attend to the inner voice of the Holy Spirit in matters of general and particular guidance. Most of us are too heady and too rough to even know when the Holy Spirit would instruct us in matters of judgment. And yet, aside from genuine, personal salvation, no quality is of greater importance in the making of a preacher than sound, godly judgment.

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#### **04 -- A BOOK YOU WILL LIKE -- J. B. Chapman**

Having just finished reading, "The Divine Program," by Rev. G. W. Griffith, who is editor of the Sunday school publications of the Free Methodist Church, we feel as though we should like to place the book in the hands of every reader of The Preacher's Magazine.

The author defines the book as "An interpretation of the Divine Method of Redemption and of the Nature of the Christian Life." It is primarily intended for Sunday school workers, but it is so fresh, so Biblical, so sound and so practical that preachers young and old will find it profitable. It reduces to usable and quotable paragraphs some of the things that occupy whole volumes in many a preacher's library, and besides that it is in harmony with the best in recently developed religious pedagogy, and yet it is absolutely true to the "Faith of the Fathers" in every particular. There is so much that is light and chaffy and "Modernistic" in books of this sort that every preacher should get this one so that he can back up his program and methods with something positive and tangible. Otherwise, simply "objecting" to much of the program of present day will not be effective.

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#### **05 -- ON HOW TO PREACH -- J. B. Chapman**

It's not always easy to do it, but the ideal of the old teacher who said, "Begin low, proceed slow, rise higher, strike fire, wax warm, and sit down in a storm," is correct.

Never follow an illustration, type or shadow further than necessary to serve your purpose.

**Never sacrifice truth for anything, not even for effect.**

**Be bold to preach the truth regardless of consequences.**

**Pray until you have a burden and then preach it off.**

**Do not say anything just to be talking. When you talk, say something and then quit.**

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## **06 -- THE TONGUES MOVEMENT IN HISTORY -- By H. Orton Wiley**

**We have noticed that many people to whom we have recently spoken concerning the tongues movement are surprised to learn that this strange phenomenon has been of rather frequent occurrence in history, especially among sects not generally considered orthodox or spiritually minded. It is our purpose to sketch briefly some of the more outstanding occurrences of this fanatical phenomenon in the history of the Church.**

**1. The Devils of Loudun. One of the earliest appearances of the tongues apart from the apostolic age, is what is known as the "Devils of Loudun" which occurred during the Middle Ages when the soil seemed so fertile for all nervous and strange phenomena. Wild and erratic manifestations of a hysterical nature broke out in a convent of Ursuline nuns at Loudun about 1626 and continued in some form for the next five or six years. The acquaintance of unknown tongues made its appearance first in the Mother Superior and then in a number of the nuns. When the examiners visited the convent and asked questions in Latin concerning the Ritual, answers were given at first in Latin but afterward in various tongues as they thought proper. The peculiarity of this manifestation of tongues lies in the fact that it was thought to be an evidence of demon possession and those under its influence as in league with Satan. The same phenomenon is now regarded as an evidence of superior piety.**

**2. The Camisards or French Prophets. About fifty years later there arose the Camisards or French Prophets as they were called in England, and so rapidly did the movement spread that "the valleys soon swarmed with them" and the number was computed to be about eight thousand. Kingston in his "Enthusiastick Impostors" describes the modus operandi as follows: "They turned round with great violence, till being quite giddy they fell upon the floor. When so fallen, they rolled their eyes frightfully, looked wild and ghastly, worked their lips in divers figures, driveled and foamed at the mouth, held their breaths, heaved their breasts, puffed and swelled their throats, and sometimes lay as if they were in a trance. Then on a sudden they would start up, shake their heads, gulp, and hiccup strangely, clap their hands, move their feet oddly, shake their whole bodies into contortions, in the nature of convulsions. Then they would quake, groan, laugh,**

belch, sigh, sing, shriek hideously; and at last, stretching their mouths open, in a yawning, distorted, dreadful manner, in a doleful tone, and as loud as they were able, would utter their prophecies."

Mr. Kingston describes another scene as follows: "Then the person I sat next to on the bench, who had been quiet all the time before, fell into violet agitations from head to foot, more noisy than all the other four, but kept his seat. I felt his pulse, and breast as the rest but could find no kind of alteration, or that the vitals were more concerned than they are in common actions. He started up in a strange and unintelligible vociferation in this manner, Yaugh - Daugh - Faugh -- Raugh - Raugh - Faugh - Daugh Yaugh, and sometimes intermixing them with very bad french, reflecting upon such as came thither out of curiosity, whom he said, God would suddenly destroy, and then sat down." After a question concerning his health and sanity, "he repeated verbatim what he had privately discoursed, and after denouncing some heavy judgments upon me, ended with the same inarticulate sounds he began with. When among other things he said I was rich in this world's goods, but God would plague me till I was poor in spirit having some reason to know he was a false prophet in that, I could not forbear smiling."

3. The Shakers. Probably no sect ever developed more erratic ideas and practices than the Shakers both in England and America. Whatever may be thought of them in the beginnings of the movement, the later developments can merit no approval. Their irregularities in the marriage relation, their promiscuous bathing, their nude dancing and other erotic customs led to a degeneracy which can in no wise be condoned, and yet the gift of tongues was among the earliest of their gifts. Brown writes as follows, -- "Their exercises in their meetings were singing, dancing, shouting, shaking, speaking tongues (or speaking what no one understood) and prophesying of the downfall of all antiChristian churches, and the increase of that Kingdom in which they professed to be."

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#### 07 -- A BAPTIST PRONUNCIAMENTO -- By C. E. CORNELL

It will be of genuine interest as well as information for the preachers to read the Baptist declaration relative to Harry Emmerson Fosdick. The following is a resolution passed by the Baptist Bible Union of North America at Seattle last June. It is striking and gives information as well as the splendid stand of the Baptists relative to the Word of God. The resolution follows:

Whereas, Baptists throughout their history have believed the Bible to be supernaturally inspired; that it has truth without any admixture of error for its matter; and that it therefore is and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried; and

**Whereas, On the authority of the Word of God Baptists have believed that Jesus Christ was begotten of the Holy Ghost and born of the Virgin Mary, as no other man was ever born, or can ever be born of woman; and that He is both the Son of God and God the Son; that man was created directly in God's image and after His own likeness; that man's creation was not effected by evolution or evolutionary change of species from lower to higher forms; that man by voluntary transgression fell from his sinless and happy state, in consequence of which all mankind are now sinners, not by constraint but by choice, and therefore are under just condemnation without defence or excuse; and that, therefore, he must be supernaturally born again by the power of the Holy Spirit in order to gain eternal life; that the death of Christ was the voluntary substitution of Himself in the sinner's place -- the Just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; and that He did literally rise again from the dead on the third day, and showed Himself alive by many infallible proofs; that salvation is conditioned upon repentance and faith in our Lord Jesus Christ; that the church of Christ is a congregation of baptized believers; and that Christian baptism is the immersion of a believer into the Name of the Father, the Son and the Holy Ghost, to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Savior, with its effect in our death to sin and resurrection to new life; that it is prerequisite to the privileges of a church relation and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ; that our Lord Jesus Christ ascended into heaven, where, as our great High Priest, He now ever liveth to make intercession for His people; and that He will in His own time and according to His promise, as the same Jesus Whom men saw taken up into heaven, so come in like manner as He was seen to go into heaven; and**

**Whereas, We, the members of the Baptist Bible Union, also believe these great doctrines as essentials of the Christian faith; and**

**Whereas, Dr. Harry Emerson Fosdick, in his sermon preached in New York on May 21, 1922, entitled, "Shall the Fundamentalists Win?" protests against the Fundamentalists' insistence on "the historicity of certain special miracles, preeminently the virgin birth of our Lord; that we must believe in a special theory of inspiration -- that the original documents of the Scripture, which, of course, we no longer possess, were inerrantly dictated to man a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement -- that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner; and that we must believe in the Second Coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God can bring history to a worthy denouement"; and**

**Whereas, The said Dr. Fosdick refers to the Virgin Birth of Christ as being phrased in the New Testament "in terms of a biological miracle that our modern minds cannot use"; and**

**Whereas, Dr. Fosdick in his latest book says: "I find some of the miracle narratives of Scripture historically incredible"; "I do not believe in the resurrection of the flesh"; "I do not believe in the physical return of Jesus"; and**

**Whereas, Dr. Fosdick's record as a champion of Modernism, who denies all the fundamentals of the Christian faith, is well known in the whole religious world; and**

**Whereas, The said Dr. Fosdick by his antiChristian teaching in the pulpit of the First Presbyterian Church, New York, has for years disturbed the peace and endeavored to subvert the faith and thereby has tended to corrupt the life of the Presbyterian denomination, and continued in that body as an unwelcome guest, resigning his position only when compelled to do so by the action of the General Assembly; and**

**Whereas, The Park Avenue Baptist Church of New York City, being a member of the Northern Baptist Convention, has called to its pastorate the said Dr. Harry Emerson Fosdick, and by so doing has openly allied itself with Modernism in its most extreme expression; and has taken the first step to introduce into the life of the Baptist Denomination the corrupting influence of which the Presbyterian body has just purged itself; and**

**Whereas, The said Dr. Fosdick has accepted the pastorate of the said church on condition of the church's compliance with his demands, which . . . involves the proposal that persons who so desire may be received into the church without any form called baptism; and**

**Whereas, In agreeing to Dr. Fosdick's terms, the Park Avenue Baptist Church has agreed to set aside a divinely instituted ordinance of believer's immersion, thus repudiating centuries of Baptist testimony to the binding character of that which the Holy Scriptures enjoin; and**

**Whereas, In the "Statement on Behalf of the Joint Board of Deacons and Trustees, read to the Congregational Meeting of the Park Avenue Baptist Church," in reciting the difficulty in finding a suitable pastor, these words occur:**

**"Advice and suggestions were sought from men holding responsible positions in institutions affiliated with the denomination. Dr. Fosdick was the outstanding figure and was recommended to your officers by practically everyone consulted," thus showing that many holding responsible positions in the denomination advised the Park Avenue Baptist Church to call to its pastorate one whose teaching was known to be destructive of everything for which Baptists have historically stood; and**

**Whereas, The action of the Park Avenue Baptist Church was approved by a letter written by Dr. Cornelius Woelfkin, in which he says:**

**"Some new movement in evangelical Christianity is imperative, and therefore sure to come. No church can undertake that action better than we," revealing the fact that the action of the church in calling Dr. Fosdick is intended as a new movement which shall exert an influence far beyond the bounds of the local church; and**

**Whereas, The said Dr. Cornelius Woelfkin, at the Indianapolis meeting of the Northern Baptist Convention, in 1922, proposed a substitute to a motion to adopt the New Hampshire Confession of Faith in the following terms:**

**"That the New Testament is our only ground of faith and practice, and we need no other statement," which motion was adopted by the Northern Baptist Convention; and**

**Whereas, The subsequent action of Dr. Woelfkin and of the Park Avenue Baptist Church, avowedly, as aforesaid, on the advice of many denominational leaders, in calling to the pastorate of the church one whose modernism denies every fundamental of evangelical faith in general, and the distinctive doctrines of Baptists in particular, reveals a widespread conspiracy to destroy the foundations of our denominational life, and**

**Whereas, This action of the Park Avenue Baptist Church, of which Mr. John D. Rockefeller, Jr., is a trustee, is obviously part of a plan to extend to the whole Baptist denominational life the influence of the Rockefeller Foundation, which has already succeeded in converting nearly all our educational institutions into hotbeds of Modernism; therefore**

**Be It Resolved, That the Baptist Bible Union of North America, in annual meeting assembled, reaffirms its adherence to the great fundamentals of our Baptist faith, hereinbefore enumerated; and that we appeal to all Baptists of like faith and order, to express their disapproval of the principles of the Rockefeller-Fosdick "new movement," hailed by Dr. Woelfkin; and, in Associations and Conventions throughout America, to put ourselves on record as opposed to its attempt to convert the Baptist denomination into an organization for the propagation of the anti-Christian principles of Modernism; and also that we urge all Baptists on this Continent to organize themselves in every legitimate and effective way to defeat the conspirators; and by every means in their power to endeavor to save the denomination from the corrupting influence of the Rockefeller-Fosdick combination.**

**\* \* \* \* \***

### **III. Exhortation**

Not enough is said, or taught, or written, about this kind of preaching. Even homiletical teachers and writers have largely neglected it. I am persuaded that it should be given a larger place in ministerial training.

Exhortation is frequently mentioned in the New Testament. Peter's sermon at Pentecost was largely an exhortation. He took no text and did not preach a sermon, as we understand preaching today. The Holy Spirit had fallen upon the disciples and filled them with ecstatic emotion and joy. Their conduct was such that the onlooking crowd mocked and said, "These men are full of new wine." "But Peter standing up with the eleven lifted up his voice and said unto them, Ye men of Judaea and all ye that dwell at Jerusalem be this known unto you and hearken to my words." He then quoted a verse from Joel and another from David and charged upon them their sin in crucifying Jesus. "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

When Paul and Barnabas came to Antioch in Pisidia and entered the synagogue, the rulers, after the reading of the Scriptures, said to them, "Men and brethren, if ye have any word of exhortation for the people, say on" (Acts 13:15). After a lengthy address Paul exhorted them, "Beware therefore, lest that come upon you which is spoken of in the prophets: Behold ye despisers, and wonder and perish" (verses 4041).

In the same missionary journey they returned to the cities whence they had been driven by persecution. "Confirming the souls of the disciples, exhorting them to continue in the faith" (Acts 14:21). The church council at Jerusalem sent Judas and Silas back to Antioch with Paul and Barnabas, who, "being prophets also themselves, exhorted the brethren with many words and confirmed them" (Acts 15:32).

In Rom. 12:7-8, St. Paul mentions the gifts of ministering, teaching and exhorting as different kinds of pulpit service. In 1 Thess. 2:3, 4 the Apostle says of himself, "Our exhortation was not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men but God, which trieth our hearts."

This greatest apostle wrote to his young preachers: "Till I come give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). "These things teach and exhort" (1 Tim. 6:2). "Preach the Word: be instant in season: reprove, rebuke, exhort, with all longsuffering and doctrine" (2 Tim. 4:2). Of a bishop he says, "That he may be able by sound doctrine both to exhort and to convince the gainsayer" (Titus 1:9). "These things speak and exhort with all authority" (Titus 2:15).

**These passages and others seem to indicate that exhortation or exhorting was:**

- 1. A less formal address than a sermon.**
- 2. It was an appeal made by young preachers to audiences to act upon the truth they had heard, a warning which even the leading apostles were not above giving when it was needed.**
- 3. Oftentimes it seemed to be more like what, in Methodist and evangelistic circles we term an altar call than anything else we have in the modern ministry. Of this latter we especially wish to speak.**

**I. It is a profoundly important part of a soul-winning service. Perhaps more preachers fail here than anywhere else, and failure here is often fatal. When we were a pastor in Pittsburgh, Pa., the ministerial committee of the city representing all denominations sent two of its members to Chicago to inspect the work of a very famous evangelist then holding vast meetings in that city. One of the most prominent preachers in Chicago said to our Committee;**

**"No evangelist has ever stirred the worldly elements in our churches as this man has. But when he has preached his mighty sermon and got a real grip on the consciences of his hearers he does not seem to know what to do with them." We know of another very widely known evangelist who could move the people by the magic spell of his eloquence, but when the sermon was finished the preacher might as well have pronounced the benediction immediately, for he was at the end of his resources. Everything that followed was a dead failure.**

**II. Probably this will account for the fact that many very able and really earnest gospel preachers are not soul-winners. Their ministry is practically barren. We were told of a pulpit orator in Denver years ago who packed his great church to the doors for two years without a convert.**

**We were told of a very prominent pastor very near us, that he has no revivals and few conversions. Yet another discerning Christian man heard him and told us that his sermon was a genuine gospel message from start to finish. Possibly his one trouble is that he does not know how to make an appeal and cast the gospel net.**

**If these able and scholarly preachers had been trained to exhort in their early ministry and guarded against meaningless rambling and aimless remarks, and had been inspired to have a passion for souls and never to be satisfied without definite and immediate results, we cannot but feel that their whole life work would have been changed from barrenness to fruitfulness. Their pastorates would have been like a field that the Lord had blessed.**

**III. This skill, by the help of God and prayer and practice, can be acquired by any man whom God has called to the ministry. We cannot believe that God ever planned ministerial barrenness. He Himself is too eager to get people saved for that.**

**We have in mind a noble preacher. In early life he was denied the privilege of a good education. But he was a Spirit-filled layman, an earnest worker and exhorted in any humble way that opportunity presented. When I first met him he was a young business man that was coaxed away from his business to run the book-stand at a holiness campmeeting and to lead the Young People's meeting. I noticed what a power he had to exhort and make an altar call!**

**The next I knew he was an evangelist, then a pastor. He has grown to be one of the most prolific writers in the Church of the Nazarene. He has filled our most important pulpits and had a career of Christian usefulness that an angel might envy. His name is as familiar to our readers as a household word, and he has been a benediction to us all. When he was a young layman he learned to be a successful exhorter. Multitudes of our highly educated and brilliant public orators cannot be compared with him for signal usefulness.**

**"Dr. Ives came to a certain church once," says this man I have described above, "to help dedicate. He called the official board together on Saturday evening and gave us his plans. At the end he made this significant remark, 'At the other end of my sermon tomorrow I am expecting to raise the money and will dedicate the church.' My preacher friend, why not prepare, pray, preach your sermons so that 'at the other end' you will confidently expect to see sinners converted and believers wholly sanctified? The writer has carefully followed Dr. Ives' idea for twenty years, without having a single break in revival results in what is known as the regular church services. God has given and is now giving a constant revival. Pray, prepare, preach for results, and you will have them. Have faith in your own efforts. Call sinners to repentance, and believers to be sanctified. Expect results. Go after them, and get them. There is no excuse for a barren ministry." -- Pasadena, Calif.**

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## **09 -- DEMONSTRATIONS AND FANATICISM Peter Wiseman**

**Demonstrations: There is Holy Ghost joy. There is human joy, and there is Satanic joy. There are demonstrations of the Holy Ghost; demonstrations of self, and demonstrations of the devil. There are impressions from above; impressions from self, and impressions from beneath. There is record of a roaring devil (1 Pet. 5:8), an unclean devil (Luke 4:33), a dumb devil (Matt. 9:33), a lying devil (1 Kings 22:22), an accusing devil (Rev. 12:10), a deceptive devil (Rev. 12:9), a wise devil, old serpent, an angelic devil (2 Cor. 11:14), a religious or doctrinal devil (1 Tim. 4:1-5), and if there are any others they are counted in. Satan, then, has many agencies, and many methods by which he may frustrate the work of God the Holy Ghost. Among**

his many methods, may not an imitation of the manifestation of the Holy Spirit be possible? An imitation of the work of the Holy Spirit in the soul? Why not? Hence the admonition, "Try the spirits whether they are of God" (1 John 4:1). "Prove all things; hold fast that which is good" (1 Thess. 5:21).

God's Spirit is very manifest in the place. It is realized by all. Some have more than they can contain. There is a shout in the camp. After a little, they can nicely control themselves; but feeling good, they continue. Hence comes self; commence in the Spirit and end in the flesh; and, perhaps, both the service and the individual or individuals are hurt as the result. We once saw a sister run up one aisle, down the other, and around. The blessing seemed real. She continued around the second time with the sad results of a fall and a terribly bruised face. Self, no doubt, got in. She ended in the flesh. The Devil may yell or scream through somebody, sending a cold chill through the place. The meeting is ruined, and dismissed in a sad feeling. "These men are the servants of the most high God, which show unto us the way of salvation," was a true testimony, but Paul knew it was the devil of divination talking. And he commanded the devil, in the name of Jesus Christ, to come out of her; and he came out (Acts 16:17, 18).

Another method whereby Satan may succeed, is by running people into fanaticism. The people that are the most zealous and enthusiastic, according to the definition, are the most in danger. The Devil could not get persons spiritually dead into fanaticism, for the word means "excessive enthusiasm." According to Webster, a fanatic is "a person affected by excessive enthusiasm, particularly on religious subjects; one who indulges wild and extravagant notions of religion; and sometimes exhibits strange emotion,, postures and vehement vociferations in religious worship." "One who is actuated by extravagant or intemperate zeal; a religious zealot." -- Student's Standard Dictionary.

A fanatic is an impressionist. People that lean upon demonstrations so as to judge grace accordingly are generally susceptible to impressions with regard to grace and duty. Yet there is as much difference between a mere impression and the voice of the Spirit as there is between a demonstration and the voice of the Holy Spirit. Mr. Knapp, in his book on Impressions, points out four ways by which an impression should be tested. Is it scriptural, in harmony with God's Will as revealed in His Word? Is it right, in harmony with God's will as revealed in man's moral consciousness by the law of God, which is written within his moral nature? Is it providential, in harmony with God's will as revealed in His providential dealings? Is it reasonable, in harmony with God's will or revelation to man's reasoning power, illuminated by the Holy Spirit?

While in prayer with a young man who was seeking the Lord at a campmeeting, a sister, who was also in prayer with us for him, rose, stood for a moment as if in silent prayer; then stepping forward, ran her fingers through the young man's hair, thinking, -- evidently, that she would thereby wound his pride.

**This sister was good and meant well, but wrongly impressed. Her action was unseemly.**

**Another case of impression came under our observation while listening to a "Bible Reading on the Gift of Tongues" (1 Cor. 12). On reading the 7th verse, the expositor asked, "What is meant by the manifestation of the Spirit?" "That's what we want to know," replied a brother. "God showed me," was the reply, "that it is speaking in tongues." Did God show him this? The context reveals the meaning. The manifestation of the Spirit is given to every man to profit withal. To one the manifestation of the Spirit is given in the word of wisdom; to other, the manifestation of the Spirit is given in the gift of tongues; and so on. The same Spirit manifesting Himself in various gifts. Do all speak with tongues? (1 Cor. 12:30.) The context answers, No. But God showed him (?). And how often do we hear the statement, "God told me." How did He tell you -- by His Word and by His Spirit? If so, you are safe, for "in the mouth of two or three witnesses every word shall be established."**

**How far one may go on impressions is seen in the case of a man -- a holiness preacher, whose sincerity we doubt. He went to a city in one of the States to take charge of a mission; so we understand. Time went on. One day a newspaper was handed to us, containing an account of how this man, who had a wife and family, eloped from his mission with a lady of the mission, another man's wife. They were found in another city, enjoying what they called a "heavenly marriage." They were married by One above, not by any man on earth, so they claimed.**

**A denunciatory spirit. She was a young woman of a few years experience in the Christian ministry; he an aged man, passed his "three score years and ten," and an old preacher, of many, many years in the Christian ministry. She had fought but a few battles; he hundreds. According to her letter to him he was under the curse of God. "Curse," rather strong, thought some. She went to praying, and God showed her a passage in the New Testament (Heb. 6:8). On looking around his circuits she saw nothing but thorns and briers. Hence he was nigh unto cursing (?). God made it clear that her language was all right (?).**

**Now if this good sister had not been influenced by wrong impressions; if she had not allowed into her life a denunciatory spirit; in a word, if she had not been more or less fanatical she could not have written such a letter; her spirit and feeling toward this aged and godly minister would have been in harmony with Paul's admonition to his son in the Gospel, Timothy: "Rebuke not an elder, but entreat him as a father."**

**Another mark of fanaticism is an unteachable spirit. "Consume and perish mean annihilation." "I am consumed," we replied, "by the blow of Thine anger," and asked, "was David being annihilated while he was speaking?" "Again, I perish with hunger"; and asked, "was the prodigal annihilated by hunger?" Well, it means annihilation.**

**"You must take the Bible as it reads." We try to explain how that the Bible was written in different countries, under different circumstances, by different men, who lived hundreds of years apart; that in it there are parables, types, symbols, and figures; some of the book is spoken by God, some by angels, some by good men, some by bad men, and some by devils. A judge once remarked in court, "we have the highest authority for, 'skin for skin, yea, all that a man hath will he give for his life'" (Job 2:4). A newspaper the next day had the remark, "We know the judge's highest authority." The statement was Satan's answer to the Lord. "This is my body," says Christ. The R. C. Church, says, "Yes; His real body;" hence transubstantiation. "Put a knife to thy throat if thou be a man given to appetite" (Prov. 23:2). Taken as it reads would justify suicide if one's appetite is beyond control. "I am the door," says Christ. Is He a door leading into some home? "If thy hand or thy foot offend thee, cut them off and cast them from thee . . . and if thy right eye offend thee pluck it out and cast it from thee" (Matt. 18:8, 9). Is this to be literally carried out? With the spiritual in mind such statements are easily understood. Spiritually Christ is the Door, the Way, the Light, the Life, the Lamb. Bless His name!**

**To put a literal interpretation on all the symbols of Revelation would lead to confusion, not to say absurdity. Taking the chaining of Satan. Peter says, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment (2 Pet. 2:4). (Also Jude 4.) Yet these fallen angels, though "delivered into chains of darkness," are still doing their diabolical work. They are restricted. Thank God!**

**Take the word "reign" in the same book -- Revelation. The reign of Christ is not all future. True the Devil is the "god of the world," yet the Almighty God has not given the earth over to him. The Devil's "reign is a spiritual reign in the hearts of men, and the mode of his government is such that the mere transfer of the hearts of men by the reception of the Gospel would leave him without a kingdom or a throne." We should not forget the fact that Christ reigns now in His mediatorial kingdom and "must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death" (I Cor. 15:25, 26). The reign is not all future, yet there is a future reign. Thank God!**

**"You must not reason," they say. Should we use the God-given faculty in matters of religion and doctrine -- the faculty God asks us to exercise (Isa. 1:18) -- we are met with the remark: "Man's ideas," or "you are fighting the Holy Ghost." God's holy religion is the most reasonable thing in the world. "Paul reasoned." God's will is the perfection of reason. "The pious man," says the good John Fletcher, "always governed by humility and reason, implores and receives the succors of grace, and evidences this divine nature by conducting himself with sweet humility and love, the genuine character of the first Christians. But the fanatic, big with pride, and full of himself, rejects reason, and takes the emotions of his own passions for those of grace; and far from conducting himself with Christian**

modesty and love, he follows the reveries of his imagination, as if they were the inspirations of the divine Spirit; imitates the follies of enthusiastic fools, and, if occasion offers, the cruelties of bloody persecutors" (his works, vol. iv, p. 518).

A fanatic is unteachable, yes, and unreasonable.

## Conclusion

By the aforementioned we mean no reflection on the genuine. "There is the dance before the Lord," and to it, our heart sings. There is the holy shout, and we "love the joyful sound." There is the gleeful leap (Luke 6:23) and we say and feel "amen!" There is the spiritual drunk "filled [drunk] with the Spirit," and we say, "Lord, evermore give us this wine." There is the spirit of tenderness, the Jeremiahs. and we say, "Lord, make us tender." All such demonstrations in the Spirit are musical and heavenly. They are closely connected with victory. It is quite natural to praise God and shout the victory when we have it. Very often the more we praise, the bigger it becomes. Like receiving the heavenly, more makes room for more.

Impressions from God are in harmony with His Word; a person led of God is not fanatical. denunciatory and unteachable, but rather the reverse. That which comes from God makes us more like God. "Love doth not behave itself unseemly" "is not rude or willingly offensive to others." To seek love. divine love, is "the more excellent way," for there is nothing greater. The greatest of the wonderful three in grace is divine love (1. Cor. 13:13).

Furthermore, divine love is not only manifested and pre-eminent in the child of God: but His leadings and impressions are in harmony with this Spirit of Love, in harmony with the Spirit of God and the Word of God. These never lead astray! --  
Annesley College, Ottawa, Canada

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## 10 -- AN APPALLING LACK -- C. E. Cornell

There is a woeful lack of conversions in the average city church. Sabbath after Sabbath passes by, with hundreds of preachers filling the pulpits of both small and great churches, and yet not a single conversion. Think of thirty or forty churches of a single denomination in one city, good sized congregations, scholarly, earnest preachers, two sermons on each Sabbath, music and many other attractions, and yet not a soul converted. Then think of the other denominations with dozens of churches in that same city, and no conversions. Perhaps a few unite with these churches by letter or on probation, or by profession of faith, but to have souls genuinely repent, with "strong crying and tears," and pray until the Spirit of God bears witness that they have triumphantly passed from death unto life; such conversions are unusual and infrequent in the average city church. What are churches for? What are preachers for? The supreme object of both preachers and

churches ought to be the salvation of lost men and women. The preacher and people who keep this object ever before their eyes, will be sure to have their desires gratified. Oh. the joy of seeing men brought to God!

An earnest pastor said to the writer: "When I cease to have conversions right along as a result of my ministry and preaching the gospel, I will take it that God has withdrawn my commission, and I shall look for something else to do." If this spirit should characterize the ministry in general: if a Sabbath day closed without someone moving toward God, caused heart-searching on the part of the preacher especially, and prayer, agonizing prayer, until God answered, there would be thousands of spiritual giants in the Pulpits of the land and thousands of bright conversions each Sabbath day.

Our heart-cry is, "O God, give us an earnest, yearning, soul-saving ministry, who value souls more than anything else." Such a ministry will lead the church on to deserved triumph and victory.

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## 11 -- HINTS TO FISHERMEN -- C. E. Cornell

### Coffee Heart

Medical examiners for some of the life insurance companies have added the term, "Coffee Heart" to the regular classification of the functional derangements of that organ. Excessive coffee drinking shortens the long beat of the heart. "Coffee toppers," they say, are plentiful and as much tied to their cups as whiskey toppers. We have known many persons who could not go through the day without the headache, unless a certain amount of coffee had been taken in the morning. This sort of stimulation we believe to be detrimental to health and certainly no help to spiritual life, but may prove a decided hindrance. God does not mean for His children to be slaves to anything. Please remember that.\*

[\*I venture to say that C. E. Cornell, or whoever wrote this, was one who abstained entirely from drinking coffee, and wanted to preach his personal persuasion as necessary for all Christians. However, I am now 73 years old, and one of the most godly preachers I ever heard preach enjoyed his coffee in the mornings and a think probably at other times of the day also. Beyond this, I have no doubt that many, many godly Christians HAVE, and STILL DO, drink coffee. Furthermore, I do not believe it is a valid comparison to infer that drinking coffee and drinking whiskey are both unquestionably condemned by God -- the latter most certainly is, but the former, I believe, is a very personal matter between a Christian and God. It is easy -- for even some very sanctified people, like C. E. Cornell -- to "go to seed" on such matters. I pastored a man who would not shave on Sunday, but he was quite a chronic seeker at the altar during revival meetings -- having

difficulty feeling that he was sanctified. Frankly, I think it more likely that his persuasion that he should not shave on Sunday did NOT come from God, than that it DID. C. E. Cornell was one of the most powerful witnesses to Second Blessing Holiness in the early Church of the Nazarene, but I doubt not that he will be enjoying eternal life with numbers of sanctified "coffee drinkers" -- to say nothing of his sharing heaven with numbers of thousands of men who shaved on Sunday! -- Duane V. Maxey]

\* \* \*

## Strength

It is not the library that a man possesses that makes him strong intellectually. A man may have a large number of books and know but very little. We have known such. To be intellectually strong, a man must master something; he must get knowledge within himself. This is just as true in a spiritual sense. Theoretical knowledge is not enough. The strength of a Christian life is in knowing God. The heart must feel the pulsations of the Holy Spirit. A heart made clean by the blood of Jesus is in possession of a certainty. This is absolutely fundamental to unswerving loyalty and devotion. Herein is strength that will meet the swelling tides of tomorrow and triumph. "Strengthened with might, by His Spirit in the inner man." Not a weakling, not a do-nothing, not a neutral, backboneless no-account; but a strong, healthy, progressive Christian, who can and does bring something to pass.

\* \* \*

## Repetition

Do not fall into the well worn rut of repetition. Sameness in phraseology is not necessary. In speaking and writing it ought to be avoided. "want to say," is common on the part of public speakers. Well, why do you not say it and avoid, "I want to say." "The Lord is my shepherd and I shall not want," very often rattled off or said with more or less insincerity, is a common form of testimony. Here is another: "Saved, sanctified, healed and looking for the coming of Jesus." This may all be true and is blessed, but why get it off parrot-like, and why repeat this particular form in nearly every testimony? With a little care, the testimony can have sufficient variation and freshness, so that those who hear will be edified. Some preachers and laymen weaken their sermons and testimonies by hooking "ah" on the end of every sentence. "God give us wisdom-ah." "The Lord graciously bless us-ah." "Give us precious souls-ah." The "ah" becomes very monotonous and distasteful to those who hear. Again we say, avoid repetition that your prayer, your testimony, your preaching may have effectiveness without unnecessary hindrances.

\* \* \*

## **Lost Opportunities**

**I lost the opportunity to engage that unsaved person in conversation about his soul.**

**I lost the opportunity to testify for Christ in the prayer meeting.**

**I lost the opportunity to respond to the message from the preacher's lips when the Spirit prompted me.**

**I lost the opportunity of saying a kind word to that old lady who seemed so discouraged.**

**I lost the opportunity to let my light shine as a Christian when I attended the social function.**

**I lost my opportunity to give to that worthy cause, because I had made no provision for the Lord's share.**

**I lost, I lost, I lost!!! Oh, this sad wail that falls from the lips of professing Christians. Awake! my friend, to the passing hours, freighted with golden opportunities to say a kind word, bind up the broken hearted, or lead a soul to Christ.**

**\* \* \***

## **12 -- WINDOWS TO LET IN LIGHT -- Stephen S. White**

**Spurgeon in speaking on one occasion to a company of young preachers said that God had commanded them to feed His sheep and not His giraffes. The thought was that too many preachers put their ideas into words which are not easily understood by the masses. Jowett wrote: "Is it not true that our language is often too big for our thought and our thought is like a spoonful of sad wine rattling about in a very ornate and distinguished bottle? Men may admire the bottle, but they find no inspiration in the wine. Yes, men admire, but they do not revere; they appreciate, but they do not repent; they are interested, but they are not exalted. They say, 'What a fine sermon!' not, 'What a great God!' They say, 'What a ready speaker!' and not 'Oh, the depth of the riches both of the wisdom and the knowledge of God!'" In this connection Charles R. Brown of Yale University writes that it is important that we be sure to deliver our message. It is one thing to say words and it is quite another to deliver the message which those words are intended to convey, that is, to get the message home or into the hearts of the people. The business of the messenger boy is to deliver the telegram to the person for whom it is intended. Simple words and fitting illustrations will help us to meet the tests suggested.**

**\* \* \***

**Jowett wrote: "An illustration that requires explanation is worthless. A lamp should do its own work. I have seen illustrations that were like pretty drawing-room lamps, calling attention to themselves. A real preacher's illustrations are like street lamps, scarcely noticed, but throwing floods of light upon the road. Ornamental lamps will be of little use to you: honest street-lamps will serve your purpose at every turning."**

**\* \* \***

**It has been said that a philosopher is like a man looking for a black hat in a dark room when it is not there. This is somewhat unfair to the philosopher, but it may be fittingly applied in another way. Seeking for true happiness and satisfaction apart from God and Christianity is as hopeless a task as hunting for a black hat in a dark room when it is not there. Goethe, the great German poet, tried such a plan and failed. He wrote a friend at the age of seventy-five that he had not had three weeks of genuine well-being happiness during his entire life. He started out in life to live solely for this life and to shut out all thoughts of God, religion, and the hereafter. "Seek ye first the kingdom of God." "There is no peace to the wicked, saith the Lord." Man was made to commune and fellowship with God and outside of Him there is no genuine satisfaction.**

**\* \* \***

**Personal work or winning souls one by one is perhaps the most effective method of Christian work for this age. Christ did not hesitate to do this sort of soul-winning. He preached two of His greatest messages to single individuals, one to Nicodemus and the other to the "woman of Samaria." Fishing with a line, as it has been called, is perhaps more difficult than fishing with a net or seining, but surely it makes for greater results.**

**\* \* \***

**Edison is said to have declared that the incandescent light is his greatest invention. He feels that this is the case, not because he has made much money from this invention, but rather because he believes that it has brought the greatest amount of happiness to the world. Physical light is a great blessing. But how much greater blessing is spiritual light! "Ye are the light of the world." The Christian is God's incandescent light.**

**\* \* \***

**Babson tells of a stunt that a trainer of ponies achieved. He had a revolving platform. The ponies were taught to run about this platform. They were forced to run in the opposite direction from which the platform was moving or else they were thrown off. They had to start with the platform and when once started they could**

not slow down or stop except as the platform ceased to move. So it is with the whirl of the world of today. Once a person begins to follow the fashions and habits of the world he becomes so involved that he must increase his speed constantly, must keep up, or else be rejected or thrown off by the world. He gets into a very difficult situation and only God can save him. "And be not conformed to this world; but be ye transformed by the renewing of your mind."

\* \* \*

Mr. P. D. Armour of Armour and Co., packers, is reported to have said that a man can't have his head full of odds and ends like a bologna sausage and ever succeed. He must have his heart and his head full of one idea and that idea must be to do something useful. "This one thing I do."

\* \* \*

Babson writes: "I once was traveling over the unsettled portions of Florida seeking a good location for a certain industry. The requisites were a railroad junction, a good high land, and a few honest people. Therefore, I visited every railroad junction in central Florida. It was soon evident that nothing could be told by the railroad name of the station. 'Pleasant View' was found to be in a swamp; 'Greenfield' was found to be a sand bank; 'Orange-land' was in a district which constantly had frosts. Several railroad junctions visited had only a sign corresponding with the name on the time-table without a living soul within miles." We cannot judge by names or forms or the exterior alone. "Having a form of godliness, but denying the power thereof." "I know thy works, that thou hast a name that thou livest, and art dead."

\* \* \*

Dr. L. H. Hough in his book "Evangelical Humanism" gives us the following: "That notably gifted writer J. Van der Parten Swartz -- once wrote a novel entitled God's Fool. It was the study of a boy who suffered in childhood a tragic accident. As a result all the powers of his awakening mind seemed stultified. He had no power to think. All that was left in his curious personality was the power to love unselfishly. Other members of his family were shrewd and skilful and able. But God's Fool kept the soul of the family alive, and the hour came when he alone possessed the secret they all needed." "And yet shew I unto you a more excellent way." -- the way of perfect or divine love. "God is love."

\* \* \*

Mr. Philip Cabot, a famous American banker, wrote in the Christian Century sometime ago as follows: "I was a rationalist until I was fifty and have been a mystic since . . . . I have aimed to sketch how faith in God was, so to speak, forced upon me and made a vital and controlling force by the experiences of life. To state it in

one sentence, I tried to live without it, was forced to admit my failure, and learned by that painful process the vital principle of life. I acted upon the theory that I could manage my own life, that free will had been given me to use, and that the guiding hand of a living God which might be useful to weaker souls, was something which I could get along without. The result in my case was disease of body and atrophy of soul, and I say to you with profound conviction that if you take the same road you will reach the same destination." "One thing thou lackest" "Ye must be born again."

\* \* \*

"One thunderstorm of average violence, lasting for two hours, could supply the entire state of Pennsylvania with electrical power for one month. Several of them occurring together dissipate more energy than is used by the entire industry of the world." Thus we see the seeming waste of great quantities of physical energy oi" force. But what about spiritual energy? No doubt there is much of it that is waiting to be used. Let us not permit it to be inactive or out of service. "But ye shall receive power after that the Holy Ghost has come upon you."

\* \* \*

"A fly's eye is made up of thousands of miniature, hexagonal segments, each one a perfect lens. The fly sees in every direction at once, so you can understand why it is so hard to slip up on him with the swatter." "See then that ye walk circumspectly, not as fools." If we walk circumspectly or look about as we walk, we need the fly's ability to see in every direction. This will enable us to escape the wiles of the devil as he attempts to slip up on us. -- Bethany-Peniel College, Bethany, Okla.

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### 13 -- THE PASTOR AND THE SUNDAY SCHOOL -- E. P. Ellyson

In the early days of our movement when almost the sole method was the revival meeting held under brush arbors, tents, in rented halls or wherever we could find a place, the evangelistic preaching and the mourners' bench, with a Bible reading on holiness often added at a day service, and all directed largely to the adults, the Sunday school was of little consequence and we gave it no attention. For a time we were very successful and a multitude were seekers and happy finders at our altars, this method then seemed sufficient. But those days have passed, and have probably passed forever, so far as we are concerned. There is no use for us now to long for the "good old days," if by this we mean a return to the one exclusive method, -- the revival. Our very success with that method brought our further problem and brought upon us other necessities, the necessity of the proper care and development of our converts. Not that we should cease our revival work, but there must now be provided a more thorough organization and an educational

program, -- a church, with a Sunday school. A church is something different from a revival meeting or a mission.

Church history, through the past centuries, has brought with it its important lessons to the present. Every movement that has begun with strong evangelism, as did the early church, and the modern holiness movement under the Wesleys and more recently, has found that as converts multiply a work of conservation and education has had to be added to the work of evangelism which has called for careful and thorough organization. Often the existing church organizations have become so formal, lifeless, and often worldly, as to afford no suitable place for the homing and training of these new converts, hence a new organization must be formed to meet this need if the work is preserved. This has given rise to different denominations. Not all of the denominations that have been formed may have been justified, but some of them have been and continue to be a necessity.

Whether or not the Church of the Nazarene is justified need not be discussed here, we are organized and are having a most phenomenal growth, a record that is outstanding in the history of the Church; and we are apparently here to stay. We seem to have been born out of a present necessity. The time came when the work of the holiness revival must be conserved and holiness began to organize locally. A union of certain of these followed from time to time, yet further union may be desirable and hoped for, but we know not whether or how soon this may be possible. We do know that the things for which we stand are needed and they cannot be given permanence by the single revival method, organization and education are necessary. Having this organization we are no longer just a revival agency, a campmeeting or a mission; we are a church and the pastor must be something more than a local evangelist, he must be an organizer and a leader with a vision of building as well as evangelizing, of training as well as conversion.

Church history teaches us the further lesson that when the work of conservation and building begins we start upon a trail where we may be easily sidestepped. It sometimes occurs that the evangelistic passion is lost, and methods become formal, and the objective becomes the ecclesiasticism. This is death and another new movement soon becomes necessary. Shall we repeat this history? We are now at a great crisis time in our history; we are facing two dangers. There are those among us who may be called the excessively evangelistic. These would go back to the old way of the single method and depend almost exclusively upon the revival and mission service. They would have us to be only a revival church; to them the only hope is in the revival. This means no permanence, but scattering and ultimate failure. Another company would go to the opposite extreme of over-doing the organization and over-depending on modern methods. This means formality, death and ultimate failure. Safety, life, permanence, -- success, is to be found only in the middle of this road. We must have the revival, and we must have organization and education; and all must be pervaded with the holy evangelistic passion. May God grant the day may never come when we will build our churches without an altar. But the time has now come when we must have more than the altar, we must

have the equipment for conserving, building and teaching. With all we must keep spiritual.

The present conditions, the point of progress to which we have now attained in the development of our church, also the competition brought about by the use of the new aggressive movements in other denominations, calls for the work of the Sunday school if we are to hold our own and grow. We cannot escape this competition. No church today can have any marked and lasting success without the Sunday school. This means that the pastor who succeeds must be deeply interested in and thoroughly posted relative to Sunday school work and methods and must push the Sunday school. We have known of pastors, with a show of spirituality, keeping out of the Sunday school because they wanted to come to the preaching service fresh from their study and prayer. We are not indifferent to the point they are making but believe they are in error. As a result of this they may succeed in producing a certain awe and solemnity but they lack in personal touch with the people. If the fight preparation is made through the week and a time of secret prayer and devotion is held earlier in the morning a properly conducted Sunday school will only be a help to the pastor's spirit and enable him to conduct the after service more effectively. Other pastors are indifferent and not sufficiently interested to get around in time in the morning. This will not do. If others do sleep a bit later Sunday morning, the pastor who expects to succeed cannot do this. No church can build as it should under such a leadership. Other pastors profess to have too much to do, to be too busy with other church work, and cannot give any time to the Sunday school, Neither will this do. The Sunday school is an important part of the pastor's work and in neglecting it he is neglecting a most valuable part of his work. Of course he is not to "run" the Sunday school, he is not to do all of the planning and all of the work, but he is to be the pastor of the whole church, which includes the Sunday school.

The pastor who is indifferent and neglects the Sunday school is opening a door through which serious conditions may enter. The Sunday school is not an independent organization and must not be allowed to become such in any sense; it is a department of the church and its organization is a part of the church organization. The pastor's responsibility is to the entire church, he is the pastor of all departments, the head officer in all. It will be a sad day for us when any of our departments become independent and begin to act separately or assume authority. No pastor, be he local, district or general, can afford to allow any department to get away from his personal care and influence; and no church board can afford to allow any department to become thus independent. The church must be kept in unity if it is to stand, and this can only be done under a united leadership. It is then absolutely necessary for a successful and united church that the pastor be a vital part of, and deeply interested in, and thoroughly posted concerning the Sunday school. The solidarity of the church demands this pastoral responsibility. If there is a distance apparent between the Sunday school and church that distance may be usually measured by the pastor's distance from the school.

**The pastor who is indifferent and neglects the Sunday school neglects his most effective agency for church building. No permanent church can be built out of adults alone. It requires all ages to build a successful and lasting church. The church must begin with the children, must hold and train the youth and young people, and then must hold the adult. The church of tomorrow is the child and youth of today, and to miss winning and training these now is tomorrow's loss, the church's failure. In the Sunday school is where the church deals with and teaches all ages. Statistics have their story to tell at this point, and they do not lie. They show us that out of every 100 Protestant churches organized 85 have been organized from Sunday schools, that from 80% to 85% of the members received into the Protestant church come through the Sunday school, and that 95% of the ministers of the Protestant churches come from the Sunday schools. Marion Lawrance says, "Because boys and girls go to Sunday school today, men and women will go to church tomorrow." The appeal of the Sunday school can be more effectively made to the young and the unsaved than that of the other church services, and through the Sunday school there may be a leading into Christian experience and then into church membership. The most aggressive form of church work today is that of the Sunday school, and many are being gathered in by it. The church that works most effectively through its Sunday school is the most successful, is building most rapidly and will be the largest and strongest in the future.**

**The pastor who is indifferent and neglects the Sunday school neglects his most efficient agency for character building and maintaining the orthodoxy of the church. The Sunday school deals with all ages and classes and is in the most constant and closest personal touch with the individual through the different class activities. The Sunday school, by the teaching of the Word, which is the living seed, is sowing in the life that which is most effective in correct character building. Here all ages are being taught and beliefs are being formed that are to hold, or to recast, the creed of the church and shape the future experiences of the people. There is no question but that much of Modernism and its accompanying shallow religious life has come into the church because of the carelessness as to matter and method in the Sunday school. If the pastor is not interested, and is indifferent as to the literature used, the persons selected as teachers and officers and the methods used he may awaken too late and find his field already well filled with tares. The true pastor dare not neglect the Sunday school. Here is his largest opportunity of reaching and touching most effectively the largest number. Especially is this his largest opportunity of touching the children, youth and young people.**

**The pastor who is indifferent and neglects the Sunday school neglects his best opportunity to organize his people for service, to reach and help all ages. If the pastor will co-operate with the superintendent and department supervisors, recognizing these as pastors helpers, he will have his whole congregation organized under a special leadership for each age to meet the need of that age. Through the organized classes the very largest number of persons may be put to work winning souls and building up the church. Through the Sunday school helpful**

direction may be given to both the religious and social life of the children, youth, young people and adults, and much helpful suggestion be made for the home and business life. In the Sunday school we have worship, music, Bible study, expression, evangelism, missions, temperance and patriotism. Here the pastor may do much of his best and greatest work.

The pastor who is not well posted as to the latest and best Sunday school methods, and a good Sunday school worker, is soon going to find himself in the company that Paul calls the "cast away," or the set aside; he will find no calls are coming to him from aggressive churches where there is a chance to do things. The Sunday school is the outstanding church method of this age, the greatest and broadest outlet for Christian service, the greatest agency for character and church building that we have. No wide awake pastor will neglect the Sunday school.

But now the question comes, What is the pastor's relation to the Sunday school and what is his work in the Sunday school? The first part of this question is very easily and quickly answered. The Sunday school being a part of the church, he is the pastor of the Sunday school as much as of any other part of the church, he is the first officer of the Sunday school and all of the other officers and workers are pastor's helpers. A poor Sunday school is a reflection on the pastor. In answering the second part of this question ten things may be said as follows:

1. The pastor must pray and plan with the church board relative to the Sunday school work. The church board being the governing body of the entire church is the final authority of the Sunday school. This board appoints a Sunday school committee that should be as a board of trustees to the school. The pastor must "see that those with a Sunday school vision and some knowledge of educational methods who will work at the job are put on the committee. He must also see that a sufficient amount is placed in the budget for the Sunday school to provide for its successful work and equipment.

2. The pastor must pray and plan with the Sunday school board. He must advise and counsel (this word is not spelled d-i-c-t-a-t-e) relative to who shall be the officers and teachers and all of the general plans for the work. He is the presiding officer of this board and must be full of interest and life, and business like in the conduct of this meeting, the others will catch largely the spirit they see in him.

3. The pastor must be interested in all of the departments and their activities, he must be the friend and counselor of each supervisor. The superintendent is his closest ally in this work and with him he must maintain perfect confidence and co-operation. The pastor and the superintendent, of all others, hold the success of the church in their hands. There can be no success unless there is perfect harmony between them. There must be team work with all of this board.

4. The pastor must provoke general interest in the Sunday school throughout the church. This will call for the wide spread of information concerning the plans

and work being done. If there is a church bulletin or parish paper the Sunday school must be given much prominence in it. An occasional sermon should be preached on religious education in the home and school. The reading of Sunday school literature and attending conventions should be encouraged.

5. The pastor should seek to have every member of the church in some way connected with the Sunday school. He will very strongly encourage the Cradle Roll and the Home Department superintendents. In his pastoral work he will carry Sunday school enrollment cards and solicit those not members of the school to join.

6. The pastor is the proper person to install the officers. He will make this a worthwhile service and thus add value to the school and standing to the positions. A few moments at the opening of the regular Sunday morning service of worship should be taken for this, thus connecting these two departments of the church closer together. Immediately after all of the annual elections and appointments have been completed a time for this service should be arranged. All should be called forward and in a few well chosen words the pastor should address them relative to their privileges and responsibilities, and then pray with them. The pastor will also encourage and make proper place in the church program for such special-day exercises of the Sunday school as may be advisable, such as Easter, Children's Day and Christmas exercises.

7. The pastor should be present at every session of the Sunday school, and be present on time to greet the people with a smile, a handshake and word of cheer. He should not be the teacher of any regular class, but he should be prepared to substitute and assist wherever needed; he must be interested in all of the school, not just a certain class; he must occasionally visit each class that he may acquaint himself with all the pupils possible.

8. The pastor should speak occasionally at the opening exercises. If the school has separate department exercises he will occasionally appear in each. He will learn to be brief and interesting and not a bore. If he is not adept in talking to children he will be prepared when coming before them with one of the child talks suggested in the many helpful books. Occasionally he will refer to the benefits of church membership and urge church joining. He will also keep alive the spirit of evangelism, the appeal to salvation, and may occasionally conduct a short decision service as there is a ripeness for the same.

9. If the Uniform lesson series is used the pastor is the logical person to teach the lesson to the teachers at a weekly teachers' meeting, and follow this with some normal training in order to improve the teaching strength. He may also organize and teach a Workers' Training class for those who wish to prepare for this work.

**10. He will follow up the work of the Cradle Roll Department and visit the homes of the babies and seek to interest the parents in the school and church.**

**Several things are now self-evident from the above outline. First among these is, that a part, and an essential part, of the pastor's preparation will be a thorough course in Sunday school methods and management. He should at least be a graduate of the regular standard Sunday school Training course of the denomination, and then in his reading should read several of the latest Sunday school books each year.**

**Second, this will require time, thought and labor. Do not say you do not have the time. This is an essential part of your work where you are to spend your time. You may not have time for some things, but you must have time for this. It is worthy of your best thought and planning and much praying. You cannot afford to be careless and thoughtless here. It calls for work, hard work, and the real pastor had just as well recognize himself as a laboring man one time as another. Pastoring a church is no dress parade affair, it is hard work.**

**Third, the pastorate carries with it the greatest and gravest responsibility of all earth's services, the care of human spirits from birth to death. It is held too lightly by many. Here the most terrible results will follow from neglect of duty or inefficiency of service. But this work pays the very largest dividends. Possibly not so great in earth's currency, but in the greater value, -- the building character, the growing church and the treasures in heaven.**

**To those who are preparing for the ministry, listen! Make thorough preparation for Sunday school work. This is now essential to your success.**

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

### **Methods Of Bible Study Continued**

**For the minister the rich mine of Bible study yields treasures untold. The spiritual giants of all ages have been those whose lives have been dedicated to the mastery of the Scriptures. God by study leads us into the valuable fields of the hidden mysteries, into the covered secrets of time and eternity, into the jeweled caves of sparkling glory. The deeper we dig, the greater the spiritual gems discovered. The most precious ore lies not on the surface. The master minds have spent multiplied years in Bible study and they never worked the mine to the extent of its spiritual ore.**

**Spurgeon was a life-long student of the Psalms, and after he had written his seven volume Treasury of David, still felt that he had not yet explored the depths of this one book alone! Maclaren's fifty volume Expositions of the Scriptures are the**

result of a life spent in delving into the gold of the Bible, but in its complete mastery he was yet a beginner. The mighty leaders have handed down profitable methods of study for learning God's book.

The inductive method is chief among these. When one has studied the Bible as a whole, and then has gone down into it analytically, mastering each book, chapter and verse, an excellent plan to follow is the inductive, or the question process. Educators are realizing the great worth of the question in drawing out the learner to express what he knows, in crystallizing his thought. Wise questions have as much to do in training the pupil as any other factor. The great success of Socrates in teaching was found in his use of the question.

First select a book, and for this purpose one of the shorter ones is best for starting. Form questions covering the general facts as to the writer, the time, the place, those to whom written and the purpose of the book, or the problems dealt with in the introduction to the book. Write out these questions and directly underneath fill in the answers. After this begin with the first verse and continue through the first chapter and on to the close of the book, with questions on each verse, and where groups of verses naturally connect form a question on these several groups.

In using this inductive method it is well to avoid questions with answers of yes or no, and also those whose meanings are ambiguous. Make the questions as complete as possible in order to get out of the verse all the riches that it contains. Where facts relative to geography, history or biography are found in the verse, do not fail to include in your list questions which touch these incidents. Where doctrine is included, form questions that will bring its import to view. And above all do not forget that our study of the Holy Word is a failure unless we unearth the spiritual treasures. Hence at all times where possible let your questions bring out the spiritual lessons and their applications to practical holiness. In your questions, be brief, be accurate, be thorough. Learn to master the Word by these questions. As a brief illustration of this method the following questions on John 1 are included:

1. Who was in the beginning? Who was with God? Who was the Word -- Logos -- and was He God? (v. 1)
2. Did the Word take part in creation? (v. 3.)
3. What was in him? What was the life? (v. 4.)
4. Where did the light shine? Did the darkness apprehend it? (v. 5.)
5. What man was sent from God? (v. 6.)
6. Why did he come and what was the purpose of his witness? (v. 7.)

**7. Was John the light or the witness of the light? (v. 8.)**

**8. Was this the true light? Whom did it light? (v. 9.)**

**9. Was He in the world? Was the world created by Him? Did the world know Him? (v. 10.)**

**10. Did He come unto his own, and did they receive Him? (v. 11.)**

The summarized method is very useful in mastering the Bible truths. In all these diverse methods there is naturally an overlapping; the facts discovered in one will make another method easier to use and more profitable. This is especially true of the summarized plan. The study of the Bible as a whole and analytically are closely allied to this form of study. The purpose of this type is to give a summary or a synopsis of each book of the Bible, and of the numerous chapters of these books. To a large extent all Bible books carry out a distinct idea, or are centralized around one truth, or group of truth. This truth, or truths or doctrines, form the key to the message of the book.

First study the book selected through several times until one is thoroughly conversant with its contents. Then write out a detailed summary or synopsis of this material, observing the logical order of events, or sequence of teachings. This should be made as full as possible. Let the summary contain a general survey of the contents of the book, the great spiritual lessons, the key chapter and verse or verses; and it is well to make a part of this the teachings of the book concerning Christ. In summarizing the entire book select the key chapter, for usually there is such a chapter which contains the germ or norm of the book. The same is usually true of a verse, or a group of verses; and where there is a key verse make this a part of the synopsis.

After the book has been well summarized, proceed to the individual chapters, and make a synopsis of their contents, using the same method as employed in studying the book in general. With this point out the practical lessons and the spiritual applications to present day living. It is not amiss to find the teaching of each chapter concerning Christ. For all books of the Bible and every chapter of this grand library of divine literature are as the streams of a continent which find their ends in the ocean, so all find their culmination, in prophesy of, or magnify Christ Jesus.

To stamp these facts indelibly on the mind try to put the entire chapter into a short leading sentence. This is easily exemplified in the following summary of a few chapters of 1 Samuel: Chapter 1. The vow of Hannah and the birth of Samuel. Chapter 2. Hannah's prophetic prayer. Evil sons of Eli. Samuel in the Tabernacle. Warning to Eli. Chapter 3. Samuel becomes prophet-priest. Chapter 4. Ark taken by the Philistines. Chapter 5. Ark of God a curse to Philistines. Chapter 6. Ark brought

to Joshua. By means of these simple chapter readings it is easy to fix the important facts of each chapter and book in the mind.

The best books for the inductive method are: Sanderson's Complete Course in Bible Study; and Grey's One Volume Commentary also contains excellent questions. For the summary method: Darby's Synopsis of the Books of Luke Bible gives a detailed synopsis of each book of the Bible, and Brook's The Summarized Bible affords brief summaries of each chapter of the Bible.

We are to become expert in a knowledge of the Scriptures, and no pains are to be spared in attaining this high efficiency. Wisdom is afforded only as we drink from this time serving stream of the Word of God. Let the light of your inner eye, be the halo of the Word; and may your soul find its inspiration herein. -- San Bernardino, Calif.

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## 15 -- PREACHER PROBLEMS -- C. B. Widmeyer

### The Preacher As A Man

Despite the fact of an election to a high and holy office, yet the preacher is a man among men. The one outstanding fact will be that of personal character. The people are not looking for an affected piety, but a life that is constant and always in accordance with the principles and teachings of the Bible.

The Bible in no sense gives us to understand that there are two standards, one for the laity and another for the ministry, and certainly a minister must be an example: He must give the example, and teach the people by his living as well as by his precept.

Character is necessary in order to be a power for good; and character is not made in a day. God can forgive a man in a moment, and absolve him from all that is wrong, but God never gives an individual a character. We make character by doing the right, overcoming the temptation, and ordering the life after the divine pattern.

A preacher is human so long as he lives in this tenement of clay. He will be subjected to many temptations and the people will expect him to always be an overcomer. The problem of the preacher is to be a man among men, and manifest the Christ life to the church and to the world.

Various interests will seek the sanction and support of the preacher, but great care must be exercised lest the good name of the man of God be disgraced. The preacher will be tempted to dabble in real estate projects, get "rich quick" schemes, and stock selling enterprises; but if he indulges in these things before

long the character will no longer stand for goodness and honesty, but he will be likened as one of the world.

God had a wonderful plan for His priests of olden days. The tribes of Israel were each allotted so much land in Canaan, but the priests were given cities, forty-eight in number. In addition to this the priests were allowed pasture land adjoining the cities. They were supported by the tithes of the people, and eleven tribes giving their tithe could well support one tribe, when once the cities and homes were provided. Should there be a drought, the priesthood tribe fared as well as any other tribe, for the priests received the tithe. In our day perhaps in some instances, the preacher is driven to desperation because of the lack of proper support, and in this hour of temptation he seeks to lay aside some funds to provide for old age. The church should look out for the support of the preacher, in order that he may give his time to the work of the ministry. This idea was voiced by the apostles when they requested the church to select seven deacons to look after the temporal affairs, in order that the Apostles could give their time to prayer and the ministry of the Word.

The preacher must live the ideal life, and when so doing will likely preach more by example than by precept. How often has it been said, "He is a good man." One had better have this remark made about one's self than to hear it said, "He is eloquent" and be lacking in goodness. "A preacher may be as eloquent as Demosthenes, as logical as Aristotle, as philosophical as Kant, and as scholarly as Bishop Elliott and yet be practically a failure as a minister of the Gospel, simply because his example out of the pulpit makes it impossible for the people to thoroughly believe in him."

A preacher must not only have a good character, but he must have a good reputation. A preacher may have a good reputation, because reputation is what people think one is, while character is what he is. Paul says that a bishop must have "a good report among those who are without." Some have made the statement, "I do not care what people think about me," but one should care what people think, for if confidence is lost in the individual then no influence can be exerted.

The preacher must rule well his own home. God punished Eli because of the conduct of his children who were allowed to go forth uncorrected. Paul gives specific advice along this line.

A preacher can soon destroy his reputation for good by permitting some scandal to attach itself to his good name. Let us consider a few qualities which will make character and reputation.

First, the preacher must be honest. A preacher must not only be honest with the public but honest with himself. One cannot trifle with his convictions. The policy man will soon have no convictions to follow, and he will be seeking to justify every act of wrong. However, the preacher must be honest with this old world. The

preacher must pay his debts. Many times he will be called upon to make a limited amount of money cover a large expense account.

The preacher must be honest with the souls of his congregation. He must not compromise the message given to him by God because of the fear of criticism. He must preach the message as God gives it, and feel that God is responsible for the message.

In the second place the preacher must be sober. Not the long faced sober, sour, morose kind which is very distasteful, hut possess that dignity which belongs to the office. He must be in earnest. Certainly the preacher should be a jolly good fellow, hut he must avoid the uncouth, the levity and unseemly humor of this age. Genuine wit is all right in its place but should be judiciously used. The preacher as a man can never be a joker, jester or a trifler. Sacred truths should not be joked off to the people. A preacher will soon destroy his reputation for goodness, if he is lacking in sobriety.

In the next place a preacher must be prudent. Solomon said, "he that winneth souls is wise" and a preacher must use discretion and guard his conduct. Improper approaches or associations with the opposite sex will soon mean the downfall of the preacher. The preacher must exert the utmost care in his relations with women. Imprudence at this point may mean the breaking up of not only the preacher's home, but the home of the woman, and the ruination of the church, as well as the cause of right in the community. The preacher as a man, must conduct himself as a true man so that he can come down to the end of life without a black mark on his character or reputation. -- Pasadena College, Pasadena, Calif.

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## 16 -- INTERVIEW WITH O. L. BENEDUM

O. L. Benedum is pastor of the Church of the Nazarene at East Liverpool, Ohio. When he came there nearly five years ago the church had about 132 members and a Sunday school numbering about 200, and the church building was inadequate to the needs of the congregation. During the years that Brother Benedum has been pastor the membership of the church has been built up to about 310, the Sunday school to an enrollment of 844, and recently the congregation took possession of its splendid \$45,000 church building which, while spoken of as a "rebuilding," is in reality practically a new structure and is admirably adapted to its purpose. And when the editor visited this church in December he was compelled to say that he found one of the most spiritual, smoothly running institutions that he has seen in his travels. There is an air of optimism and triumph about every undertaking of the church, there is unity and progress in every movement, the crowds are coming and the Spirit in moving.

**Brother Benedum was pastor for four years at Mannington, W. Va., so that East Liverpool is just his second charge. Benedum is one of those fellows who uses very little time in telling others how to do things; he is too busy doing them to do much talking. But he is having the sort of success that pastors who preach holiness in churches which believe in holiness want; so I persuaded him to answer some questions and these answers are offered to our readers in the belief that they contain practical value, coming as they do from one who has tried his own theories -- or perhaps we had better say from one who has developed his theories by practice. Benedum is 44 years old.**

**Q -- Seeing you have just completed a building program, what general rules would you suggest as being useful in helping a pastor to decide when the question of re-building, or enlarging his quarter is being considered?**

**A -- The need of larger quarters seemed clear to us as God had given us crowds until no less than eight times we were compelled to move to the largest public buildings in the city, and still turned many away and hundreds were eager to hear the gospel. A good Methodist brother said we must have larger quarters and gave us the first \$1000 toward same. Then our people were unanimous in the belief that we should have at once larger quarters so we would be able to house the people. You can see at once that our first general rule would be, A Need, and our second Unity. Our third rule would be Authority, for we do not think it wise or proper to proceed on any lot buying campaign or building program without the sanction of the District and General bodies of the church. Location and size of building make up rules four and five. Our sixth rule is the selection of architect. Many people think it not necessary to employ such a person, but he will save the church time and expense and insure ultimate success, for we have reached the day when every state demand must be met. The architect fully understands and can rightly direct at this point, as well as concerning materials. Our architect saved us many dollars. Our seventh rule has to do with satisfying the state requirements. Our eighth and last rule is that of financial preparation. We cannot build without money, and care must be taken to meet our bills regularly, and thus gain the confidence of the business world. It is unwise to start until the question of finance is settled. We should have cash and loan provisions enough to carry to completion, for to leave these matters may often result in a nervous break for pastor and a discouraged congregation. Be wise at this point.**

**Q -- What general and specific suggestions would you make concerning a building which is to be constructed for the use of churches like the Church of the Nazarene?**

**A -- In building Nazarene churches we should remember that we are evangelistic and must have great revivals, and this of course will require large quarters to house the people. We are yet a young church and it is being proved daily that God is with us and the spirit of evangelism is on the increase, while the revivals and crowds of the past inspire us to believe for greater things in the future.**

Many times a few hundred dollars in the beginning would increase the seating capacity several hundred, this should not be overlooked. Failure to provide for a large Sunday school is also a great mistake; for the young like our swing and freedom so they come to us; the Nazarene fire is very attractive. We should and must double our Sunday school enrollment.

Q -- What plans would you suggest as to the raising of funds for building purposes?

A -- The question of funds in a building program is very important. We tried to exercise great care at this point, in fact we kept cost within reach of our local congregation, that is such as we could carry ourselves should hard times overtake us, or the public fail to assist us as far as we thought they would. We also remembered that it was our duty to keep up both District and General funds during our building program, for we feel to neglect these interests is to neglect the church at large and more or less localize our work which would eventually weaken and thwart the real purpose of our church. Again an over loaded church will soon become discouraged and in the end will lose victory. Our people must be kept free and blessed or death and decay is certain. Beware of over-loading them.

Q -- What methods do you use in raising the funds necessary for the regular affairs of your church? Do you make use of financial "drives"?

A -- We have practically discarded financial drives in our local church. Our people have caught the vision of systematic giving, and our weekly offerings of the church and Sunday school, and that of the Woman's Auxiliary, meet all the local expense of the church, including payments of \$85 per week on our new \$45,000 building which we are carrying ourselves; for while we have been worshiping in our church for six months, we have not yet put on a public campaign for funds, feeling that we could do better later. Our weekly offerings also cover both District and General budgets which amount to \$2,800 per year, and at this writing we are overpaid more than \$200. The fact is we never mention the budget except when we have a missionary with us, or when special effort is being put forth by our General Board. We did not reach this plan of giving in a day, but feeling that God's Word taught it, we began to preach once a quarter on tithing, urging the folks to bring their tithe into the local church. We also showed our folks by the use of a blackboard and figures what systematic giving would do for us. In fact at the completion of our \$45,000 building we had to increase our weekly offering only \$33 to carry the building program. When we revealed this to our people by paper and crayon they were blessed and delighted. Expenses of evangelistic campaigns are raised separately, and this before the evangelist arrives, all among our own folks, so that the nightly offerings go direct to the local treasury. Of course we give the public in general opportunity to give to the evangelist and expense of meeting. Systematic giving blesses us each week as we give, and assures us continued success. No more drives for us unless forced to it, for with our present plan we are

never without a nice working balance, in fact at this writing we have \$853.92 on hand.

**Q -- What methods of publicity do you find most effective?**

**A -- We have access to the local press for which we praise the Lord. We have this because we show ourselves friendly, and thus make them our friends; this you know is the Bible way. We also use large posters printed in two colors, red and black. These we put on bulletin boards on principal street corners, having received permission from the mayor of the city. Our best advertisement is a blessed church, with the Nazarene fire and swing, a church which gives systematically and pay its bills regularly, and at the same time is not continually begging. This is both convincing and convicting and appeals to the business world and gives the church a standing it can have in no other way, for the average church is continually begging and conducting other schemes and plans of raising funds, and yet is always behind. Promptness in all business matters for the church is a strong advertising advantage.**

**Q -- What general and specific methods do you use to keep the people spiritual and to keep the soul saving atmosphere on?**

**A -- We will speak to this point under four headings. (1) There can be no permanent spirituality among our people without confidence. The pastor should exercise great care at this point, in his personal actions, preaching, and in speaking of others. If the congregation fails to have faith in the pastor it will become cold and formal, spirituality will disappear and revivals will cease. What is true of the pastor is also true as to the church treasurers, and to some extent every official of the local church. Great care should be exercised in handling of Church funds. In fact every church should have an open account, i. e., so any member can ask any question that may be on his mind and receive reply immediately with the utmost kindness, and never in a way that would create the least suspicion, so that in his giving he can feel restful, knowing that funds of the church are properly kept and distributed as is pleasing to the Lord. This is important. But not only is this true in regard to the local church, but the same confidence must be had for the District Superintendent, Advisory Board, General Superintendents, General Board, General Treasurer and Secretary, Editor of the Herald of Holiness and every other officer of our church. It is my sacred duty as pastor to speak kindly of every District and General officer of our church, with tenderness, expressing my love for, and confidence in each of them until my church will find itself loving and honoring every officer of our denomination. Unless we do this we defeat ourselves and spirituality will soon be on the decline. (2) The pastor himself must be spiritual, his people will never go beyond their leader, and in his busy life he dare not neglect study, meditation and prayer, but must always be conscious of the presence of the Holy Ghost. (3) The pastor must encourage spirituality, for in these days of formalism it is considered a sign of weakness to get blessed. (4) A spiritual church must and will be a praying church, care should be exercised that we do not change our**

prayermeeting hour into a time of instruction, Bible reading, etc., as good as they are. We must pray together, spend the hour in prayer, not long prayers but of such length that many may pray, and then five or ten minutes scripture lesson without much comment allowing the Spirit to apply to individuals as He will. Prayer-meetings should never be prolonged until they become distasteful to those attending, but should rather leave all a bit hungry for more, and they will become regular in attendance.

**Q -- What particular arm or branch of your work do you account most important to the success of the church?**

**A -- We consider every department of our work important, and should we succeed but at one or two points we do not consider we have been successful. Every branch of our work is a blessing and we join hands with them attending services pushing and urging on to victory.**

**Q -- What methods do you use in attempting to build up the Sunday school attendance?**

**A -- Several times each year we have Rally Days, seeking out new scholars and rallying those who may have quit coming. We also often give prizes, religious in nature of course, to the pupil bringing the most new scholars within a given time. When a new scholar comes we secure his name and address, telephone number, date of birthday, etc. A check is made each Sunday, cards are sent to the sick, as well as those who are neglectful, giving them to know we missed them and urge them to be present the next Sunday. Then a birthday card is sent birthday week of each member.**

**Q -- How do you manage to keep the children of your Sunday school interested in missions?**

**A -- We have a junior missionary society which meets once a month and at this meeting a map of the world is now being used to show children where we have missionaries. The plan is to visit all our mission stations. It costs them \$20 each trip. When they left the U. S. for South America they used their mite boxes collecting pennies until they had \$20, and then the trip was made by the miniature ship. When they reached South America they were introduced to our missionaries, and then a talk was given by one of the young women who assist in this work, on South America. At the conclusion of the talk a small candle is placed on the map showing where we have carried the light of the Gospel. At the close of the service new mite boxes are given them and they at once begin to collect funds for the next trip and I assure you interest runs high. Our juniors gave last year \$100; this year they will do even better.**

**Q -- Does the passing of the funds of church and Sunday school through the regular budget have a tendency to hinder liberality in giving?**

**A -- No, but rather encourages it, for our people like the budget system. There may be a reason however, for we have never opposed it, but have always been a booster, for I have long ago found out that if I desire success I must work in full sympathy with the actions of the District and the church at large, and while I may not always agree, I feel it my duty to boost and never complain, for if I do I will have a fault finding church and very little success. A few years ago when our congregation was not so large our apportionment to District and General budget was \$4200, and of course we felt it was a little high. However we came home from the Assembly determined to raise it as the District had spoken. We did not tell our folks, but began at once to raise the amount and in less than ten months had the full amount. Then we told the church board the amount of our apportionment and immediately one said it could not be done. But we surprised them by saying, "it is already done and two months to spare."**

**Q -- What means do you employ to encourage denominational consciousness and to "tie" your people to the general interests of the church?**

**A -- We insist that every Nazarene should read the Herald of Holiness. The paper is a God send, a real blessing, its editorials full of instruction and encouragement, and when we have devoured its contents we feel ready to go forward into battle, and that with assurance of victory. He can tie his people to general interests by never criticizing, never finding fault, but by being a booster.**

**Q -- What is your estimate of the value of special Women's and Young People's work?**

**A -- The Woman's Auxiliary and Young People's Work are great assets to the church. The women have raised hundreds of dollars for our local church, paying same through the budget. This greatly helps and blesses the church, both locally and at large. It is also a great help to the pastor in raising funds for missions. We have no trouble at all with this department of the church and pray for its continuance and growth among us. The Young People are a great blessing and inspiration to us; they can pray earth and heaven together, and then there is no end to their power in song. We have a young people's choir of forty-five voices, and an orchestra of eighteen pieces, all these saved, and most of them sanctified. To be a member of either choir or orchestra they must be saved, and keep saved. It is wonderful how God blesses them and the many people they attract to our services. I have the first time yet for the young folks to show any signs of disloyalty, but are true to the pastor and services of the church. God bless them.**

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**17 -- THE PASTOR'S SUPER SIX -- N. B. Herrell**

**No. 1**

**(In these articles we are taking a six cylinder automobile of super qualities to represent the ideal church. The idea is somewhat original and we trust the lessons will be received in the spirit in which they are given).**

**It is permissible for a pastor to desire a church of super qualities in all its departments, with all departments so unified that there will be a ready response and full co-operation in devotion and service every time he steps on the starter. The pastor who can assemble, organize and oversee such a church is certainly a master among his brethren.**

**But the man at the wheel of a super six must be the master of his machine or it may kill him and destroy itself in a horrible wreck. The man at the wheel of such a machine bears responsibilities which are almost beyond comprehension.**

**In order that the super six may do its best work and keep it up year after year, the man at the wheel should not only be a driver of marked ability, but he should be a master mechanic who can detect the slightest variation in the sound of his running machinery. And he needs to be able to correct such minor troubles as may arise from time to time in order that more serious troubles may be avoided. If the pastor is a professional driver, and not a mechanic, he will be forced to depend a great deal on garage men (evangelists and connectional officials) to keep his super six going. And garage service entails expense and loss of time. And many times when the pastor who is a master driver only, calls in the garage man, the latter only looks wise and is unable to do any thing to help matters, and so after many meetings and much counsel, the super six turns turtle and the pastor is fortunate if he escapes even with his reputation as a driver.**

**And when something goes wrong with the super six, and the driver not being a mechanic, shows his perplexity and confusion, by-standers begin to freely make suggestions and to hazard guesses. At last, when every part of the car has been covered by the guesses of the would be helpers, some wise one suggests to the humiliated driver that the machine had better be entirely disorganized and re-assembled. But under such conditions the driver generally feels that it is himself that needs to be disorganized and the discovery made as to whether he were not rather called to drive hogs than a fine super six automobile.**

**The driver of a fine super six church must know when to replenish or change the oil, when to grease the machine throughout, how to keep the proper amount of air in the tires, and how to keep water in the radiator and in the battery. If he does not do these things there is sure to be friction and trouble. Happy the pastor who knows how to keep plenty of oil in his super six. In most cars the oil should be changed once in every five hundred miles, but some churches have not had it changed in five thousand, and then if the driver were a mechanic he would know that the bearings are burned out and that the machine is squeaking at every bolt. To run low on water is to point toward fanaticism. And when the car runs on the**

**balloon tires of perfect love and fulness of joy, the riding is smooth; but the riding is rough on the smoothest road if the tires are flat.**

**The gas for the super six is the prayers and devotions of the people, and these are to be ignited with sparks of Pentecostal fire. Water in the gas will choke the carburetor and diminish the power.**

**The novice will soon find that super sixes are made and operated by masters. There are plenty of would be drivers, but we need men who can build these cars, keep them in condition, and keep them going. The steady speed of the machine depends upon the ability of the man at the wheel to properly adjust the flow of gas, and its safety depends upon his ability to keep it in the road.**

**In the next article we will deal with the starter in the Pastor's Super Six.**

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**THE END**