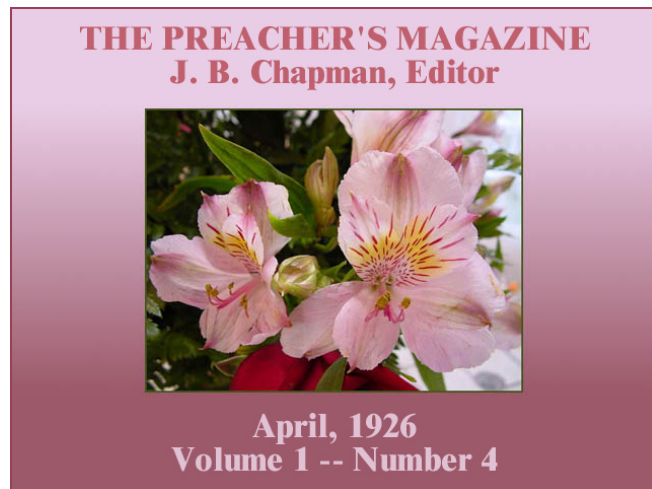


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- THE HANDICAP OF AGE -- J. B. Chapman

No matter what the preacher's age is, it is a handicap to him. If he is young, he is a novice; if he is middle age, he is usually burdened with family cares and major financial responsibilities so that he is "expensive"; and if he is old, he is doty. Although they probably would not use just these words, this is about the summary churches and the public generally make of the preacher's situation. Of course there are instances which are exceptional, but there is a semblance of truth, nevertheless, at the base of these statements, and it is well for the preacher to admit it and make such provisions as he can against it.

How many preachers fail in their work simply because they are "young"! Not because their years are so few, but because they are young in wisdom and discretion. One of Paul's special warnings to the young preacher was against the danger of becoming puffed up, and through this fault, falling into the hands of the Devil.

And how many preachers fail because they permit their standard of living for themselves and their families to reach the pitch that makes it impossible for them to live on the income that their ministry provides! In such a case, the middle aged preacher, even though he has good health and splendid equipment for his work, is likely to take up real estate, insurance or some other form of secular business, and when he does, his effective ministry is usually at an end. It is usually easier and safer for the preacher to reduce his outlay than to attempt to increase his income. One of the prices of the ministry is the willingness to receive less money than one could reasonably expect from secular pursuits.

And at last, how many preachers fail because they lose sympathy for youth and become dory, even before their time! It is not enough for a preacher to simply assert that he is not old and that he refuses to get old, etc., he must keep his sympathies alive. He must share the view point of the decades beneath him. Gray

hair and a wrinkled face are no criteria, it is the old head and the old heart that disqualifies for the work of the ministry.

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02 -- WHY SHOULD THE PREACHER BE EDUCATED? -- J. B. Chapman

As a corollary of the statement that what the churches need is not so much mere members but better members, we offer the statement that better preachers are needed rather than more preachers. An increase in the quality of preachers would increase the scope and influence of the ministry much more acceptably than a multiplication of the number with no increase in the quality.

Of course education is not all there is to the preparation for the ministry; we would not even say that it is the most important factor in such preparation; but it is a factor, nevertheless. And there is a mistaken idea to the effect that only educated people require an educated ministry; for the fact is that from many points of view, the more lacking the people are in education, the more important it is that the ministry should be educated.

We are not quick to advise a man who has family responsibilities to enter school. We are not quick to advise anyone who is of mature years, and especially if he has preached successfully and produced his "type," to undertake extended, formal school work. It may be best in many such cases for men to go right on with the work of the public ministry with such preparation as they have and with such helps as they can get along the way. But for the young man, there is only one kind of advice to give, and that is to tell him to get into school and take a long, hard, grinding course of intellectual training and finish with a strong course in a theological school. This advice is entirely applicable whether the person in question is finally destined to preach in a university city, in an American rural district or in some heathen country where the Gospel is unknown.

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03 -- ON TRANSLATIONS OF THE BIBLE -- J. B. Chapman

It is exceedingly difficult to translate from one language into another, not only because it is naturally difficult to find words in the two languages that are exact synonyms, but also because the translator consciously or unconsciously gives color to his translation because of his own thinking. In other words, a translation is also a commentary to a greater or less extent.

Speaking at the Founder's Week Conference at Moody Bible institute, Chicago, as reported by Mrs. Newton Wray, Professor Oswald T. Allis of Princeton Theological Seminary, assistant professor of Semitic philology, paid his respects to Moffatt's translation: "He called it a 'one-man' version which introduces changes

that have no objective warrant and merely represent the opinions of himself and other critics. 'in making these changes he adds no footnotes and gives the reader not the slightest intimation that he is reading Dr. Moffatt's opinions and not what the Old Testament itself says.' " The first requirement in any translation, according to Dr. Allis, should be that it gives as exactly as possible the thought and language if possible of the original. In the case of important documents this is especially necessary and any attempt to improve upon the original, as implying that the original is not itself an adequate statement, should be rigidly excluded. This is especially true of a book like the Bible which claims to be and is regarded by all Christians as the Word of God.

"But Dr. Moffatt and the critics of the subjective school which he represents are constantly engaged in manufacturing evidence to prove that their theory as to the unreliability of the Old Testament is correct, in order to make it possible for them to change and reconstruct it as much as they please."

Our own opinion is that the Authorized Version is about as good an English Bible as we shall ever have, although the Revised Version as given out by both the English and the American committees is technically more correct. And aside from these, we believe that all translations and versions, if used at all, should be given consideration simply as commentaries. But whenever there are evidences of the work of Higher Critics in a version of the Bible, that version should be cast aside, because its irreverent spirit is sure to be more outstanding than the benefits of its scholarship.

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04 -- WHAT IS A PASTORAL CALL? -- J. B. Chapman

A certain pastor reported that he made almost 7,000 pastoral calls in one year, although the average for all the ministers in his assembly was about 550. But it is likely that the great difference was largely accounted for by a difference in the method of counting. We understand that some pastors count telephone calls, pastoral letters, conversations on the street when the church or Sunday school is the subject, and that they count a call in a home as many calls as there are persons present when the call was made. While there are some pastors who are conscientious in confining their counting of pastoral calls to a bona fide visit to a family where religious conversation is carried on, and usually where the Bible is read and prayer is offered.

Now we think, just as in other matters, no effort should be made to make a mere showing, and we prefer the plan of confining the counting to calls "upon families; for this is no doubt what the average person understands by a "pastoral call." Business calls and other incidental calls should not be "crowded in."

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05 -- THE EVANGELISTIC APPEAL -- G. A. Pegram

The revival season is now on, and all real Christians are interested in the salvation of others. Some will work in one way, and others will use another method. Some will believe in one method, and some will believe in another. Nearly every method will yield some good results, if a worker is clean and earnest and faithful. But some faithful workers will use poor methods, and accomplish but little, and sometimes what little is accomplished will not last.

There are two general methods in revival work. One is the emotional and sensational, and the other is the plain, practical and conservative. The success of each method depends more or less upon the ability of the one who uses it, just as one man can accomplish more work and better with the same tool than his neighbor can. Nevertheless some methods of Christian work are better than others, and some will yield more permanent results than do others. It is our duty as Christian workers to use the methods which will accomplish the most lasting and beneficent results.

Holiness people should remember that God made the whole man and not simply a part of him. Holiness is derived from an old Saxon word meaning the entire being. The Scriptures also imply the same idea of Holiness. Jesus said the first great commandment was to "love the lord thy God with all thy heart, soul, mind and strength." And the favorite text of Holiness people is, 1 Thes. 5:23, which says: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, soul and body be preserved blameless." Both these texts mean the whole man. So the man who emphasizes the emotions alone, appeals to only one part of man, and the most fickle, undependable part of his nature at that. In the former passage, Jesus mentions the heart, but he mentions three other parts of man's being, too. The man who appeals to the heart, or affections, or emotions alone, touches one fourth of man's nature, while Jesus is trying to touch all of them. This is the first objection to appealing to emotions alone.

The second objection is implied in the last, which is that the emotional nature is the most fickle part of man. Fickle people are always emotional, and emotional people are nearly always fickle. So that the evangelist who exclusively appeals to the emotions wins mostly the fickle and fanciful, and is cultivating fickleness in all his converts and admirers. There is philosophy and psychology back of this. Cultivating or exercising any part of a man's nature tends to develop it. The stronger the feeling, usually the more it is apt to react. Let us see.

Let one attend a funeral, and also the wake preceding. By the time the funeral is over, one feels that he must have a change. If he does not have a change, he will become nervous, sick and unbalanced, perhaps broken. Sometimes people have pined away and died from continued sorrow'. Nature seeks reaction and a change, and must have it, or lose its balance. After enduring sorrow for some time, there is

a tendency usually to see the humorous side of everything. Everything seems funny, and he feels that he must laugh. The longer and stronger the strain, the greater the tendency to laugh, unless one has become warped into a condition bordering emotional insanity, which frequently occurs.

On the other hand, let a crowd of jokers get together, and let each vie with all the rest in telling the funniest story or the biggest joke. At first all will laugh and laugh heartily. But as the talk-fest proceeds, each new' joke seems tamer than its predecessor, till finally nothing seems funny, and it becomes practically impossible to provoke more than a smile of sympathy or courtesy. In each of these cases there is a reaction from the continued emotional strain in either extreme. Were the emotional strain to continue in either extreme, nature would either become unbalanced or broken. The tendency in such cases is toward emotional insanity. In such cases nature reacts to save itself from becoming unbalanced or broken.

We can see the results of what are called the sensational revivals in the exclusive emotional stimulation. Everybody is put on an emotional strain for several weeks, and kept at high tension. When the pressure is removed the emotions swing to the other extreme. This is the devil's chance, and he usually takes advantage of it. For frequently the reaction of emotions and the temptations of Satan come together, and under the pressure of the two together, the young convert goes down in sin. Neither the evangelist nor the young convert may know or notice the psychological principle back of it. But this is the reason why so many of the converts of the sensational revival fall away. The number failing away are generally in proportion to, the proportion of the emotional appeals in the meeting. The evangelist never seems to be aware of the fact that in making the appeal so strongly and so exclusively to the emotions he is paving the way for the reaction, the temptation and the backsliding. It should be noticed here also that while a larger proportion of the converts of a sensational revival fall away, as everyone knows and notices, there are more delusions into believing one's self converted in such revivals from the fact that so many are borne along on the tide of the meeting when others are moved. For this reason there are more false conversions in such meetings. But it should be remembered that there are also some real conversions in such meetings, and some also who continue in the faith, though not as large a proportion as those saved under other appeals to be mentioned.

It is a well known fact that no mere emotional evangelist ever has very lasting effect in his work. On the other hand, the evangelist whose work is of the permanent kind never appeals exclusively to the emotions, or even mostly. If these facts be true, should we ever appeal to the emotions at all? Let us see.

We have just quoted Jesus as saying, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength." The heart, or emotions, is included in this statement, but that is only one part of four. So we see that Jesus appealed to all, but never to one alone. He made every part of man's nature, and so appeals to every part of it.

Sam Jones said that Charles G. Finney was the most omnipotent evangelist of the last century. Sam Jones himself was a great evangelist. These two men probably did the greatest work which any evangelists ever did alone, or single handed, for that was before the day of organized gospel teams. But both of these men appealed directly to the reason and conscience. When people yield to Christ under such appeals they nearly always stick, and that is why the converts of these evangelists stuck.

Then, again, God himself appeals to reason, judgment and conscience. He said through Isaiah the prophet: "Come now, let us reason together." 1:18. In Mal. 3:10, we are asked to prove him. Christ never appealed to the emotions alone. When did Christ ever tell a ghastly or a ghostly story? No deathbed scenes adorned his sermons. He sometimes told of death and the judgment, but never in a gruesome or scary way -- always plain and sober.

In the parable of the sower, Christ divided the hearers of the gospel into four different classes -- the wayside, stony ground, thorny ground, and good ground hearers. The stony ground hearer received the word with joy, with emotion, and yet he was the first to fall away. Notice a few things in this connection. First; shallow persons are the most easily reached. Second; they manifest more feeling than any other class. Third; the emotional class are first to fall away. Fourth; the emotional people usually have a substratum of hardness, represented by the underlying stone. Let the reader notice that these emotional folks are the most hard-hearted and unreasoning and unreasonable one will ever meet, when they become offended. The writer knows that this is so, by sad experience.

The first thing which an evangelist should do is to convince the reason. After the reason is convinced of the general principles of right and wrong, he should appeal to and awaken the conscience. He should probe the sinner's conscience, and should make him realize his sin and sinfulness. When he sees that sin is sin, and that all sin is sinful, he should be made to realize the sinfulness of his own sins, and of his own nature. When he sees all this, and realizes the heinousness of his own sins, and the sinfulness of his own unsanctified nature, and his own obligation to quit committing sin, and get his own unsanctified nature removed, it is not only permissible to appeal to the emotions to initiate definite moral steps toward repentance, but it may indeed be obligatory to do so. The writer sees no harm in appealing to the emotions to get men to move after they are fully convinced of their sins or of their sinfulness. Men often use paper or shavings to kindle a fire, but nobody ever thinks of using only paper or shavings alone for fuel. The results are not very lasting. To make all one's moral appeal to the emotional nature, produces a wrong impression, and also a moral perversion, and sometimes a moral pervert, too. That is why some seemingly religious people do some very inconsistent things. Is it any wonder when the evangelist under whose ministrations they were really or supposedly converted preached to them in such a way as to unbalance them?

Let us illustrate this. Most of us know of men who never go to church but always attend funerals. At such times they never fail to weep. Both men and women will weep on such occasions, and always talk pious, too. But their pious talk never means anything, for you may talk to them all you please, but no appeal you can make will ever move them in the least, so far as being a Christian is concerned. More than once has the writer gotten people to come to Christ on the death of a loved one, but never has he succeeded in getting one of these professional weepers at funerals who never attend church any other time, to come to Christ.

Furthermore, psychologists are noticing the effects of different kinds of appeals. They agree that exciting men's emotions without stirring them to moral action, not only does no good, but does harm, because it demoralizes as well as weakens one's moral nature. They insist that men's emotions should never be stirred except to initiate moral action, as otherwise it is weakening and demoralizing. They notice and mention the habit of the inveterate novel reader who weeps bitter tears over the tragedies and misfortunes of fictitious heroes, in their novels. But they are heartless and cold toward real suffering all around them. They refuse to be stirred by the tragedies and troubles of the unfortunate whom they themselves know. This shows that they are not moved to moral action by the pathetic stories which they read, no matter how touching they may be. This shows also why so much reading of fiction is demoralizing. If you do not believe it, we just refer you to character of great novel readers.

This shows also that many of the temporary moves made under mere emotional appeals, do not excite to moral action really, even though seemingly. The final results show it. It were better not to excite the emotions at all. Their ephemeral feelings make them feel that they are partially pious at least. This very delusive self-satisfying emotion makes them feel half-way pious, and renders them less responsive to future thoughtful appeals to conscience and reason. That is also the reason why it is next to impossible to reach many who have been excited repeatedly by such false appeals.

The more intelligent evangelists are beginning to see the folly of such appeals, and are making their drives at reason and conscience. They cannot move men so quick or so easy by such appeals, but it stirs to moral action, and leaves a more healthy moral emotion. It produces more substantial converts, and also more permanent. Pastors are seeing the futility of such meetings, and are fearing wildfire, and are refusing to employ such. They prefer a more lasting work to a big one.

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06 -- LETTERS ON PREACHING -- A. M. Hills

IV. The Preacher And His Sermon

God, as we have already observed, selects His preachers. He said to Jeremiah, "I have appointed thee a prophet unto the nations." (Jer. 1:4). He said to Ezekiel, "Son of man, I send thee to the children of Israel" (Ezek. 2:3). He said to Jonah, "Arise, go to Nineveh" (Jonah 1:2). He said to his disciples "You did not choose me, but I chose you and appointed you, that you should go" (John 15:16). "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15). He said to Paul, "I appoint thee a minister and a witness."

I. Let Us Consider What Kind Of A Person Any Preacher Worthy Of The Name, And Such A Selection Of God, Ought To Be

1. He should be a God-owned man. St. Paul delighted to call himself the (doulos) "slave" of Jesus Christ. (Rom. 1:1). Those old slave-masters of the Roman world owned their slaves, body and mind, all there was of them to use as they pleased. So should our blessed Lord and Master own us. Doddridge, the Bible Commentator, wrote, "This day do I, with the utmost solemnity, surrender myself to Thee. I renounce all former Lords that have had dominion over me: and I consecrate to Thee all that I am, and all that I have, the faculties of mind, the members of my body, my worldly possessions, my time and my influence over others: to be all used according to Thy glory, as long as Thou continuest me in life: ever holding myself in attentive posture to observe the first intimations of Thy will, and ready to spring forward with zeal and joy to the immediate execution of it. To Thee I resign myself and the management of all events pertaining to me and say without reserve, not my will but thine be done."

Rev. A. B. Earle, the great Baptist evangelist, procured a Consecration Book "and wrote out on my knees the following:
"Andover, Feb. 10, 1859. "This day I make a new consecration of my all to Christ Jesus. I now and forever give myself to Thee: my soul to be washed in thy blood, and saved in heaven at last; my whole body to be used for Thy glory; my mouth to speak for Thee at all times; my eyes to weep over lost sinners or to be used for any purpose for Thy glory: my feet to carry me where Thou shalt wish me to go; my heart to be burdened for souls or used for Thee anywhere; my intellect to be employed at all times for Thy cause and glory. I give to Thee my wife, my children, my property, all I have, and all that ever shall be mine, I will obey Thee in every known duty." -- A. B. Earle

This is what we mean by a consciously God-owned man. When Dr. Wilbur Chapman asked old General Booth what was the secret of his great Christian usefulness, he replied: "God has owned every inch of me."

2. A God-filled Man!

Father Nash and Father Clary used to go about with Finney, giving themselves to prayer night and day that he might be continually filled with the Holy

Spirit. He tells us that at times when he was preaching, people fell from their seats as fast as he could have knocked them off with a club.

One day with this holy power upon him, he enters a cotton mill, his face, no doubt, radiant with a heavenly light. Operatives look upon him and begin to tremble till they cannot tie the broken threads with their fingers. They are confused, then appalled and sit down and weep. A solemn awe settles upon them as if the angel of God was summoning them to judgment, so mightily are they convicted of sin by the power of the Holy Spirit. The proprietor of the mill though not a Christian, does not escape the heavenly influence, and says to the superintendent: "Stop the mill; it is more important that our souls shall be saved, than that this factory should run." And all this time this mighty man of God has not yet spoken a word! A religious meeting is held right there, and hundreds cry for mercy and rush into the kingdom.

Dr. Charles Pitman of early Methodist days came to a campmeeting in an eastern state and asked to be permitted to preach just once as he must leave the next day and he had a message from God for the people. As the service began fierce lightnings flashed across the sky and the loud thunders rolled up into mid-heaven. Dr. Pitman knelt before the God with whom he was acquainted and prayed with holy boldness. "Oh, Lord God Almighty, Thou who hast sent me to preach to this people, hold back these threatening clouds for one hour while we go on with this service in thy Name. May great good be done in the salvation of souls!" His auditors were amazed and held their watches while he preached just an hour with heavenly pathos, and Holy Ghost anointing. "Now," he said, "go to your tents and fall before God!"

Again the pent-up lightnings burst forth in awful violence and the rain poured. The people stood aghast and trembled. Sinners fell to the earth under the power of the convicting Spirit, and "over five hundred were converted."

Such men know God. It is not too much to say that they are God-filled men.

3. They are God-used men. He always uses the men He is permitted to own and fill with His Holy Spirit. He always has some great opportunity on hand for them, too important for others.

When Dr. Wilbur Chapman preached his first sermon in his pastorate at the Wanamaker Church in Philadelphia, an old man met him at the foot of the pulpit and said, "You are pretty young to be pastor of this great church; but you preach the gospel and I am going to help you all I can." Dr. Chapman thought, "Now, here is a crank!" But the old man went on: "I have covenanted with two others to pray for you." Said Dr. Chapman, "The three became ten; and the ten became twenty; and the twenty became fifty; and the fifty became two hundred, who met to pray for the Holy Spirit to be upon me before every sermon. In another room my eighteen elders knelt around me so close that I could put my hands upon them. Every time I entered the pulpit to preach I knew I was clothed with Holy Spirit power in answer to the

prayers of two hundred and eighteen men. It was easy to preach under such circumstances. It would preach itself. We saw 1,100 converted in three years, six hundred of them men." Then said Dr. Chapman pathetically; "I do not see how the average man under average circumstances preaches at all!"

I was riding one day on a fast train with Rev. George Sharpe from Glasgow to Edinburgh. He pointed out to me the little town of Shorts, where a church was praying nearly a week and two whole nights for the outpouring of the Spirit upon the pastor the next Sunday. The people were moved to come till the church would not hold them and the service was held outside. Young Livingstone preached with the rain sprinkling in his face and "five hundred and fifty were converted." We need more praying congregations to pray the power down upon the preachers. More prevailing prayer is the present need of the church.

A. B. Earle, as we have seen, was God-owned and became God-filled. In his introduction to his last book he tells us that he had seen 157,000 conversions under his ministry.

Charles G. Finney has been called the prince of evangelists of all the Christian centuries. One authority tells us that he had not less than five hundred thousand converts in connection with his preaching. But even this man, of rarest intellectual gifts and transcendent oratory and beyond compare the mightiest man we ever saw' stand before an audience to preach, even this man humbly said, "No human eloquence can ever convert a soul unless the Spirit of God sends the truth home and makes it effectual. All human eloquence and learning will be in vain. And it is a fact worthy of great consideration that, with verb, little culture, this element of Holy Spirit power will make an ordinary. Christian eminently successful in winning souls."

This is very humiliating to human learning and intellectual pride, but it is ever God's way "to choose the weak things of this world to confound the wise." God's Spirit gets all the more glory;

II. Notice, The Sermons Of Such Preachers Will Be Heaven-Sent Messages.

1. Even the themes will be divinely suggested. God knows who will be in the audience and what they will need.

2. It will be God's own truth, -- no invention or fad or fancy of man: -- no modernism -- or infidelity spewed out upon the audience to drug people to sleep in their sins and send them to hell. It will be the old rugged gospel once for all delivered to the saints for the salvation of a dying world.

There never was an age in Christian history when such truth was needed more than right now, We are tired of hearing about "this wonderful, modern twentieth century and the new gospel that must be adapted to this great new age!"

The truth is inventions have increased wealth beyond the wildest dreams of man, and the age is sick, nigh unto death, with abounding worldliness and an epidemic of crimes, and godless self-indulgence and nameless revolting sensuality!

Nothing but a deluge of the old gospel of Sinai and Calvary can save us from the doom that befell the empires of ancient history. They all perished from the consuming disease of national sin.

3. Such preachers will not preach for self-glorification God-owned men and God-filled men would scorn a motive so unworthy!

4. Their sermons will be messages tending to save sinners, or sanctify and strengthen and build up believers. It is not worth while to preach on other themes or subjects. Life is too short and eternity too long.

5. God's preachers will deliver messages becoming the dignity ,of an ambassador of Jesus Christ, messages from the King of heaven to subjects of the King. They will not preach sermons in which God's truth is toned down and diluted and denatured to please the ungodly gang of worldlings in the pews who assume to dictate to God's preachers what they shall not preach.

God-owned, Spirit filled ministers would not preach God-inspired sermons in vain. We should not read in one year of 6,367 churches, in three of the most learned of the denominations without a convert in a year!

Think of it! Six thousand preachers, at least thirty thousand Sabbath School teachers, three hundred thousand Sabbath school sessions and six hundred thousand sermons in one year without a convert! May God in infinite mercy save us from prayer-less Holy Spirit-forsaken churches, and a Christless, barren ministry!

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07 -- PRIDE IN PREACHERS -- A. W. Orwig

Of all men the Gospel minister should be free from unholy pride. In the sight of God it is one of the most abominable things; and the wonder is that he does not more summarily punish it. His Word contains many expressions of his abhorrence for it and warnings and threatenings against it.

The Blighting Effects Of Pride

Concerning the spiritual blighting effects of pride upon preachers the saintly Richard Baxter said: "One proud, lordly word may cut the throat of a sermon and blast the fruit of all you have been doing." The Rev. R. A. Torrey, says: "Power is lost through pride. Many fail in their work because pride has come in. God cannot use a proud man. The man who is puffed up with pride cannot be filled up with the

Holy Spirit." It is said of that other eminent and successful preacher and evangelist, Charles G. Finney, that he held not a moment's parley with the suggestions of spiritual pride. We cannot too deeply lay to heart the folly and danger of unholy pride. How many preachers are more or less beguiled into it, and whom God, in consequence, smites with spiritual barrenness! "Be clothed with humility, for God resisteth the proud, but giveth grace unto the humble."

Occasionally men laud their own sermons, thus disclosing a degree of vanity and pride. Many years ago I heard a more than ordinarily bright preacher speak of a sermon he had delivered. In a self-congratulatory manner he remarked that he "had everything his own way." I wondered at the time whether, under the circumstances, God could have had His way. I also call to mind a boastful remark I once heard a preacher make in reference to one of his sermons. Said he: "I preached in my own characteristic manner."

Rebuked In The Pulpit

Right in the pulpit God sometimes manifests his displeasure at pride. He would thus teach the preacher a greatly needed lesson, humiliating him before the people. When I was a young man I recollect hearing a veteran preacher tell a friend how God once rebuked him in the sacred desk. It was at a campmeeting, and an immense crowd was present. He wanted to preach a "big" sermon in the estimation of men; or, as he really expressed it, he "was going to shoot a bald eagle." But, he added, "the powder flashed in the pan, and I was undone." But it cured him of pride or vain ambition, for he was otherwise a good man.

Another case of reprehension in the pulpit was that of a young preacher, of whom a lady some time ago informed me. He had been requested to preach in the absence of the pastor, and ascended the pulpit with head very much aloft, and in a general pompous manner. But almost from start to finish he miserably floundered in the mire, and the sermon was a sad failure. And, greatly crestfallen, he left the pulpit. At the close of the service an aged man quietly said to him, "Brother, if you had gone into the pulpit in the humble manner in which you came out of it, the result might have been greatly different," and thus he also learned a valuable lesson.

Suggestions For The Cure Of Pride

Pray very earnestly for victory over it. Believe victory to be possible. Read and study what the Bible says on humility and pride, and learn more fully the beauty of the one and the unloveliness of the other. Think much of the great humility of Jesus. Do not regard pride as a mere fault or weakness, but as an inherent and unhallowed thing that needs uprooting. But do not expect to be forever exempt from temptation to pride. The sin consists not in the solicitation to this evil but in the yielding to it. -- Los Angeles, Calif.

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08 -- PREACHING FOR SOULS -- Author Not Shown

Comparatively, not much of the preaching nowadays seems to be in that direction. However, we are glad to note the exception; many preachers of the Church of the Nazarene do preach for immediate results. This should be the paramount endeavor on the part of every preacher.

This serious lack is either that the aim of the gospel gun was poor (perhaps no aim at all) or else there was not enough charge to send the shot home. But the preacher who sights his gospel gun on his knees, will usually bring down some game. How much the ministry needs to pray, plan and preach for lost souls. Souls everywhere, slumbering and perishing for the bread of life. What is a preacher for if not to move men to God?

But a serious difficulty arises. In scores of churches, but few if any sinners (unsaved as distinguished from church members) attend the services of the church. The preacher has no opportunity to preach to the lost. This condition makes possible the preaching of holiness as a second work of grace. This will help to lead some into the Canaan of perfect love and will also edify the church. Many need to hear the doctrine of entire sanctification. Here is the preacher's opportunity.

But how can a preacher meet this responsibility if he is "short" on religion himself? If he does not know the sanctifying power of the blood himself? How helpless is any preacher when he is without this adorable grace! To be ready and effective, the preacher must know by experience both regeneration and entire sanctification.

We aver that a wholly sanctified ministry, with some degree of good sense, who is both a "minister and a witness" to the abundant grace of God, will have some one converted or else some believer sanctified wholly. In any case souls will be moved toward God and the church will become expectant and prayerful.

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09 -- HOLY QUIETNESS -- P. F. Bresee

We always draw aside from other company to tell our friends what we do, not want others to know. There is nothing better than this life of quietness in order to deepen, broaden and develop us in the things of God. Useless talk, -- I do not mean to say social, sanctified and pleasant converse with one another, -- but useless, and idle talk hinders us from direct communication with God. In this triumphant life we learn to know more and more that we are His and He is ours. We can frequently say to Him, "Thou art my God, and I belong to Thee." We are betrothed to Him in righteousness, judgment, loving kindness, tender mercies and faithfulness, and we

know our Lord. The secret of His dwelling is our dwelling place, under His shadow we abide, He becomes our fortress, our high tower and, so to speak, in the secret of life we can run upstairs, look out of the windows of this tower and get a glimpse of the heavenlies. A great noise will hinder us from hearing distinctly. So much talk will hinder us from hearing the gentle sweet voice of the Holy Spirit. When a man leaves his safe open, it is a sign that there is not much value in it; so when we have not a gate of prudence before our lips, is it not an evidence that there is not much depth of spiritual life there?

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10 -- PREPARING A SERMON -- Vernon F. Ward

Whatever a sermon may aim to do, there is one end for which it should be prepared, that is as a means to bring lost men to the feet of Jesus Christ. That end justifies the use of every ounce of strength we may be able to call forth in preparing that sermon; in short it demands all there is of our being, moral, mental, and physical. There must be a real soul burden. A sermon that is prepared alone to demonstrate man's wisdom is not worthy of the name; and one that is prepared with a view of getting a reputation for oneself has already failed its purpose before it is delivered. The sermon must have for its end persuasion; that is to persuade men to follow Christ. To accomplish that end it must be backed up by the Holy Ghost and power, and not by a selfish motive.

If there is no preparation there will be no real victory won, no persuasion will be felt. There will need be both mental and spiritual preparation. The preacher who has not spent much time along both these lines will have very little of account to say; and he will usually take a long time to say it. There are some good brethren who work from the convenient scriptural quotation found in the eighty-first Psalm, "Open thy mouth wide and I will fill it," as an excuse for not preparing their message. This applied very graciously and literally to the Children of Israel when they were in the wilderness, and in the land of Canaan before they were prepared to raise corn, etc. But I am of the conviction that if there has been time to prepare and we have failed to do so through lack of ambition, or shall I go a step farther and call it laziness, God will hold us responsible for what we might have accomplished had we but spent some time in preparation.

What is included in preparing a sermon? It is bringing into existence a complete structure, and not a mass of unorganized material. Let us understand in the very beginning that prayer is the greatest factor in the preparation of any sermon no matter what subject we may have on the bench to be treated. Let us through the good guidance of God, much prayer, and looking into the needs of the people we wish to help, decide as to what end we wish to reach; what mark we wish to hit; what sheep we wish to feed; what lambs we wish to help with our message, and let the text be selected accordingly. Always aim at something, he who aims at nothing generally hits it, so says the old adage. The text has its purpose to fulfill

and is not something to bid an affectionate farewell to in the beginning of the message, with the strange feeling that you may never meet it again. It is to be used as the foundation wall on which you will raise the structure. The foundation of a sky-scraper is not placed on top of the ground, it is founded upon the rock many feet below. Truly great sermons which stand are not built upon a lone text or fragment of scripture without any forethought or preparation; but they have their bearing upon Jesus Christ the Rock of our salvation. The text is the foundation wall. Be sure you haven't got it out of line, or out of square. Take your leveling instrument of prayer and shoot your level all the way around, try your corners well for it is of most importance to get started right. If you are out of line in the beginning, you are most sure to be out of line when you have finished. "Don't put up shacks, build for eternity!" You can take a fragment of scripture and prove almost anything you wish; but be sure it will fall out of line before you have completed it. Dr. Pattison tells of a certain preacher who found in the words, "The voice of the turtle is heard in the land," the whole doctrine of immersion. It is quite evident that this preacher got the turtles mixed. But if we were to take the time it would be surprising how many stories we would be able to find just as amusing as this one, in regard to perverted texts. There are too many good texts, which are to the point on different subjects of this great salvation for us to trifle with fragments.

The next to be considered is the skeleton or frame work. Let it be well sized and framed in proper proportions. No man can deliver a sermon with any mark of success without some outline. It need not be necessarily elaborate; it may only naturally lead on from one point to another; there must be some skeleton, as scholars would say, "Some connected line of thought," or the message will be like a jellyfish, rather unsteady. The number of points will of course depend upon the subject to be treated. Usually three or four well thought out points will suffice.

The subject matter will next claim our attention. Prayer and meditation are the main factors here and after these will come wide reading and research work on the subject we are considering. A preacher to persuade men must be full of his subject. The automobile salesman is well posted on the particular car he represents; he can tell you the horse power, the bore of the cylinders, all about the electrical equipment, length of the wheel base, size of the tires, the gasoline and oil consumption, etc. Why all of this? He wants to persuade men that his is the logical and most economical car for them to buy. He explains every term and makes it plain so that his prospect understands what he is trying to say. A great sermon is not made up of big words, it is made up so that any child that may chance to be in the congregation will understand what you are trying to say; and will be able to distinguish the way you are endeavoring to mark out. You will be permitted to use big words when you are in your study and talking to yourself, but boil down and clarify them before you get into the pulpit. Someone may be there you can help if they but understand what you are trying to say. The way of God is very plain. If we are to be representatives of that way we must be plain also.

The windows of our structure present themselves here for some little consideration. There is no better way to rivet truth upon the minds of those who listen to you than by a good illustration. I do not refer to story-telling, that becomes stale and lifeless; but a good pointed illustration serves as a window to let light upon the truth we are trying to get upon hearts. Always use illustrations fresh from life. Be always on the alert to find them.

The application, or what we might term here the finish of our structure in most cases receives the least attention. It is left for the inspiration of the closing moments of a message. But it ought to receive special preparation and attention in the study. Here is where the message is to be brought home to the heart of the individual, its purpose is to get men to see their need and to act accordingly. The sermon is to get men to decide for God and heaven. Here is where the last grain is put on that tips the scale, and we cannot give short weight here.

In conclusion always be on the alert to catch something that will be of help in the preparation of your sermon. If it is hard to find texts just when you need them, take a note book and jot down some special ones when you run across them in your daily devotions and Bible study, also note down subjects and themes as they may occur to you from time to time. Don't put your preparation off until the last moment, something may come up and you won't have time left for preparation. Pray much over your messages. Salt them with, "All Prayer." If you feel the lack of wisdom, be sure to ask God about the matter. James says, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Our messages are not to be in the demonstration of man's wisdom, but they are to be, "In the demonstration of the Spirit and power." The mission of the Comforter when He is come, among other things is to teach and guide us. What can we need more than these? -- Cadillac, Mich.

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

The Social Side Of Young People

Should the Church of the Nazarene provide something for the social entertainment of the young people? This is a delicate and important question, apt to stir up a very great difference of opinion. It ought to be considered soberly and we ought not to arrive at conclusions too suddenly. We have the young people, they have a social side to their natures, what shall we do to give the young people legitimate social enjoyment?

Some say, that if our young people are converted and sanctified wholly, that is all that is necessary. Such young people will not need, neither will they seek any social enjoyment. Good old time religion satisfies and that is enough. Some that are older seem to forget that once they were young and they evidence a very radical

stand and seriously object to providing anything like a social evening, social party, games or a get-together occasion. But despite this radical stand the young people like to get together for social intercourse; and usually, if something is not provided, they drift out of the church and go where their social nature is gratified.

What shall we do -- under the circumstances -- to hold our young people and provide legitimate pleasure for their betterment? That is a question quite easily stated but not so easily answered.

I venture to suggest that:

(1) we all recognize that young people are not old people, and that modern life is far removed from that same life fifty years ago. Pleasures provided for the young have greatly increased, and that literally millions of young people have become enamored with the pleasures of the world.

(2) That the demands for the development of the social side of the present day youth is imperative and that everywhere is furnished-good and bad -- enjoyment for the young. This has its influence upon our church young people, who have no easy time "just" going to prayermeeting and the services of the church. Environment is difficult to overcome.

(3) That the sexes enjoy mingling with each other. This is as natural as for water to run down hill, if girls and boys cannot mingle one way they will find a way to get together. They like each other's company, they seek it, they will have it both in the church and out. The church must provide for this and the church must recognize that girls and boys enjoy each other's company. Take all social intercourse away, make no provision for the mingling of the sexes, and with little exception your young people will drift out of the church and look for other climes.

I believe that the pastor and the young people ought to be closely related, and that, the the pastor should arrange for his young people to have legitimate pleasure in a social way.

What pleasures are legitimate for Christian young people? This is another important question. I doubt if it can be answered in a wholesale way, or off hand without serious thought. There must be legitimate pleasures and there are. I knew a large bunch of young people who got together for a social evening, who arranged a debate on the question, "Resolved that a needle is more important than a pin." Another, "Resolved that young men spend more money foolishly than girls." These little debates caused no end of merriment and brought out many questions and information that the majority never thought of. I knew a crowd of young people to get together at the parsonage; after a social hour a Nazarene brother just returned from China gave a chair talk on China; it was intensely interesting as well as educative. Ice cream and cake followed. The young people had a great evening. The evening opened and closed with prayer.

Here is a list of legitimate pleasures. Arrange for an old fashioned spelling bee. Not many young people are good spellers. "Spelling down" will furnish plenty of fun as well as intellectual enjoyment.

Offer a small prize for the one who can accurately draw the best map of the United States.

An evening of quotations. Who can quote Longfellow, Whittier, Bryant, Rudyard Kipling, and Wesley? This, of course to be announced in advance so the young people can prepare.

Have a social evening with pictures cut out of magazines. The prettiest, the most suggestive, etc.

An evening with the singers. Who can sing an original song? Who can sing a verse of an old hymn?

An evening with the story writers. Who is the best, name the story and be prepared to give an outline.

An evening of competitive Bible quotations. Who can quote the most Scripture accurately?

An evening with the inventors. What is the greatest invention of the present day? Give name of inventor and a brief history of the invention.

The above is only suggestive, but will furnish thought and incentive for the wide field. Use the Doctor, the inventor, the mechanic, the teacher, the druggist, the scientist, the cartoonist, the astronomer, the adventurer, the traveler, the historian and a hundred others. These evenings can be made intensely interesting, educative and in no way hinder the spiritual life of the young.

I have only hinted at what can be done in a safe and legitimate way. The proposition is many-sided, and all phases of the question cannot be put into one article. But every wide-awake pastor must face these questions, and provide social enjoyment for the young or else eventually his young people will drift from the church.

Choice Illustrations, Notes And Comments Faith

A scriptural definition of faith is going ahead. "The just shall live by faith; if any man draw back, my soul shall have no pleasure in him." Faith is not only progressive, but faith is victorious. Faith claims something and gets it. Faith in

secular affairs moves the world. Faith in God sustains spiritual life. Lack of faith imperils the soul.

**Lack of faith brings many sorrows,
Trustful souls are rich through giving;
Cold suspicion leads to strife,
Faith makes beautiful all life."
His Last Dollar Bill.**

One night at the Chapman-Alexander revival meetings, at the North Shore Tabernacle, Chicago, a dollar bill was found in one of the collection baskets. Across the back of this dollar bill was written in red ink the following! "I had \$60,000, a wife and child and a home. This is my last dollar. My wife and child have left me. It is all on account of sin. Young man. For Jesus' sake don't drink."

Here is a tremendous sermon in a nut-shell. It is the sad story that could be repeated by thousands. Will young men take warning? Let the drink alone, young man, Let It Alone! "At the last it biteth like a serpent and stingeth like an adder."

He Did Not Know Jesus

A Greek peddler arrived in New York from Chicago, hoping that he could better himself. He failed and in a fit of despondency terminated his own life. He left a postal card written to his wife as follows:

"Beloved! I thought to bring money and happiness to you and little Paulus; this card brings sorrow and suffering. I need not tell the story of my pain for you, beloved, know it too well. Though a man, I must be a coward, for God is not with me and I shiver."

The poor fellow doubtless inferred from his miseries that God was against him. What a blessing it would have been, if he had only known the gospel. Then he could have put his trust in Jesus, who would have comforted him and delivered him. "I will trust and not be afraid," is the constant cry of the Christian.

The Taste Berry

It is said there is a fruit in Africa called the Taste Berry because it changes a person's taste so that everything eaten tastes sweet and pleasant. Sour fruit, even if eaten several hours after the Taste Berry, becomes sweet and delicious. Holiness of the heart is the Taste Berry of a Christian experience. Anything less and the sourness of some of life's struggles will remain to the discomfort of the soul. The "old man" of the heart must be cleansed out by the blood of Jesus if there is to be a sweet and happy experience through all of the vicissitudes of life.

Get the Taste Berry of holiness in your heart if you would really enjoy a true Christian experience.

Did You Ever Win A Soul For Christ?

It required the effort of several hundred Christians last year to get an additional member into the church. It would seem, if statistics can be relied upon, that not very many persons are interested in soul-winning. Yet there is no more important work, either for this world or the next, in which a Christian can be engaged. Neither is there a work which brings so much joy to the heart. To once taste the joy of winning a soul will stimulate you to a greater activity in this direction.

**Must I go and empty handed,
Thus my dear Redeemer meet;
Not one soul with which to greet Him,
Lay no trophy at His feet?**

Thank God! you need not meet him "empty handed!" You can come full handed and have many rise up and call you blessed. This is the privilege of every child of God. "Cursed be he who doeth the work of the Lord negligently."

Crooked Stitches

L. R. Miller tells of a little philosopher who was attempting her first needle-work, when she thoughtfully said: "The best thing about not putting in crooked stitches is that you don't have to pick 'em out again." How long some of us are in learning this important lesson. How sorry we have been over and over again because of the crooked stitches of life that ought never to have been put in. let us avoid the "crooked stitches" by a complete reliance upon Him who is able to guide into all truth.

The salvation of Jesus Christ has abundance of joy in it. How few of the church members in these days who indicate that they have real joy. There are no expressions, such as "Glory!" "Hallelujah! Amen!" or for that matter, any other. The heart that has joy in it will manifest it. We fear that very many who have no joy have no salvation. Friend, seek God until your heart overflows with joy.

Do not give over to despondency because of your lot. If you do, it will only add to your burden. Courage, my friend, God still lives and will hear your cry and deliver you. Try dedicating your life wholly to Him and then rely upon Him for deliverance and you will surely pull through the deepest waters. "Our God is able to deliver thee."

It requires more preaching, more praying and more persistent effort to move men toward God than it did ten years ago. The hearts of the people seem to be getting harder. What is the reason? Who can tell?

The men and women professing sanctification who still hold on to their money like misers, need to seek for the "third" blessing of liberality; or in other words, they need another "dip."

Romans 15:1-2

"But we ought, we, who are the strong ones, and not ourselves to please. For let each one of us please his neighbor unto good for building up." -- Literal Translation.

"As for us who are strong, our duty is to bear with the weaknesses of those who are not strong, and not seek our own pleasure. Let each of us endeavor to please his fellow Christian, aiming at a blessing calculated to build him up." -- Weymouth.

Love

It is the nature of love to bind us together. The greater the love the stronger the union. "Let brotherly love continue."

"My beloved children, let us love one another."

"This is my commandment that ye love one another as I have loved you."

"By this shall all men know that ye are my disciples, if ye love one another."

The opposite of love -- evil tempers, lying, slandering, bitter words, tale-bearing, backbiting, and evil speaking.

Working At The Job

Spurgeon quaintly says: "It is wretched business for a man to call himself a Christian, and have a soul which never peeps out from between his own ribs. It is horrible to be living. to be saved, living to get to heaven, living to enjoy religion, and yet never live to bless others, or ease the misery of a moaning world."

Neglecting Holiness

Rev. Asbury Lowrey says: "No doubt the churches are today largely under condemnation growing out of this very delinquency, while many Christians, who have shut their eyes and flung off conscious obligation, living in wilful disobedience, and, therefore, under guilt. If such is the alarming condition of those

who disregard holiness, what shall we say of those who antagonize it, and even treat both the doctrine and experience with infidelity and derision."

Bible Reading On Power

Ye shall receive power after that the Holy Spirit is come upon you. Acts 1:8.

- 1. The power to speak. Acts 2:4; 4:33.**
- 2. The power to move men. Acts 2:37; 5:33; 7:54.**
- 3. The power of a loving unity. Acts 2:44-46.**

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12 -- BUILDING THE SUNDAY SCHOOL -- E. P. Ellyson

The program of Christianity is primarily aggressive. There is some defensive warfare necessary when the enemy makes his attacks, but we are not to wait for that. Christianity is to go forth to conquer, to win, and the promise of sure victory has been given. Hell's earth camp may be apparently securely barricaded behind strong walls with locked gates, but these gates shall not prevail against the attack of the Church Matt. 16:18). If the Church will wage an aggressive warfare she may batter down these gates and capture some that are within. The Sunday school has a defensive work to do, but it is also the very greatest church builder, a most effective division of the Christian army. Statistics show that 97% of the churches organized begin as Sunday schools, that from 80% to 85% of church members come into it through the Sunday school, and that 90% of the Church's ministers come through the Sunday school. The building of the Sunday school is most important in order to build the Church.

The Church is responsible for the religious education of the entire community. The public school cannot do this, and the homes are not doing it, and in a majority of cases the homes are not fit to do it; the responsibility is upon the Church. The Sunday school is responsible for all ages and classes, not alone for those who are now attending the school, but to reach out and bring in all who can be reached. The limit of the Sunday school responsibility can be only its ability, it should reach all that it is possible for it to reach.

Every local church that has a right to exist has a field that especially belongs to it, a constituency that is its right. If God is in the location of a church at a certain place there is within reach of that place a people whom He means for that church to reach and help. If this is not true they have no business there. This is as true of the Church of the Nazarene as of other churches. Now it is our business to get out and get our crowd, to win and help all we can. It will not do to wait for them to come, we must go after them. The church competition of the present is such, especially

through the Sunday school, that if we do not adopt a program and methods that will win and then go after them others will get them, even the children of our own homes, and then may not give them the pure gospel. There is much of Modernism in certain Sunday schools.

It may be safely said, that not one of our Sunday schools has as yet fully occupied its territory. Some fields are much more limited than others, but there is room for building in all. All about us are people of all ages not being reached by the Church, and the Sunday school is for all ages and conditions. So long as there is a man, woman or child within the territory not attending the Sunday school or connected with it through the Cradle Roll or Home Department there is an opportunity and responsibility to build. All of our schools can greatly enlarge their attendance in a very short time with the proper effort and method. We are assured of this because of the results that always follow such effort. We must meet our responsibility and the competition with aggressive work and the most effective legitimate modern methods. We are taking it too easy, drifting along too easily satisfied with holding our own, we do not give sufficient thought and prayer to the understanding and developing of the work.

A first thing in building the Sunday school will be the putting on of a program that is worthy of the time and interest of those who are to be won, the organizing and conducting of the school in such a way as will commend it to those sought according to their ages and conditions. There can be no carelessness here if there is to be any success. If one were invited cut to a meal and upon arrival was greeted with beautiful linen and dishes but little food and no welcome, or if he found the food unclean and poorly cooked it is not likely that he would accept a second invitation. See that your Sunday school offers something worthy, something interesting, that which will meet the need first.

This will mean that we give careful attention to a proper organization and administration of the school. No school can succeed that is carelessly and sleepily conducted, beginning irregularly with no program arranged and with the janitor work poorly done, and possibly not yet completed. It will also mean careful attention to the personnel of the officers and teachers, to their interest in the work, their character and reputation, their ability and their appearance. They must be persons who will beget confidence, spread cheer, create interest and win; who will give sufficient time and thought for praying, reading and planning to enable them to succeed. And each age and condition of pupil must be kept in mind with an earnest effort to interest and meet the need of each. This neglect is responsible for much failure. Also, comfortable, attractive and adequate building conditions and equipment must be considered.

A second thing in building the Sunday school is to become thoroughly acquainted with the field. The most successful way of securing this knowledge is by "The Survey." This is a careful canvass of the entire territory, securing on especially prepared cards the name of each individual with their address, phone

number, age, church relation or preference, and Sunday school attendance or non-attendance. Do not assume that you are sufficiently acquainted with your territory and that this survey is unnecessary. Many have discovered their error through the survey. But even if the field is quite well known the survey will be profitable in the visiting it occasions and the manifestation of interest in the community. It will greatly repay any school for all it costs to make such a survey, in a changing community once each year, and in more settled places once every two to four years. One prominent Sunday school worker says, "It is the only sure method of building up the membership of the Sunday school permanently. If the plan is followed

faithfully it will never fail." The plan is simple and any school that will give a little care to the arrangements can put on and successfully carry out such a survey.

Much of the success of this survey will depend upon the carefulness and thoroughness of the preparation. There is a great tendency to neglect here. Too often we rush into things, make them a "jumped up" affair, take no time to plan, and secure only meager results, if not failure. Begin to talk about this survey about six weeks before it is to be undertaken. In about two weeks appoint a good committee to work out the details. While they are doing this make occasional mention of the survey, deepening the interest and expectation. After two more weeks, and this committee has worked out the plans let someone make a strong talk explaining the purpose and what is to be expected from the survey and call for volunteer workers. Have those who will volunteer hold up their hands. Take their names and call a meeting of these for conference, a time of inspiration and explanation, sometime during the week. The number needed will depend upon the territory to be covered and the time to be taken in making the survey. Usually these canvasses are made in from two to four hours during one afternoon. The more workers the less time it will take. Great cities have sometimes been canvassed in this time.

When these volunteer workers come together the committee must have things well in hand so there will be no delays or uncertainty, all must pass off in a business like way. After an opening prayer someone should make a talk on the value of the work to be done, relating the success of the same methods at other places and showing how "we can do the same." A second talk should be given explaining the plan, how the work is to be done. A third talk should follow emphasizing the fact that this is a work for Jesus, and the church, and calling for prayerful and faithful work by each one. After an opportunity for questions this meeting should close with an earnest season of prayer in which a number take part. Each worker must at this time be pledged to the work beyond recall. For one to fail after promising will mean that one part of the field will be neglected. Announce the next meeting and insist that everyone be present on time.

With this information in hand the committee will now divide the territory according to the number of workers, two workers usually going together. A large map of the territory indicating these divisions should be drawn ready to hang on the wall at the next meeting. Each division should be described on a small card and two

canvassers assigned and their names written on the card. These divisions must be carefully made and the descriptions carefully written so there will be no confusion and no part of the territory neglected. A sufficient number of canvassers cards must be provided so that a card can be filled out for each individual, baby, youth and adult. These cards can be secured from the Publishing House at forty-five cents per hundred, or three dollars and twenty-five cents per thousand.

Best results are obtained when the people are notified before hand that the survey is to be taken. One large city church had a circular printed announcing the survey, a copy of which was placed in every home the Saturday before the survey was to be made on Sunday afternoon. By this means the ice was already broken when the worker called and there was neither delay nor misunderstanding.

Usually the best time for taking the survey is Sunday afternoon. At the appointed hour, say one o'clock, not later than 1:30, all who are to take part must be present at the appointed meeting place. Naturally this would be the church. When all are ready the survey cards will be presented and explained by the leader. The following instruction should be given: (a) Do not visit, take the survey in a business like way; often it may not be necessary to go inside the house. (b) Go to every house within your assigned territory, one failure makes the work incomplete. (c) Fill out a blank for each individual, be careful to miss none of any age. (d) Answer every question each time, the information is needed. A failure to do this will make the card of little use. (e) Be brief and insistent, but courteous, in asking for the information; should any refuse, show no resentment, make out a card with that address marked "refused." (f) Should persons not be at home so that you get no response when you call make out a card with that address marked "Not at home."

Next call attention to the map and hand out the cards with the assignment and description of territory, and be sure that all of the canvassers clearly understand their assignment. This being done, now let all kneel together for a few moments of prayer and then go forth to the task. All of this must be done in the shortest possible time that the canvassers may be at their work by two o'clock.

When the canvassers have completed the work the cards must be turned over to the secretary who should be at the church to receive them. These should all be in by the opening of the evening service if the survey is made on a Sabbath day. When the secretary has received these cards, at the very earliest opportunity, with the aid of the assistant secretaries, or if there are no such officers those appointed to assist in this work, the secretary should classify and file the cards in a special cabinet secured for the purpose. If there is much delay in this the work will be somewhat lost. Until they have been classified they will not be available for service. All cards showing persons to be already members of a church attending Sunday school may be laid aside. Those remaining indicate the field of possibility. Next those showing the person has a preference for the denomination making the survey or having no special preference should be brought together. These show the more and the most open field for this church. Third, these must be divided according to

the age divisions of the Sunday school departments. This will show the field for each department. A further classification will then be made according to the class age and thus each class field will be indicated.

Who can estimate the value of the information now contained in these files of the secretary? Already the results have been gratifying in the general effect upon the workers and the community canvassed. But the far greater value is in the information that has been gained as a basis for further work. The pastor now has access to a splendid mailing list for the sending out of special invitations and the Sunday school now has a thorough knowledge of the field. If the survey is promptly followed up the school should have a good growth.

The next thing to be done is for the secretary and assistants to make a duplicate list of names with the needed information and hand to each supervisor of a department those belonging to his department. The Superintendent will now see that these Supervisors make proper use of these lists. If the school is not departmentalized the names will be handed directly to the teacher.

The Supervisor now must make a duplicate list of the names given him and, hand these out to the different teachers according to the ages, keeping the record on his own card of the teacher to whom the card is given with the date. He should give to the present teachers only enough names to bring their classes up to the maximum number. If there are more names a new teacher or teachers should be secured and the names handed to these with the instruction to "go out and get them." The names being thus distributed the next thing is to go out after them. Every possible means should be used to bring them in. Here is where the organized class will help. Cards and letters of invitation should be sent out, telephones used, and personal visits made. At the close of each week the class should report to the Supervisor the work done with the results. He will make a record of the same in his files. The Superintendent will keep informed from these files and may do some solicitation through the general organization.

This is not "red tape" and too much work. It is simply keeping up with what is going on and keeping up with results to know how to continue the follow-up. And such reporting also increases the obligation of the worker and insures better and more faithful work. By just such means as this many schools have doubled their membership in a very short time. We may not be able to do so much and, then we might do more, at any rate we can do something toward building our school. Shall we try it? Here is the challenge to us. Where this program cannot be put on as completely as here outlined, it can be put on as completely as the local conditions will allow. The survey may be made by a small number taking several days in which to complete it. In most communities this survey can be successfully carried out and if followed up promptly in a business like way will bring great results.

A third thing in building the Sunday school is to watch for and go after new comers into the community.

When we first moved to Kansas city, selected our house, signed up the lease and signed up for water, gas and electricity, before we could get moved in, mail began to arrive and for several days from two to six letters or cards came from different business firms welcoming us to the neighborhood and soliciting our trade. From some of these places where we had signed up they had secured the name and address and were after us. Now this was no exception in our case. All who move into this section of the city are treated this same way. Are the children of the world wiser than the children of the kingdom? It really looks like it. Shall the church allow business to outdo her in solicitation? Let the Sunday school awake and all keep their eyes and ears open for these new-comers. When a new family, or a new person comes into the community let someone call at once, not visit but just call and secure the name, the number in the family, their church relation and leave them a card of invitation to the church. If they are a legitimate prospect let the Superintendent send them a brief letter giving a word of description of the Sunday school with an invitation to be present next Sunday. If they do not come the first Sunday do not be discouraged. Monday morning mail them a card expressing regret that they were not present and urging them to come next Sunday. Wednesday morning the department supervisor might mail them a card of invitation, and Saturday someone call at the door with another personal invitation. Go after them the third and the fourth week if necessary.

When a new baby arrives in the community a post card of congratulation and asking for the baby as a member of the Cradle Roll Department should be sent to the mother at once. This should be followed very soon by a personal visitor, the visitor carrying with her a membership card and certificate ready to be filled out if the baby's membership is secured. This may result in both parents and child being in the regular sessions of the Sunday school a little later. It may be possible to get the mother in the Home Department very soon.

A fourth thing in building the Sunday school is to pay especial attention to the visitor. A visitor usually is a prospect. Much depends upon the welcome extended, the treatment received, during this first visit and the follow-up methods used whether or not this visitor returns. Every school should have ushers who are a reception committee to meet visitors and escort them to their proper place. The teacher should also welcome them and introduce them to the class. After the class there should be handshaking with warm welcome and cordial invitation to return next Sunday. The secretary of the class should be provided with the regular visitors' cards, and always have the visitor fill out one of these giving his name and address. This will be reported at once to the department secretary and on to the general secretary, who will enter it in his records. The general secretary will furnish to the superintendent a list of all the visitors for this Sunday with their address and Monday morning he will mail to each a post card expressing delight at their presence and expressing the hope that they will return next Sunday. Wednesday morning a card should be sent from the Department Supervisor to those belonging in his department. On Saturday a representative of the class should call with a

personal invitation to be present on the morrow. If he returns he should again be made to feel at home. If he is not present the records should show it and the Supervisor and Superintendent be informed. These will send post cards as before expressing regret that he was not present and making the invitation even more urgent. Do not give him up for at least four weeks.

A fifth thing in building the Sunday school will be great carefulness as to absentees. Here is where we have our greatest loss. At least 60% of those received" in the Sunday school are later lost to it. This is a very serious fact. No scholar should be allowed to miss a session without notice. When one session is missed it is often easier to miss a second and soon the habit of non-attendance is formed. A careful record of absentees must be made by the class secretary each week and a copy of the same presented to the department secretary and forwarded on to the general secretary. After making the record for their files the department secretary must furnish a list of all absentees from the department, and the general secretary furnish the Superintendent a list of all the absentees from the entire school. Both the Superintendent and the Supervisors should early in the week send post cards to each absentee stating that they were missed and the hope that they will be present next Sunday. The local class to which the absentee belongs should at once seek to discover the cause of the absence. Should it be sickness a bouquet of flowers might be sent at once, and an occasional visit will help. If it is indifference plans should be laid to restore interest. No scholar should be abandoned until many efforts have been made to get him back.

A sixth thing in building the Sunday school will be the rally day. This is a special day when intense effort is made to secure the attendance of as large a percentage as possible of the enrolled membership of the school, and of the membership of the church and friends of the church, and as many others as possible. Often a certain number is set as a goal and the attempt made to reach it. Such a goal should be within a reasonable possibility of reaching it. Usually some special attraction is advertised for the opening or closing exercises, a special speaker, special music, department promotions, some class exhibits, or some other thing of special interest. That there is need for the work this day is to accomplish in building the school is seen from the fact that at present the Sunday school is touching only about one child and youth out of three among its constituency. And of those who are enrolled the average attendance is but little more than 50%, that is, an average of but twenty-six out of the fifty-two seasons for the year are attended.

To make a success of this day there will need to be more than an announcement made; there must be careful preparation and intense work. The plans should be arranged by the Superintendent and Supervisors at least a month before the day. Short talks must be given before the departments and classes stirring them up to action and explaining any plans of interest to them. Each class must get intensely busy in an effort to secure a 100% attendance of their membership and just as large an attendance of visitors as possible. This may be

done by post cards, letters, personal visits, hand bills, announcement in the church services, etc., all backed by much earnest prayer and strong faith.

When the day arrives all the workers must be on hand promptly and alert to their work. Every visitor must be met at the door with a word of cheerful welcome and ushered to the proper class. The program must be spiritual, spicy, and well in hand. The teachers should be under special anointing as a result of much prayer and study. All visitors should be asked to fill out the visitors cards. A nice souvenir of welcome and invitation to become a regular attendant may be handed them in exchange for the filled out card. Many successful plans have been tried for this day but space will not permit our describing them, but if the day is properly conducted it will be of very great benefit in school building.

A seventh thing in Sunday school building is general publicity. No work can succeed largely that is hid under a bushel. The nature of this publicity will depend upon the community. We may suggest just a few of the many things possible. An occasional advertisement or write-up in the paper. Invitations taken to the hotels for over Sunday guests. Sign boards, or posters of invitation in public places, visiting places where people congregate or pass by Sunday morning to hand out cards of invitation or give personal invitations. Pass out hand bills announcing special features. And especially talk, talk, talk to everybody; let "Booster" be your middle name.

Practically all of the material needed for carrying out these plans may be secured from the Publishing House at a very nominal cost.

Are you now objecting to these plans saying they will take considerable time and means to carry them out? Of course, anything that is worth while takes time and money. Is the Sunday school worth while? Unless we are willing to put something into it we cannot, build it up. But with the proper effort it will have a rapid growth. We are now having a splendid growth but we might do very much better by greater and more systematic effort. The challenge is ours.

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

No. 4. Methods Of Bible Study Continued

Doctrinal study. Through the centuries the study of the Bible has yielded its chief fruits in the field of theology or doctrine. The true basis of theology is the word of God. There is no correct doctrine unless it is based upon the teachings of the Scriptures. Errors arise in dogma either as they are based on the theories of man, or upon an unsound exegesis of the teachings of the Bible.

In a doctrinal study of the Bible it is well to begin the work with some Compend of Bible doctrines, outstanding among which are Binney's, Ellyson's and Sell's. The first matter to be decided upon is the doctrines to be studied. A good outline to follow is: The doctrines of God, existence, attributes; Christ, His person, deity, atonement; the Holy Spirit, His offices and works; man, his original nature and creation, his fall, sin, and the road back to God through Christ; the doctrines of salvation, redemption, regeneration, sanctification, faith, prayer, etc.; the doctrine of the Church, the sacraments; the doctrines of angels, demons, Satan; the doctrines of the future, death, the resurrection, heaven and hell.

To proceed, use first a good concordance; trace out all the references to the truth you are studying; collect and write out all these scriptures. After this is finished, the next task is that of analyzing their teachings, and forming a brief statement with all necessary subheads of the doctrines gathered from the references. When outlines found in other books are followed and references are given it is well to write out the texts and test the doctrinal statements by the results of the Bible passages.

In a doctrinal study of the Bible, good rules to follow are:

1. Use only such texts as are definite in their teachings, and whose meaning is unambiguous.

2. Test the teachings of each passage by parallel scriptures so as to eliminate all doubt as to the teaching of each reference.

3. Be sure that the context carries out the doctrinal teaching as formulated from the text.

4. Search out all the scriptures related to the doctrine under survey. Be thorough and complete.

5. Analyze all teachings, and form a concise statement of the results of the teachings of the several texts.

6. Finally test the doctrinal formulas by some standard authority in the field of Biblical theology. Dr. Torrey in his great book, What The Bible Teaches, gives first all the passages relative to each doctrine, then from these and directly following them, he gives his doctrinal statement. A wiser plan cannot be found than this.

Biblical, Cross Reference or Parallel Passage Study. In any form of study of the Bible, in finding the true meaning of any passage it is always well to collect and analyze cross references or parallel scriptures. Any good Cross Reference Bible is suited for this purpose. The Treasury of Scripture Knowledge contains numerous cross references on each verse in the Bible and usually several references for the outstanding words of the verse. When words are discovered in a passage which are

hard to understand, or even whose meaning is evident, always great help is found from a study of cross references. Incidents mentioned in a text relative to other parts of the Scriptures can be easily turned to and the memory thus refreshed concerning them. A study of parallel passages always clarifies the meaning of the text.

Dr. R. A. Torrey made the statement that when a young man, he purchased *The Treasury of Scripture Knowledge*, and in this manner studied the Bible through several times, and the Book became a new treasury to him. An excellent plan to follow is to begin with the first verse of the book one is working in and trace out all the parallel passages. Or if one is studying a special passage, find all the cross references and the Bible will unfold its truths in a new manner. No better spiritual exercise can be had by a young minister, or the lay student of the Word of God than to begin with Genesis and study the entire Bible through in this wonderful way. Hidden treasures will appear; concealed doctrines will be made dear; perplexing questions will be elucidated; and a mine of valuable material will be found. We devour books about the Bible, and study commentaries on the Bible, but the richest commentary on the Bible is the Book itself. This plan of study will help you form a biblical commentary on the Scriptures.

Topical study. Another very profitable method of Bible study is the topical. In a doctrinal study of the Book, outstanding dogmas of the Church and outlines of the creed are formulated and learned. But there remains much soul food, that is not dogma, nor doctrine, to be appropriated for spiritual use. Some of the richest truths of the Bible are found through a topical study of the Word.

This method consists in selecting the teachings of the Book on any topic. If one is interested in a complete study of the Bible thus, the field is unlimited, as he could begin at "a" and go on through the thousands of subjects to "z" treated in the Word of God. Usually the most excellent plan is to select the spiritual food, messages for the soul, and plan Bible readings on these. Rich mines are discovered on such subjects as "even so," "even as." It is amazing the deep truths that are connected in this way. The "mountain top experiences!" of the Bible when traced through will lead you to some of the greatest blessings of the Scriptures. There is Abraham's mount of sacrifice; Moses' mount of revelation; Elijah's mount of falling fire; Christ's mount of temptation, mount of Beatitudes or blessings, mount of transfiguration, crucifixion and finally ascension. Notice the gems found in "leaving." Abram left Ur and its idolatry, so must we leave the world. Israel left the bondage of Egypt, the bitterness of the wilderness, so must we leave the Egypt of sin, and the wilderness and move over into the Canaan experience. Bartimæus left his garments in response to the call of Christ, so must we leave all that hinders us when He calls. David left Saul's armor, right for Saul but not for him, so must we leave that which would hinder us in service to God, though others may legitimately use them.

The topical study for soul messages, blessing sermons is unexcelled. If you would preach well, follow this method. Thus preached Spurgeon and the great masters of the ages. Numerous helpful books are found. The richest are: Nave's "Topical Bible;" "The Topical Text Book;" "The Bible Text Cyclopaedia;" Marsh's, "Five Hundred, and One Bible Readings;" Frost's "Bible Studies."

Trace out your own outlines. Mine new truths. Saturate your soul with the Word of the Lord. Master the messages of inspiration, and in preaching give them out to the congregation. The biblical preacher never runs out of sermons; his well of truth is always flowing; his messages are fresh and blessing. Learn early the greatness of leading others to the treasures of the Bible. Here is a field that never grows old. Dig away at these rich veins, and feed your own soul on the riches of revelation. -- San Bernardino, Calif.

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14 -- THREE NECESSITIES -- A. E. Sanner

There are at least three things of which the Nazarene pastor, or the pastor of any holiness church, must be sure. These are absolutely essential and necessary. Many things which apparently seem necessary may really be foregone. But our pastors must be sure of three things, viz.,

- (1) Their experience,
- (2) Their call to preach,
- (3) Their message.

First, concerning the minister's experience, for example, the Manual, paragraph 42, Sec. 3: "A minister of the gospel in the Church of the Nazarene must know that he has peace with God, through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Spirit. He must have a deep sense of the fact that souls for whom Christ died are perishing, and that he is called of God to proclaim to them the glad tidings of salvation." "Must know," "Must have"! And so all holiness churches feel about it, because this expression is in the Bible first. It is preposterous to think of a holiness preacher leading on his people to the deep things of God, and winning others to the experience of regeneration and sanctification if he has not first experienced, and does not now experience, these works of grace himself. The stream cannot rise higher than its source. He must be sure of his religious experience and be in communion with God. And the proposition quickly resolves itself into this -- the preacher who is regenerated gets others regenerated, the preacher who is sanctified gets others sanctified, but he who is uncertain of his own experience leads others astray. In reading the words of the prophets and the apostles who knew God, note the assurance in their message, and in their testimony. Paul constantly affirmed to rulers and kings "I know whom I

have believed, and am persuaded." Nothing short of this will do in a holiness pulpit. If he feels in his soul the truth he preaches, the preacher will have unction, arrest attention, and produce conviction. And the sincere preacher wants to be able to realize all three of these in his ministry. And his people expect to see the realization of all three of these in his ministry. There will be no other way -- if he wants to have unction, arrest attention, and produce conviction, he must have the feel and the pulse of the truth he is preaching in his heart.

Second, he must be sure of his call to preach. That is, must be sure that God has called him. Of all foolish men, he is certainly one of the most foolish, who would enter the ministry in a holiness pulpit and does not know a divine call. It is too high and holy an office and carries too heavy a responsibility for any man to assume it upon his own choice. This is with God alone. Only the Holy Spirit can set up the deep inward cry within the human soul "Woe is me if I preach not the Gospel." The wisdom of God alone may find the man, many times unlikely in the eyes of his fellows, who will be a chosen vessel. Men would hardly have chosen Saul of Tarsus. Men would hardly have laid their hands on a drinking, profane, dray driver in a Georgia town, and made the wonderful soul winner, Sam Jones, out of him. Many of the leading evangelists in the holiness movement today would hardly have been chosen by men, from the lineup of the sinful lives they were once living. God alone knows. You must know that He has called. If you do not know, then do something else, wait. If you know -- then you have much in your favor. God makes no mistakes. When the battle is hard, you can trust and be not afraid. You can say, "Thou who has sent me must go with me. Thou must sustain and strengthen me." In the lion's den, in the furnace of fire, in the midnight incarceration, figuratively, of temptation, or persecution, or jealousy and opposition, you can say, "I have not assumed this obligation and responsibility myself, I have not chosen to please myself or friends, so, Lord, Thou who hast sent me, must deliver me," and trust will spring up in the heart. You cannot be a mere professional. If you are, the people will not hear you in a holiness church. You must be a God-called, heart-burdened, Spirit-filled messenger from God, fervent in devotion, sincere in earnestness, and the people will hear you. And this will be your greatest honor of God.

Third, the holiness preacher must be certain of his message. The country is full of preachers today who have no message. Just this or that with them, it matters not, so the form is followed and the program ground out. This can never be in the holiness church. The preacher must not proclaim notions, or opinions and philosophies of men. Like one of old he must preach the preaching God gives him. "Preach the Word" for "My Word shall not return unto me void, but it shall accomplish that whereunto I have sent it" (Read Heb. 4:12, 2 Tim. 4:2, Rom. 1:16). Study Paul's style and method in Col. 1:28. How many hundreds of pulpits today have gone away and become subservient to another, which is not the gospel, message. We must preach Jesus and His Word. This is the message the world needs. Some will receive it, others will not, but we can be true to our commission, and faithful in our message.

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

The First Pastorate

"And he gave some, apostles; some, prophets; and some, evangelists: and some, pastors and teachers" (Eph. 4:11).

The above Bible quotation sets forth the fact that the office of the pastor is one of divine appointment. Every pastorate has its problems and it is best that the young preacher should not be too anxious to enter this field. The problems to be met in such religious service will demand that wisdom which comes only by years of experience. The young preacher must learn to preach and there is no better plan by which he may learn this sacred art than just preaching. Someone must hear the preacher deliver his first sermon and bear with him while he is passing through the preliminary stages of the work. However, he would find a more sympathetic audience outside of the pastorate.

The young minister just from college will find himself handicapped in some respects, especially practical experience. He has heard numerous lectures; read many books on theology, homiletics and pastoral work. He has a great store of sermon outlines and illustrations, yet he has had little experience in working this material. His first efforts will seem bookish, because he has no actual experience from which to draw. Theoretical knowledge and theories may prove to him to be like Saul's armor on David.

Those called of God to the sacred ministry can obtain valuable experience by holding meetings in schoolhouses and out of the way places where audiences are not so critical. By engaging in a number of protracted meetings the preacher will learn the art of presenting his message and he will be unhampered by the many problems that surround a pastorate.

In entering upon the pastorate it is best not to seek the larger churches for in such places the problems will be greater and the young minister will find himself unable to cope with them. It is strengthening to wrestle with hard problems but if he is not successful he will suffer embarrassment which will tend to discourage him. It is best to start low and work upward. The large places always call for men who are sure of success. It is best to have the place seek the man rather than have the man seek the place. When Mr. Moody first went to England he was urged by his friends to begin his campaign in London, but he pointedly refused to do so, arguing that his services would be lost in such a great metropolis. He started his work in the small cities and towns and made for himself a provincial reputation. Later he went into the great city, and it thronged to his meetings and was stirred to its very heart. A young preacher thrust into a large city pastorate, may succeed, more likely he will

fail, first because he will have strong competition with experienced preachers; and again he will have problems for which he has no solution.

If the minister has been engaged successfully in evangelistic work it is not always wise to accept the pastorate of the church where his best evangelistic efforts have been. In all probability he has already given the people his best sermons and related to them the better part of his experience, thus his pastorate would be hampered and the criticism would be that many of his messages were only a rehash. Evangelistic meetings are usually conducted on high spiritual and emotional tides and the average young minister would not be able to maintain this spirit in his pastorate for many months.

However commendable a short pastorate may be for some it is not to be encouraged. Many men have served a single church some twenty or thirty years with noble success but these men have been well trained, studious and aggressive. Keeping abreast the times is one of the essential things for the young pastor. Because one has finished the course of study and received ordination papers may not be sufficient evidence that he is qualified for any and every pastorate. A short successful pastorate is better however than a long unsuccessful one. In choosing the pastorate one will not dare place the position upon a commercial basis. He who enters the ministry, answers the call of God and must expect to make some sacrifice. Never will the pastorate be likely to pay on an equal basis with other professions. The problem of finance is an important problem but the problem of soul saving is greater and God will look after the interests of that one who looks after the interests of God.

In the pastorate one of the first problems to be met we may call "getting and keeping your audience." This is a day of pleasure; minds are quick and alert; people are nervous and restless; thus getting the people into the house of God will be a problem; but not so great a one as keeping them. In a certain large church a test was made during several Sunday night services and it was found that about one third of the congregation was constant. Getting the people will involve the problem of advertisement, the "how" and the "where" to advertise. The business world has found that it pays to advertise but the best business houses always beware of cheap advertisements. "Keeping the people" deals with the problem of how you conduct your services. Keep an element of expectation always in the forefront and above all let the people feel that they have come to meet with God.

Another problem is that of the young people. This is an age of young people and while some would call it a giddy age, yet never has there been a time when our young people were so efficient and so well trained as today. You cannot put old heads however upon the shoulders of our young people. Youthful ambition, vision, and enthusiasm will call for direction and guidance, not merely restraint.

Another, yet more subtle problem is the ideals and plans of the former pastor. Some men have a tendency to build around themselves rather than around the

principles of the church. Where such is the case the new pastor will find that his parishioners are given to making comparisons between "the old and the new." The wise pastor will not at the outset change and reorganize everything. However he will not permit his plans of aggression to be curtailed by the ideals of his predecessor. Progress always demands changes, but these must be made cautiously.

Sometimes a problem arises in connection with the officials of the church. To succeed the pastor must work in harmony with his church board. He dare not ignore them, neither does he dare cringe before them. Frequently factions arise in the board hut the wise pastor will refuse to take sides until the matter has been thoroughly analyzed and misunderstandings adjusted. It is a fact that usually there are mistakes and errors on both sides.

Ideals are what lead us on to success and the preacher dare not make his first pastorate his ideal. Neither should he be hampered by his earlier failings. Each new pastorate should be bigger and better because of the experience of the past one. No two pastorates will be exactly alike but human nature and human hearts are much the same the world over. The preacher must remember that he is God's ambassador and in Christ's stead he is to beseech men to be reconciled to God.

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16 -- AN INTERVIEW WITH C. WARREN JONES

C. Warren Jones is pastor at Cleveland, Ohio, to which place he came five years ago when the Church of the Nazarene was first organized there. Under the direction of District Superintendent Sloan, the infant church in Cleveland had purchased a nice lot in a suitable location and had erected a temporary tabernacle in which it was possible to hold services. But there was an indebtedness of \$20,000, the membership was only 38 in this city of almost a million population. The work that Brother Jones has done may well be called "pioneering in a great city." But all who have known the work from its beginning say there is scarcely a more remarkable work anywhere than this that Brother Jones has done in Cleveland. The membership of the church is now about 215 with a Sunday school attendance of about 250. The attendance at the regular and special services is good and a good tide of salvation is on continually. But the temporary tabernacle must soon give way to a permanent building. The need is pressing, and Jones and his people are determined. But before the building of the permanent plant begins, we thought it well, seeing we have so many propositions throughout the lengths and breadths of the country which are much the same as that at Cleveland, to get Brother Jones to tell us how they have done and are doing the work assigned them there.

Jones is a man of good education, wide travel and considerable experience in the ministry, and is especially adapted to work in a city. These things must be

borne in mind in weighing the answers which he gave to the questions which we asked him.

Q -- In opening a full salvation church in a city, how much estimate would you place upon the question of a proper location?

A -- A poor location and you are defeated before you begin the work.

Q -- How many evangelistic meetings do you have during the year and what type of evangelists do you employ?

A -- We have two or three special meetings a year. We secure the best evangelists regardless of the distance they are obliged to travel. They must be spiritual, good preachers and church builders.

Q -- What methods of publicity have you found most useful in behalf of your regular and special meetings?

A -- In a great city the best means of advertising is the daily press. It costs money but it pays. The methods used in small cities and towns would be money and time wasted.

Q -- What methods do you employ to secure the funds necessary to the maintenance of your work?

A -- Regular and Special Offerings.

Q -- From what general and specific sources do you seek material for sermon making?

A -- Standard religious books, religious periodicals, and the best of present day books of all denominations.

Q -- Do you plan ahead and preach "series" of sermons?

A -- Yes, to some extent, but refrain from announcing them ahead. Would rather give the people more than they are looking for than to advertise and then fall short.

Q -- How do you go about it to get ready to preach? That is, what is your method of preparing to preach, my next Sunday morning and evening?

A -- Very early in the week, if not the week before I get theme or text in prayer and meditation. Then I try to get main points or headings. In the meantime I jot down all that comes to me on the text or theme. After this I go to my Bible and

books for all I can find on the subject, by Saturday noon I try to have the outlines complete.

Q -- What estimate do you place upon the value of pastoral visiting and what method do you follow in carrying on this part of the work ?

A -- In a great city where the people are scattered the visiting is no small task, but it must be done. Regular afternoons for calling is the best plan. You must call on some people more than others.

Q -- What six general suggestions would you make to those who think of going into a new field to dig out and establish a church on full salvation lines?

A -- 1. Be sure you have a call to the field. 2. Go to sacrifice and work. 3. Go with the intention of staying for a term of years. It cannot be done in a short time. 4. Keep the people blessed. 5. Pray down and work for revivals. 6. Work at your job all the time.

Q -- Would you read after men of other denominations?

A -- Most certainly. Read Maclaren, Jowett, Halderman, Finney, Carradine, Conwell, Wimberly and many others. All of them have something rich and we can use it.

Q -- What estimate do you place on reading and study?

A -- After prayer and the study of the Bible the preacher must be a diligent reader if he is to be resourceful and continue year after year to feed his people, let the mornings find the pastor in his study, not to just pass the time away but at hard work.

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17 -- THE UBIQUITOUS WHANGDOODLE -- H. M. Chambers

Ubiquitous? Yes. For he, the Whangdoodle, has made his appearance more or less in everyone of our congregations, in the preaching or the praying, and even in the singing. What is he? A sort of a vocal appendage or tail hung on the end of a word or sentence. Some times short and stubby, -- uh, ah; and again, long drawn out and thin, -- er-r-aw-w-w-w. It seems at times if the preacher's thoughts come slowly, that he uses the long whangdoodle to fill in the pauses, until the effect is painful. Or again, as soon as a prayer takes on intensity and earnestness, most of the words in the heart-felt petition close with a spasmodic explosive grunt until the effect, especially upon one who is not devout, is ludicrous. The good effect of many a fine solo, rendered in devout spirit and with excellent voice, has been much

marred by the unwelcome whangdoodle; viz., "Nearer-ah my God-uh to Thee-aw," etc.

What is the cure for the whangdoodle? First recognize the seriousness of the fault. Then if it has become fixed as a habit, take yourself firmly in hand. Do not allow yourself to use an affected style of public expression. Be your simple natural self. The conversational style for public speech pleases, and in the main is the most effective. It is not necessary to depart from the conversational style in order to be deeply devotional and reverent. Let down the tension, go easy. Get a few simple rules for the proper use of the voice, and mind them. One sensible vocal teacher said that in public speaking or singing, in prolonging a tone or a syllable, carry it forward on the vowel sound, just touching the final consonant strongly enough for clear enunciation. Never bump, grunt or linger on the consonant at the end of a word. The final "r", prolonged, for instance sounds like the growl of a dog. Try it and see. -- Hastings, Nebr.

[Here, I append another very good item about "Whangdoodles" taken from one of my own publications: hdm1869 "Ignorance Relative To Christ And Other Articles," by Duane V. Maxey. Since it is my own writing, I shall not enclose it with quotation marks: -- I think it may have been Henry Albert (H. A.) Erdmann whom I first heard use the term "Whang-Doodles" in describing the superfluous and oft-repeated utterances of preachers during the oral delivery of their messages. The following story will elucidate what "Whang-Doodles" are and show how distracting and annoying they can be to a preacher's listeners. It involves the very blunt and plain-spoken, early M. E. preacher, Jacob Gruber, and a young preacher whose Whang-Doodle was "Ah": Of the mannerisms of excited speakers, one which we have sometimes witnessed is the melodious termination of each sentence with an emphatic 'ah.' Sometimes, when the speaker waxes mighty, this exclamatory gasp gives an impetus to each word, like a puffing locomotive behind, instead of before, the car. Among the many humorous anecdotes told of the late Rev. Jacob Gruber, of Baltimore, is one which relates to this point. An ardent young orator of the pulpit, who was unconsciously using this exclamatory style, wrote to the veteran German for some counsels respecting his homiletic labors. The old preacher, believing that the correction of this one egregious fault would be a sufficient achievement for the time being, wrote him the following laconic letter: "Dear Ah! Brother Ah! -- When-ah you-ah go-ah to-ah preach-ah, take-ah care-ah you-ah don't-ah say-ah Ah-ah! Yours-ah, Jacob-Ah Gruber-Ah."]

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THE END