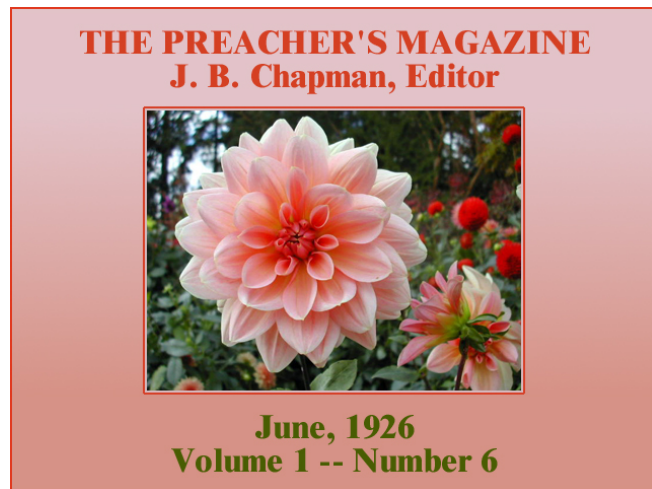


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- THREE DAYS WITH G. CAMPBELL MORGAN -- J. B. Chapman

While in South Bend, Indiana, during the latter part of April, we listened to three of G. Campbell Morgan's lectures on "The Historic Christ." His plan was to speak four times on the subject, using one of the four Gospels as a basis each day. We heard him on the Synoptic Gospels, and would have heard him on John, except pressing engagements had called us away.

Dr. Morgan called attention to the folly of those who are agitating the notion of a "shorter Bible," for he said the four Gospels, all we have in literature directly upon the life of Christ, will make but one hundred and twenty ordinary pages of reading matter. And he compared this with the extensive biographical literature dealing with the lives of ordinary, great men. But he said even at this, the Gospels are not biographies of Christ in the sense that we ordinarily speak of biographies; but rather they are four stories of Jesus Christ, written each from a different standpoint and with a different purpose. Matthew's motto might have been, "Behold the King!" Mark's, "Behold the Servant!" Luke's "Behold the Man!" and John's, "Behold the Son of God!" And taking the days one by one that are definitely mentioned in the narratives of the Gospels, there are only about forty-eight days out of a life of thirty-three years.

Dr. Morgan said one must appreciate the human element in the Gospels before he can properly appreciate the divine. He said God used such human instruments as were adapted to His purpose, and he called attention to the reports of Mark and Luke, by way of, illustration. Mark, although the son of a rich woman, lived his life among the common people and used the language of every day life. Luke was an educated man and a physician. They both record the story of the healing of the woman who touched the hem of Christ's garment. But Luke reported as a physician would report, and said, "She had spent all her living upon physicians, and could not be healed of any." While Mark, with the brutality of the true layman, said, "She had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

Speaking on the question of Modernism and Fundamentalism, Dr. Morgan said he refused to wear a tag. He said that what is called "Modernism" is really antique, and that every proposition of the Modernists is as old as Christianity and all their objections have been answered by Christian scholars during the last two thousand years. But the line is drawn, he said, between Naturalism and Supernaturalism, and he declared that he is a Supernaturalist.

On the question of the Virgin Birth, Dr. Morgan said that some were fond of saying that the proposition in favor of the Virgin Birth is not strong because neither Mark nor John speak of it. But he said the proper way to say it is this, "Only two of the four who have written stories of the life of Christ speak of His birth at all, and both of these say that He was born of a virgin." This makes all who speak on it at all unanimous as to how it happened. But Dr. Morgan warned that attempts to explain the Virgin Birth on a scientific basis could never succeed. The only explanation the Bible makes of it is that it was supernatural and that is the only explanation anyone can make of it. And all have to accept the explanation of supernaturalism, or drift into doubt. But when you accept the philosophy of supernaturalism, the explanation is altogether sufficient.

Dr. Morgan's explanation of the genealogies of Matthew and Luke was that Matthew gives the legal and Luke the real genealogy. I have heard it said that for a great many years (I am not sure whether the plan is still followed), while serving in the pastorate, Dr. Morgan reserved five hours every morning for the study of the New Testament and refused to be called away from this work even for a funeral or a wedding. And now it is remarkable how many things which trouble the most of ordinary mortals seem clear enough to him. Any way, I made up my mind to devote myself to The Book with renewed interest and zeal.

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02 -- THE MORALITY OF THE PREACHER'S VACATION -- J. B. Chapman

Some slight intimations of reflection upon the preacher's annual vacation have at times appeared, but these intimations are not well founded. It is the preacher's physical, mental, spiritual and pastoral duty to take a vacation at least once a year, and this vacation should be a month in duration, should not be spent somewhere in a revival, should not be made up too completely of travel, but should be a time of real rest and change.

Only a little time ago a preacher was commending himself for having been "at it" for fifteen years without a vacation, and he was even then speaking in a weary voice about the many weeks ahead during which he was sure that there would be no let up in his toils, he was trying to be very religious about it, but even a casual observer could see that he was physically weary, mentally fagged, spiritually strained and not more than eighty per cent efficient. Such a preacher needs a guardian. Some of these times he will break, then he will take a good long vacation

during which he will not rest. He may not die, that would be a mercy upon his folly; he may simply break down his nerves or fall into the snare of the Devil because of his over-strained condition.

The extremes of life are much closer together than the means and one extreme, and an overworked preacher, who scorns vacations is just the kind of a preacher who will over-eat, eat food that does not agree with him, eat late at night when the service is over, indulge in social intimacies that border on evil, and finally break down morally and go wrong.

The preacher in order to be safe and efficient must be physically fit, mentally fresh, and spiritually keen, and he cannot be all these all the time. The only alternates are to be mediocre a lot of the time or to be efficient part of the time, and there is no question but the latter is preferable, and it is possible only if the preacher is religiously careful and punctual to take his vacation.

D. L. Moody never allowed himself to become so absorbed in his evangelistic work but that he would religiously take off four months of the year and spend it in rest and prayer and study. He loved to get away in some mountain resort where the call of service would be the smallest. Here he would rest and pray and read and when he appeared in his next great campaign he would be as fresh and rested as a boy. Beersheba, Tenn., a mountain resort which was so far away from the roads of travel that in several years of preaching in that section, we never found opportunity to visit it, was one of Moody's favorite resting places. And Mr. Moody counted his rest period of four months absolutely essential to his eight months of strenuous activity.

And you will find that Spurgeon was careful to take his vacation, and that other eminently successful preachers found it positively necessary to observe periods of rest and adjustment in order to do what they did. It is June now, what are you going to do about it? Oh, you say my charge is too poor, I cannot afford a vacation. Take an inexpensive one. That is the best kind any way. Go off and spend at least two weeks in the woods -- you can live as cheaply there as you can at home, and you will come back a new man.

This is the first time we ever wrote on this subject, and we do it now because we can plainly see that life, health, efficiency and morality are all involved, and because we know that many who read this (holiness preachers have not usually believed in any but enforced vacations) need to be stirred on the subject.

The summer months offer opportunity to the zealous preacher to hold street meetings, park services, and other out door and informal services, and the man who is not too "conventional" to enter these open doors will have the record of much good accomplished to his credit when the season is over.

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03 -- THE SERMON AND THE MESSAGE -- J. B. Chapman

Preachers and others frequently speak of the sermon and the message as though they were the same thing; but a little reference to his own experience will convince the preacher that they are not by any means identical; or at least they are not always identical. For how many times have you felt that a certain line of truth should be presented at a given time, and yet you were not clear on the text you should use or the sermon you should preach? Now that certain line of truth was the message and it was your task to make or recall a sermon that would serve to make the message as clear and effective as possible. On the other hand, and at another time you have preached a good sermon, but you brought no real message to the people.

It is sometimes a difficult matter for the preacher to decide on just what to preach. Sometimes he may have a sermon, sometimes he may have a message -- and fortunately indeed, sometimes he may have both. When he has both, it is easy, but when there is a conflict and the preacher must choose between a well prepared sermon in which the message is not clear, or else he has an emphatic message which seems not to lend itself readily to organized form, the decision is not so easy, but if he is as a rule a studious and careful man, we think he can safely allow the message to be the deciding factor.

And in the actual matter of preaching, we believe the message, rather than the sermon, should take precedence. Some preachers are bound to preach their sermon whether there is anyone there to hear the last half of it or not. But it would be better under the circumstances if they would strive rather to deliver the message and let the sermon suffer. The preacher probably had planned to preach an hour's sermon on holiness; but there was a collection and a number of other special interests which occupied the time until it is practically time for the benediction. Now if this preacher is bound to preach his sermon, he will probably have no opportunity; or having one, will not be able to use it. But if the message is burning on his heart, he can stand up and deliver his soul in twenty minutes and get seekers to the altar. Usually it is a good rule for the preacher to deliver the message by all means, though he may content himself with preaching the sermon if there is opportunity.

And let us remember that sometimes the people remember the sermon and sometimes they get the message. The man who remembers the sermon may have received it only as a literary production, while the one who cannot recall the order and form of the discourse may have received the message of warning or of exhortation in a much more effective manner.

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04 -- THE PREACHER IN THE PULPIT -- J. B. Chapman

Although the determination to make the best spiritual and intellectual preparation possible is always commendable, still when the actual hour arrives and the preacher must stand up to preach the word of life to men, it is then too late to take lessons in homiletics or oratory. The only thing left then is for the preacher to launch forth with all his soul and strength to make the most of his opportunity.

Between services let a preacher study, but in the pulpit let him drop the student's air and pour out his soul upon the people. Processes are no longer in place, results are now the demand. It is useless to describe the course you took to reach your conclusions, the conclusions are what count now. If you are still speculating, wait, don't preach on that subject yet.

During the week it is proper for the preacher to read books on public speaking and to criticise and seek to improve his mannerisms, but when he stands up to preach, let him put all petty considerations behind him and drive quick and hard and fast right into the main issue and preach the gospel to the people.

There is really no way to learn to preach except to preach, and yet the preacher should preach, and not merely practice preaching, every time he gets up. To him, the present effort should be his best effort. The only way to ever become a good preacher is to be the best preacher you can every time you try it.

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05 -- PREDESTINATION -- F. M. Messenger

The doctrine of predestination is an old one, but as taught in the days preceding the great Wesleyan revivals we hear comparatively little about it, and yet, like bad seed sown in a field, one is surprised to learn how many people are tinctured with the belief that somehow we are creatures of fate and although we may have received a blessed experience in grace, we were predestined to receive that experience.

That there is truth in the idea of predestination no one can intelligently deny, but when taught as fatalism, it destroys man's free moral agency on the one hand, and God's free grace offered to all men on the other. It nullifies the meaning of the atonement, it denies that "prayer changes things," it makes the sacrificial offering of Christ unnecessary, and does away with the power of Jesus' blood to cleanse away and save from sin.

It may be asked, "Does God look down the ages and determine a soul's destiny before its death?" Certainly, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." How can this statement be reconciled with the many invitations of Christ, like "The Spirit and the Bride say come, and let

him that heareth say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely." If a person is born to be damned -- foreordained to perdition -- how can such a one come? Just here is where the error creeps in.

No child is born to be damned. God is infinite while we are finite. He can look forward into the future just as well as He can look backward into the past. While we can do only the latter, and that imperfectly, God has made laws which are unchangeable -- laws which no one but He himself can suspend. Man is created fully capable of choosing to obey or to disobey those laws. A choice to obey usually requires humiliation, confessing one's sinful past, accepting God's pardon and His grace, and equipment for the future. God knows before one's birth whether he will choose the right or choose the wrong way, and He has foreordained or predestined the fate accompanying the wrong choice and the blessing accompanying the right and those laws are as unalterable as the laws of nature.

But He says He will have mercy on whom He will have mercy, -- what must a soul do if He will not have mercy? Let us ask first on whom will He have mercy? Let Isaiah answer, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and He will have mercy" (Isa. 55:7). Then on whom will he not have mercy? On the wicked one who refuses to turn from his way and on the unrighteous man who refuses to forsake his thoughts. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

I was on a train between Seattle, Washington, and Portland, Oregon; before leaving Seattle a ticket scalper tried to sell me a ticket at a reduced rate, I didn't choose to buy it, but purchased a regular ticket at full price at the ticket office. On the train the conductor took my ticket, looked at it, punched it, and passed on to the next seat. He looked at the man's ticket, refused to accept it, and demanded full cash fare payment. The passenger didn't know what to do, but finally paid his fare while the conductor took it and passed on. The conductor would accept tickets from whom he would accept tickets and whom he would he refused, but it was no whim of the conductor, my ticket was good, my neighbor's was not, and the rules and orders were laid down and decided long before either my neighbor or I bought our tickets.

But suppose the situation is relieved on the ground that his will is arbitrarily fixed only within the limits of divine law with regard to which the human subject has no option. How is the statement "Whom he will he hardeneth" relieved, seeing that a soul becoming sufficiently hardened would then be incapable of choosing? True, but the hardening process comes with the exercise of free choice on the part of the individual. It is a known law of God that each time the light of God is rejected the harder it becomes to accept the next time, so that repeated refusals to accept and obey will, in time, render one's conscience so hard that the truth no longer affects him. "My Spirit shall not always strive with man." As use of the hands causes callousness, so resistance of truth makes hardness of heart and conscience. It is

the free agent that resists, it is the natural law of God against resisting light which hardens.

Does God ever suspend His law of free grace in a single case and for the good of man create him to be damned? No. Ah, but God said in the case of Pharaoh that He -- God -- hardened his heart, and added, "In very deed for this cause have I raised thee up, for to shew in thee my power and that my name may be declared throughout all the earth" (Ex. 9:16).

Knowing even before the children are born who it is that will exercise their own will against His will, it is an easy matter for God to select such a one as will serve any particular purpose and to do so without interfering with any man's free moral agency.

The Bible says God hardened Pharaoh's heart, and again that Pharaoh hardened his own heart; both statements are true. The light, and the proofs of God's hand in the miracles performed by Moses shone on Pharaoh's resisting heart and God by His natural law hardened it, and Pharaoh by resisting this light and refusing to choose to obey hardened his own heart. The housewife prepares the pan of biscuits, puts them in the hot oven and by so doing the housewife bakes the biscuits, and the oven, having been heated to the proper temperature imparts the proper heat to the biscuits and the oven bakes the biscuits; the housewife bakes them by a voluntary act on her part, the oven bakes them by a natural law on its part.

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06 -- THE SUBTLETY AND DANGER OF SPIRITUALISM -- C. E. Cornell

When such distinguished men as Sir Arthur Conan Doyle, Sir Oliver Lodge and William T. Stead, advocate a teaching, their influence attracts general attention, and many are ready to follow and believe their subtle teaching.

P. Whitwell Wilson, the author of "The Christ We Forget," and "The Church We Forget," has been a close student of the spiritualistic cult in England and America. He has recently written: "Against necromancy, which is the true name for spiritualism, the verdict of the Scripture is absolute and final. In Deuteronomy 18:10-11, we read: 'There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are abomination unto the Lord.'"

Mr. Wilson further says: "For fifty years or more spiritualism, substantially as it is manifest today, has been exposed to ridicule by masters of legerdemain like the Maskelynes of London or Houdini. These men have reproduced the

'phenomena' as a part of their program of tricks. And at a multitude of performances thought reading has been a feature. That innumerable frauds have been exposed is undeniable."

Houdini has written voluminously, after painstaking investigation, that all spiritualistic seances can readily be reproduced and that they are frauds pure and simple.

Christians who face such pernicious teaching, there is but one safe rule. It is to assiduously avoid the forbidden path. Trance production becomes a habit. And at seances it may happen that the medium is the only person present who is not in a trance. This is the mystery of iniquity, spoken of in the Scripture. Or in other words, "the soul losing its way." Keep off the enemies' territory, warm by some other fire, if you would be safe.

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

The Text

On our third visit to England we were invited to speak at the Southport convention, the great annual holiness convention of English Methodism. We could be spared from our regular work to preach only three times.

The convention afforded a startling revelation of the deplorable condition of things in the Methodist churches of England. It seems that their ministers have neglected to preach holiness until they have forgotten how, or the present generation of preachers never knew how.

They had two sermons at each service, but no altar call and no altar service. The man that preached before me was the leading official of English Methodism for that year. He stood up, leaned against the desk, thrust his right hand in his pocket, took no text, and made rambling remarks for a half hour, never once mentioning "holiness," "sanctification," "Christian perfection," or "the baptism with the Holy Spirit." It was the tamest, vaguest, most gripless sermon I ever listened to on such an occasion. It was a most striking illustration of how not to preach.

The custom of ministers preaching from a text of Scripture, more or less extended, comes down to us, sacred from the usage of many centuries. Luke 4:18 shows that even Jesus, the greatest of all preachers, took a text and from it preached His ministry, of mercy to the world.

There are many manifest advantages in preaching from a text.

I. It gives the seal of God's authority to the message. The Scripture comes by inspiration, from God. Therefore, when a thoughtful, prayerful, studious, intelligent preacher unfolds the great thoughts of God really contained in the text, or logically deduced from it, the congregation must feel that it is a "Thus saith the Lord" to their souls.

The advantage of this is immeasurable both to the preacher and the hearer. The preacher will ever have before his soul the reminder that he is not there on his own business but on God's business: that he is not uttering some invention or imagination of his own little mind, but is proclaiming a message from high heaven as "an ambassador of Christ," representing the government of the infinite God! If he has any conscience or sense of Christian honor how studious and careful he will be to find the exact meaning of the text, and the very thought of God contained in it! It will be well nigh impossible for such a preacher to be a lazy-minded, careless, prayerless person. He will put a holy purpose and ambition into his sacred calling, and "study to show himself a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

And with such a conception of preaching in him who occupies the pulpit, will the congregation be slow to find it out? No, indeed! The house of worship itself will soon be to them a sacred place where God speaks to their inmost souls. They will "take heed how they hear," and they will leave the sanctuary feeling that "God was in that place" and they had heard from heaven.

II. The honest use of a text will cure the preacher of the wretched habit of intellectual wandering. Many people are not naturally very logical in their mental make-up. They do not know how to reason. Their training has been deficient. They may have marked gifts in other directions and God may call them to preach. With real piety and a rich vocabulary and fine imagination they may have a marked success and rise high in the clerical profession. But such persons have a special need of a text to hold them to a subject and keep them from desultory rambling. And they should carefully study how to develop a text, and get out of it in an orderly way the truths God put into it.

It is a notorious fact that many preachers take a text simply because it is a ministerial custom. In their so-called sermon they bid it good-bye at the outset and never get back to renew their acquaintance with it. If the text had the small-pox the sermon would not catch it. It is only by a charitable figure of speech that such inconsequential rambling remarks can be called a sermon at all. It does no honor to God's Word, and does not show respect for the intelligence of the audience.

However brilliant and eloquent and attractive, at times, such pulpit addresses may be they will inevitably fall short of the good that might have been accomplished.

There is altogether too much of such preaching at the present time; and all ministers, so inclined, should diligently study and learn from the giant preachers of other days, how to unfold a text.

III. The faithful and honest development of each text will tend to variety in preaching. The pulpit themes are few: and they who preach only on themes, will soon run their round in tiresome repetition, and pastorates will be short.

But God's texts are innumerable; and the preacher who learns how to develop them will always have freshness and variety, and will not wear out. This is one of the secrets of long and fruitful pastorates. Men studied their Bibles and dug deep into the great gold mines of truth, and continually "brought things new and old" and kept the mental appetites of their people keen for fresh food from God.

Doctor Hawes and Albert Bushnell of Hartford, Charles Spurgeon, Dr. Albert Barnes of Philadelphia, Dr. Richard Storrs, Henry Ward Beecher of Brooklyn, DeWitt Talmage, Charles G. Finney, Alexander Maclaren and hundreds of others that might be named had wonderful pastorates of thirty or forty years' duration, and their flocks grew fat under their ministry because they knew how to unfold texts and get the water and the honey from the rocks of truth wherever they touched them. It is a disgrace to a preacher to wear out in a few months; for the mine of truth from which he can draw is inexhaustible.

"To be impressed with the infinite variety which . the Scriptures contain and suggest, one has only to reflect that while for ages they have supplied the richest themes for human thought and instruction they are now, like a living fountain or a boundless ocean, as exhaustless as ever. Who, then, would not resort for subjects of pulpit address to this well spring of living waters rather than to that shallow source -- his own ingenuity."

IV. An appropriate text, well-developed, aids the memory, and stimulates future reflection. It helps the congregation to carry home the divine message, and sometimes fastens it in the soul to stay.

Some thirty years ago we were leading a revival in Alpena, Michigan. A young lawyer was there from Virginia on business, son of a Methodist minister. It was in the month of April. He was impressed by the homiletical method of my discourses and invited me to dine with him at the hotel. The next winter we chanced to meet him in Chicago and he told us this: "Last summer I visited my father in Virginia. He had a campmeeting on his hands and a preacher had failed him. He asked me to preach and I had never preached in my life. But I remembered one of your texts and every point you made in the sermon and I preached them, and seven persons came to the altar and were saved." Now I am sure if I had not preached in a systematic and orderly way my discourse would have made no such impression upon that legal mind and that blessed result would not have followed.

Now this and many other like facts should teach the ministry the folly of aimless, rambling and desultory preaching that does not drive home the truth upon the minds and hearts and consciences of men. All of us should learn to preach the truth that is in the text, and preach nothing out of harmony with it.

V. The great texts of Scripture, faithfully developed, often furnish an abiding intellectual stimulus to whole communities of people. The foundations of this republic were laid and the cradle of liberty was rocked by the hands of our godly sires. And they were trained and their civic and domestic virtues, their morals and their religion were developed by a noble band of trained preachers who knew the Holy Word and "shunned not to declare the whole counsel of God." The preachers made that marvelous New England, which for virtue and piety, was the wonder of the world.

What a white spot on a sin-besmirched world that Pilgrim and Puritan New England was! Its Psalm-singing, glad-hearted people, its family altars, its devout conversation and its holy Sabbaths made it a delight to God! And no wonder! It was a land built on the Bible, whose rulers and thinkers and statesmen were devout Christians, and whose chief men were preachers who knew how to proclaim "the unsearchable riches of the gospel of Christ!"

The Bible is the Book of all books. Its poetry is the most sublime, and its eloquence is the noblest that ever fell from human lips or swayed human heart. No history of earth is so important as the Bible story of God's dealings with a sinful world. No arguments are so unanswerable, no precepts are so important, no promises are so encouraging, no threatenings are so terrible, no prophecies are so far-reaching and so true. And the preacher has the key that unlocks them all, and the commission to declare them all to a dying world. Any angel might covet this opportunity. And these texts of Scripture, disregarded by so many, are the jewelled caskets that contain them all.

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08 -- MINISTERIAL WEAKNESSES AND THEIR REMEDY -- C. H. Strong

I. The Weaknesses

1. Professionalism. We can preach better, more homiletically, more logically, and even more Scripturally than once we could, but is our motive as singular to glorify God as in other days? Do we not look well to the size of the congregation, the amount of remuneration, before we decide which field of labor shall be ours, and do we not almost invariably feel led of the Lord to go where the congregation is the largest and where prospects are the most lucrative? Now I am not ignorant of the fact that you are thinking that such a field offers the best opportunity. Maybe so. But what is the motive that casts the ballot of decision? Is it the voice of God saying this is the way, walk ye in it, or is it the business sense of a better job?

2. Want of Personal Testimony. We have an abundance of talk, preaching, exhortation, exegesis, such as it is, and sometimes we grow eloquent and register our visions and dreams, but there is a lack of positive personal testimony of what God has done and is now doing for ourselves. Paul said he was called to be a minister and a witness; not merely a prescriber of what the gospel could do but a witness of what the gospel had done for himself. Happy is the preacher that isn't too dignified when he gets in the brush to call to life some bit of personal experience to save the day. Paul carried the day in many a hard fought battle by relating the Damascus episode. I am not saying that a personal testimony is a substitute for pulpit preparation but I am saying that it is supplementary to it.

3. Smallness of caliber. Little one track men, men that are jealous of the success of others. Small, selfish men who never do much of anything themselves but are always looking for someone to make a nest for them. Little, suspicious men who feel they are always being discriminated against, mistreated, and never given a chance. Little caliber men that have but one pattern or mold and every member of the church must bear their personal stamp or be anathema.

4. Those struck with feminine-itis. Men who are careless in their association with women.

5. Too much driving power. Going to force things through or break it up. We often make a great deal over our courage and holy boldness when it may be nothing more than human determination, or worse yet, carnal stubbornness.

6. Want of Intercession. I fear as a group of men that we do not bear the marks of soul burden and compassion, that should characterize the ministry of God. Give me souls or I die has ever characterized great lovers of men and successful soul winners. But where is the Jeremiah that is willing for God to reduce his life to tears that men might be saved? Where is the man among us that will incorporate the prayer of Paul into his own life when he challenged God to make him a curse for his brethren and kinsman's sake? Where are the Nashes, Knoxes, Baxters, and more modern Mr. Bounds that will step into the breach and turn the tide from worldliness to righteousness in our ranks today? Until we can find such a man or determine to be such a one let us not retreat and leave the battlefield to the enemy.

7. Too much of the Jacob spirit. Not that Jacob spirit that prayed all night for the blessing, but the Jacob that supplanted, the spirit of wanting to root out some other man from his pastorate or position, the spirit that savors of policy and politics to get what you want or want your friends to have at the sacrifice of a brother minister. The spirit that has a few speak-easy henchmen to drop a word of the possible availability of you to the place that another rightfully holds. The spirit of a

scavenger that goes about dabbling in cesspools to find an argument to further his own kingdom.

8. **Self Inflation.** Joshua was the successor of Moses, that is, he took the pastorate that Moses laid down. Hear Joshua talk about Moses. "Remember the word which Moses the servant of the Lord commanded you." Again, "ye shall return unto the land of possessions, which Moses the Lord's servant gave you." What did the people say? They said, Joshua, we will go anywhere you say and will be as loyal to you as we were to Moses. Now suppose Joshua had sent in his report to the Herald of Holiness of the awful condition he found when he took up the Israelite church, how things were run down, that idolatry was among the people, collections poor, etc. But by his master hand, after six weeks collections were coming, crowds increasing, Spirit was again working and that he expected the best year of his life. What would his church have thought? What would his old parishioners have said? There is little gained by one man's trying to build his fame on what he thinks is some other man's mistakes. Then too, after the new man has been on the job as long as his predecessor and has done as much, it will be ample time for him to plume his wings for flight and tune up his crowing apparatus. This matter of trying to become famous at another's expense is poor business. Politicians may do it and get away with it, Haman tried it to his own sorrow, but God is persuaded better things of us.

9. **Too tame, tedious, tiresome, time servers, men pleasers, job seekers. Man-fearers.** Nothing can be more paralyzing than this. When one becomes such a minister and fears to speak out the message of God that man becomes a molly coddle, a nonentity, a pussy-footer, a tool of the devil and the sooner he ceases to cumber the ground of God and gives way to men who fear nothing but God and hate nothing but sin so much the better for the cause of God and His Church.

10. **Shortness on Biblical, doctrinal preaching.** While the world is waxing worse and worse and when preachers are propagating doubts that would put Payne and Ingersoll to shame, and when Sunday night services are being given over to book reviews instead of to the gospel, it is no time to tame down and generalize the gospel. It is ours to ring the changes on such cardinal doctrines of the Bible as the creation of man, sin, incarnation, redemption, resurrection, repentance, salvation, sanctification, judgment, second coming, healing, hell, eternity, heaven. To fail here means to breed about us followers who are weak in the faith, shallow in experience, crippled in Scriptural hope and will result in our members being tossed about by every wind of doctrine and by the cunningness and craftiness of men.

II. Why Such Weaknesses Prevail

I believe there is just one fundamental all absorbing reason, and this reason answers a multitude of tributary reasons and that is the Holy Ghost has been grieved. I do not say that He has left us, but I believe His work has been slowed up. Holy Ghost men do not preach merely for a job or profession but because of a

burning passion that finds rest in no other occupation. Holy Ghost men do not dry up the fountain of personal testimony but by frequent and spontaneous testimony tell of the mighty works of God. Holy Ghost men are not little men. The Holy Ghost is too great to tabernacle in a little man. When He comes He makes men big, magnanimous, considerate, charitable. Holy Ghost men are not hanging around and making auto trips with other men's wives, flirting with old maids, or having private council with young widows. Holy Ghost men are not drivers, but are leaders, they deliver their soul and do not try to force the issue but trust God to work out in His own time and way His program. Holy Ghost men live in an atmosphere of prayer and intercession. They get things fresh from the hand of God, and commune with Him as a friend. Holy Ghost men are never supplanters for themselves or for others, they love their brother as themselves and always treat their brother minister as they would be treated. Holy Ghost men are not interested in blowing their own horn or having a committee appointed to do it for them, they obey God and trust Him for promotions. Holy Ghost men are not dry, tedious pulpiteers; what they say is fresh and not threadbare, time-worn and shop-dusty. Holy Ghost men have a creed, a doctrine, a message of "thus saith the Lord."

III. The Remedy.

You can easily anticipate the remedy. The remedy is back to God, back to Pentecost, back to personal testimony, back to positive preaching, back to holy living, back to brotherly love and kindness, back to fellowship with all the saints, back to prayer and intercession, back to holy recklessness, back to consistent living, back to willing service and sacrifice, back to expressed confidence in our fellow ministers, back to determination and desperation, back to the baptism with the Holy Ghost and fire. This will cure us of our professionalism. This will give us a message so hot that if an angel were to handle it he would have to have tongs to keep from burning him as in the case of Isaiah. This will help us get in elbow touch with broken-hearted, broken-spirited men. This will cause us to practice our preaching. If the preacher has a good deal to say about spiritual death he will be sure he is not encumbered with grave clothes. If he waxes warm on the subject of perfect love he will surely have the love of God shed abroad in his own heart by the Holy Ghost. When he takes the banks of the river Jordan for his pulpit and preaches on repentance he will surely bear fruits of repentance in his own life. When he takes the theme of holiness of heart and life for his subject he will supplement such preaching by a constant walk with God. It will ruin a preacher of holiness to preach on the traits of carnality and then show evidences of the old man in his own life. Other men with less profession may do it and be received, but not so with us. If we preach high and make strong demands on our parishioners we better carry some samples along in our suitcase. As a matter of fact the minister, in the long run, is no stronger in the pulpit than he is out of the pulpit and his life and conduct will live long after his pulpit utterances have been forgotten.

We may resort to other things than the gospel to regulate the lives of men but we will fail. General Butler thought to clean up Philadelphia by law. At the outset of

his program an old time Baptist divine anticipated the outcome and at that time declared a remedy. He said you can place a policeman on the doorstep of every home in Philadelphia but men will continue to be lawless but said if he would put an old time preacher of the gospel on the doorstep of every home he would see a revolution of good.

We may win promotion, but if we win such promotions at the sacrifice of our spiritual power again we fail. I heard of two men in a great meeting, one had been promoted by his church and was recognized as a great leader but in this meeting he lamented the fact publicly that he was not enjoying the victory that he did in his circuit riding days, the days when God blessed his efforts, when men were transformed and as he traveled over his circuits the old saddle bags seemed to shout glory to God and hallelujah to the tune of the clatter of his ponies' feet. But the other man arose and addressed his friend of other days and he said he was yet riding the circuit, that God was still blessing and that as he traveled over his circuit the old saddle bags were shouting the praises of God and keeping up the glory hallelujah chorus. My fellow ministers, let us keep God in our midst and then we will prove that the path of the just is as a shining light that shineth more and more unto the perfect day.

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09 -- A MESSAGE VERSUS A SERMON -- E. E. Wordsworth

We believe there is a distinction between a sermon and a message. A sermon may be defined as a public discourse on a religious subject delivered by a clergyman. It may be a real gospel message, it may not. We are living in a day and age of what is called "Book Sermons" delivered by popular preachers on some current books. A message carries with it something more than a mere sermon. A message is more than an outline or manuscript with introduction, divisions, amplification, application and conclusion, and we do not write disparagingly of full preparation for the pulpit. We believe it is an impertinence for a preacher to be lazy mentally and to assume the sacred role of the ministry and not take his calling seriously. The preacher should be an assiduous student. He ought to toil early and late.

What then is a message? It is defined as follows: "A divinely inspired or revealed communication, as of a prophet; divine tidings; hence an inspired utterance of truth." The seraphic John Fletcher said, "It is the unction that makes the preacher." Preaching without unction and power and passion and burden, even though it be orthodox and biblical, will have a killing effect. "The letter killeth but the Spirit giveth life." It was said of the great Richard Baxter that he preached as a dying man to dying men. He also stained the walls of his study with prayer.

A message must have heart in it. Perfunctory, professional service will not do. The preacher must be blessed and have the glory on. His soul must be filled

with holy passion. He must come forth from his closet bathed in tears. Others may be prayerless but the preacher, never. Others may be formal and cold but the minister must be a veritable flame of fire. Level headed theology and practical common sense is indispensable, but the needs of the hour demand more than this. The people want a preacher who can preach with power and stir the hearts of men Godward and heavenward. The preacher that can be a jack-of-all-trades will not be a power for God in his pulpit. The man that spends more time with his old Ford than communion with his Lord will not succeed in the ministry. David Brainerd had a burden and a message for his beloved Indians, and on one occasion when he was without an interpreter, the gospel message so burdened his heart that he preached anyhow, though not a word was understood by his Indian audience and salvation flowed in the midst. But Brainerd knew how to wrap himself in his bearskin coat and pray in the snow until he was wet with perspiration and sometimes blood would flow from his nostrils. O what a burden!

The clergymen of England sermonized and discoursed on religious subjects, but Wesley and his coadjutors had a message and old England was stirred and revivals came and mighty outpourings of the Spirit were witnessed on the Isles and in the United States. Finney had a message that burned like fire in his bosom and the New England States felt the power of his message. Booth had a message for the downtrodden and the outcast. A soap-box was his pulpit and a saloon crowd his auditors but the message of Booth has been felt around the world.

A gospel message should deal with vital and fundamental things in the main. A preacher in our city recently preached on "Wild Geese." We have read of a minister who discoursed on "The Hygienic Effects of Sleep." Jowett when lecturing to the Yale theological students said, "Preach on the great themes." By great themes he explained that he meant evangelical repentance, a blood atonement, regeneration, sanctification, etc. We believe there is enough in these great themes of the Bible to occupy the minister's time and attention for a lifetime. His ministry should largely deal with saving truth and that which will edify and perfect the saints. Premillennial truth is very interesting and precious, but we have seen preachers who were more interested in Daniel's toes and the mosque of Omar than in gracious revivals. Some are more interested in the lost tribes of Israel than the lost in their congregations. Please remember that we are not saying that millennial truth should not be preached. We believe it should, but we should not be side-tracked into putting the emphasis on non-saving truth. Divine healing is a precious truth. It has its place. The preacher will do well to anoint the sick and pray with and for them. But even this truth should occupy only a relative position. It should not have pre-eminence among us. The soul is greater than the body in importance and ought to have its relative and superior place.

Even too much negative truth in our opinion is not advisable for the pulpit. We mean to say that the evolutionary hypothesis, higher and destructive criticism, popular heresies, fads, hobbies and such like should receive but scant attention and place in our message. That something should be said on these things we doubt

not, but can we not find glorious positive truths that greatly need emphasis and enlargement upon? Who can exhaust the subject of prayer? Who can compass the outer circle of the doctrine of faith? Who can fathom the depths of the inner spiritual life? Who can adequately portray the wonders and glories and sufferings of the Cross?

Brethren, the days of our years are numbered. We must hasten and work while it is called day. "The night cometh when no man can work." This poor lost and fallen world needs the message of salvation. We must reap for the season will soon be past. We must battle for the sword will soon be sheathed and the roar of the cannon will die in the distance. We must sound the trumpet with clarion tone and no uncertain sound. "Preach the preaching that I bid thee." -- Minneapolis, Indiana

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10 -- WINDOWS TO LET IN LIGHT -- Stephen S. White

Tuberculosis is not transmitted by heredity, according to the best medical authorities. However, individuals may receive from their forbears a constitution which is especially susceptible to tubercular germs. The only thing for such a person to do is to seek for and live in an environment which is as free as possible from the germs of this disease. Those who are not by birth predisposed to this malady may throw off many germs, but not so with those who have the weakness which we have indicated above. Their only safety is found in living in a climate and under conditions which will reduce to a minimum the germs that they must come into contact with. All of this has a spiritual application. After conversion and even after entire sanctification human beings have in a sense a peculiar susceptibility to sin. The effects of sin still remain upon their minds and bodies. They continue to be liable to temptation. They are still on probation. What then should we do? We should always preserve about our lives by means of prayer, Bible reading, faith, church attendance, and Christian fellowship an atmosphere which is spiritual and holy. Also, we should seek to dwell in the best possible material and geographical environment. A Christian is foolish who rushes into a situation in which evil abounds. Only the direct call of God should cause anyone to frequent regions where the germs of sin and hell are in abundance. "Wherefore let him that thinketh he standeth take heed lest he fall.

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It is a well known fact that some diseases make a person pessimistic, while others have the opposite effect. Diabetes tends toward the former and the white plague toward the latter. The same is true of sin. Some types of sin, such as adultery and murder, are readily recognized as dangerous to the one who indulges in them. It is not so difficult to convince people that these sins are sinful. But there are sins such as lack of church attendance, failure to tithe, manifestations of pride and jealousy, faith in good works as one's savior, which produce a spirit of

optimism. People do not take these seriously. They feel that somehow such sins will not damn them, will not prove fatal. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

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It has been found that the superiority of natural light over artificial light is due largely to the fact that the former is more uniform in its distribution. We have often thought that natural light was better for the eyes because of its greater intensity, but this is not the case. As the light of the world, Christians will accomplish much more if they will shine uniformly. Constancy is much better than occasional spurts of brilliancy. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

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One of the native trees of Oklahoma is a scrub oak. Its dead leaves are very tenacious. They remain on the trees until spring. Then they are rather suddenly pushed off by the rising sap and immediately the new green leaves begin to appear. The only sure method of transforming man's outward life is by means of getting the life of God within. We cannot expect evil deeds and practices to disappear until the new life or sap from above flows into and throughout man's spiritual constitution. This brings to mind Thomas Chalmers' famous sermon on the following subject: "The Expulsive Power of a New Affection." Its central thought is in line with the illustration given above. The love of God will drive the love of the world out of the human heart and all of the evil practices that would flow therefrom.

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A certain kind of wasp* stings the caterpillar in its motor centers. Thus the caterpillar is prevented from getting away and yet it is still alive. The young wasps have plenty of fresh meat to feed upon when they arrive. One of the tricks of the devil is to sting us in our motor centers, that is, obstruct us in our service for Christ. He does not care how much we may claim to love and adore Christ provided we fail to manifest this fact by activity in behalf of His kingdom. "Faith without works is dead." The termites, an ant-like insect, keep certain other insects in their home as "guests." "Some of these 'guests' thus entertained among both the ants and the termites are harmless or even friendly; while others are distinctly harmful, and feed upon their unsuspecting hosts when the latter are caught off guard." If a Christian associates with those of the world and makes of them his guests, he will sooner or later be the loser. The evil companions or guests will cause their hosts to die spiritually. The Christian who continues to cultivate the friendship of sinful men will either quickly be the means of bringing these wicked individuals to Christ or else he will in a short time permit them to backslide him. This illustration may be applied in another way. The saved man who harbors the carnal mind as a guest within his heart will soon fall a prey to the wiles of this treacherous enemy. [*This

sounds like the Tarantula Hawk Wasp, the female of the species, which preys upon the Tarantula Spider. -- DVM]

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The following is taken from the Daily Oklahoman: "Lightning which struck an Oklahoma Gas and Electric Company pole at Park Place and Oklahoma Avenue Thursday night startled many citizens and lighted up the streets and buildings momentarily for several blocks around. A half dozen insulators were knocked off, but electric service was not interrupted." I was studying in a room with the curtains down and of course the electric light was on. Suddenly the light flickered and then went out for a very brief time. Just after the light failed me and darkness began, a heavy clap of thunder was heard. This is about all that the thunderstorm amounted to. But upheld by the poles (one of which was struck) were copper wires which were quietly conveying power to street cars, inter-urbans, mills, factories, and homes. There was nothing spectacular about what they were doing, no sudden flash or roar, no excited and frightened people, and yet much work was being done. Very often a man comes forth with great show and much noise, but it is "much ado about nothing." When the excitement has passed it is discovered that very little if anything has been brought to pass. God did not come to Elijah in the earthquake or the fire or the cyclone. After these had passed He came in the still small voice. I cannot refrain at this juncture from quoting the following: "Archbishop Whatley used to say it (some extempore preaching) reminded him of Bottom's answer in the play when Snug, the joiner, asked if the lion's part was yet written -- 'No it can be done extempore, for it is only roaring.'"

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Young men in learning a trade are compelled to serve as an apprentice for several years. They are not paid much at first and not so very much is expected of them. We who have been in the way for years often forget that every Christian has to serve as an apprentice. He has to learn the trade. We must not be too quick to criticise those who are just entering the way of life if their conduct does not measure up to those who have served long on their apprenticeship. "And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ."

*** * ***

"Choose you this day whom ye will serve." Man is an absolute king. He is supreme in the moral empire of his soul. The Bourbons of France and the Stuarts of England were unenlightened despots. They were absolute in their rule and they did not administer this power for the good of their subjects. Peter the Great of Russia was an enlightened despot. He was supreme in his power but he sought for the best for his people. Far too many men are using their moral authority to damn their

souls, to wreck their moral empires. They are surely unenlightened despots. They should be enlightened despots and wield the sceptre with understanding.

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Evil has often truly been likened to a tree. Social reform movements like the liquor traffic are destroying the tree by cutting off one branch at a time. Evangelism, getting men saved, is bringing destruction to the tree by cutting at its very roots. Moral reform movements are good and worthwhile and Christians should stand back of them. Evil is of such a terrible nature that it must be combatted in every possible way. But the surest and quickest method by which we may cause the tree of evil to die is to get men saved and sanctified. To use another illustration moral reform movements might be likened to the chores of the Christian movement, while the complete salvation of sinners is the real task.

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The chief business of the packing houses is to kill and cure meats. But this industry has certain by-products such as soap-making and the preparation of fertilizers. This is done in order to make use of what would otherwise be wasted. Just here our attention may be called to the fact that feeling is a by-product. If feeling is studied either psychologically or ethically this will be found to be the case. The seeker who comes to the altar to get feeling will get nothing. He must first meet the conditions and get God and then sooner or later he will get plenty of feeling as a direct effect of salvation. The Christian who would have an abundance of feeling must keep up his activities for God. These activities are such as prayer, Bible reading, church attendance, tithing, going out after the lost. To fail here means to lose the glory.

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It is reported of the late Bishop Bashford that he was prevented from becoming a Unitarian by finding out that the Unitarians conducted a mission in Boston (Bashford was at that time attending Boston University), but always employed a Methodist to carry it on. The Unitarians explained that Unitarianism was not suited to that kind of work, that while it could minister to the intellectual and to the higher classes, it had no power in saving such people as came to the Seamen's Bethel. The Unitarians in taking this position had to break with Christ. He came to seek and to save the lost, the publicans and sinners as well as the aristocrat. The gospel of Christ was just as capable of meeting the need of the Samaritan woman as that of Nicodemus, a ruler of the Jews.

* * *

The following is a second illustration taken from the life of Bishop Bashford written by G. R. Grose. During 1878 Bashford became pastor of the First M. E.

Church in Jamaica Plain, N. Y. There were only thirty-five members, mostly women. There was a heavy debt on the church property. Bashford writes: "I had an impression that I ought to go to see him (a very rich man in Boston). I was advised not to go, as he would likely lose his temper and insult me. (Bashford went any way.) I told him the desperate condition in our church and that I had an inward conviction he would not refuse my request. His reply was: 'I will speak to my son about the subject and answer you in the morning.' Bashford took the train that night to a nearby town and went to see the son and told him what his father had said. The son turned to his desk and wrote a check for a hundred dollars and said: 'Young man, I will give one hundred dollars to any man who has the courage and faith to ask my father for it. You deserve the money.'" "Ask and ye shall receive."

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

High Altitude

A lady visiting Colorado, suffered greatly from the elevation. One day after an attack of breathlessness, she sighed out: "I am sure I shall die." "Will you go to heaven if you die?" inquired her little son anxiously. "I hope so dear."

The small boy burst into tears. "O mother dear," he sobbed, "don't, don't go to heaven. You could never stand the altitude."

There are not a few here whose life does not correspond to the high spiritual altitude of heaven. They quite seriously object to shouts and hallelujahs the language of heaven, they have a low moral standard, we fear they will not be able to stand the altitude.

* * *

What The Clergy Might Do

A secular daily paper has this to offer on the divorce evil. There is said to be such a thing in this country as the "divorce evil." Certainly the number of divorces seems to be endless, and if this sort of thing be evil as widely alleged, the only way it can be stopped or lessened is through the clergy. The law of the land sanctions divorce, but if the ministers of the churches would refuse to perform the marriage ceremony in the case of divorced persons, these lightsome separations would soon cease to be considered moral.

This puts a tremendous responsibility upon the preachers. If the divorce evil continues, they are largely to blame. Shall any minister reading these lines be a party to the continuance of this monstrous evil? We trust not.

* * *

Evil Continually

A German and his little daughter attended a moving picture show in the city of New York. The scene represented a father who had murdered his daughter. On leaving the place the man said to his daughter: "I'll fix you like that one of these days." Within a few weeks, he murdered his child then shot himself.

A number of boys saw a wild west scene in a Chicago theater. They banded themselves together, robbed a store of revolvers and knives and were about to "go west" to scalp Indians, when their rendezvous was discovered. The theater and moving picture shows are alike evil in polluting the mind. Thousands of children who look upon such scenes are poisoned and ruined. Parents ought to know better than to take their children to such places. These filthy and debasing pictures are fast destroying the purity of mind of thousands of boys and girls; as a result the future generation will be morally weaker and more difficult to reach with the gospel.

* * *

As Becometh Holiness

Our Nazarene people should be careful to dress consistent with holiness. The tendency is to follow the styles of the world, and it requires much of the grace of God to resist such temptations and make the outward adornment advertise the beauty of perfect love.

Low-necked dresses, short sleeves, short skirts are more or less immodest and should be avoided. Looking like a peacock and dressing like a harlot is no advertisement for the delightful grace of holiness. Big hats, big plumes and the like are strikingly like carnality. The birds that have the finest plumage also have the smallest head. The reader can apply the force of the illustration.

The adornment of a "meek and quiet spirit" is far superior to the adornment bought in a millinery store. Have the former, avoid the latter and Jesus will be lifted up and pleased.

* * *

Humility

Here is a delightful definition of this adorable grace. "Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing, that is done to me, to feel nothing that is done against me. It is to be at rest when

nobody praises me, or when I am blamed and despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my father in secret and am at peace, as in a deep sea of calmness when all around and above is troubled." Jesus indicated that humility is greater than love. -- Matt. 18:3-4.

* * *

Stop! Honor The Spirit

Commercialism, greed, rapid living and cold indifference are about us. The churches, many of them, are in the swim. There is no perceivable God power; no supernatural display; no great revivals breaking out. Why? We are not taking time to honor the Holy Spirit. If the churches are to have anything worth while, something that will move on the hearts of cold-blooded men and women; something that is surprising, that has the God-stamp on it, something from heaven, we must have the anointing with the Holy Spirit. He must be recognized. He must fall upon the people. When He comes the tide immediately rises; the ways are greased; the meeting runs smooth; happy conversions occur, the saints are exhilarated and edified. Scenes like those that occurred in Wales a number of years ago will occur. Multitudes will desire to weep and pray. Thousands will be truly "born again." O, for a united heart-cry for the Holy Spirit to fall upon us!

* * *

Braggadocio

Two light-weight prize fighters had a battle in a big city a few years ago. One was a world champion with a big mouth which he used dexterously to belittle and frighten his opponent. He had him whipped a dozen times before they entered the ring. The other young fellow, not so favorably known, was quiet, but gave himself to long, hard training. When they faced each other "Mouthy" tried to "rattle" the boy with words, but he would not rattle. He was there for business, cool, courageous, determined. He out-classed Mr. Mouthy and won the bout.

A large number of men and women are given to brag about themselves. Self-praise is a very feeble recommendation. What "I" have accomplished, what "I" have done is the burden of the talk of a large number. This applies to Christians as well as to the world in general. Would it not be much better to let someone else say good things about us? Would it not be better to exalt Christ, bring things to pass, and say but little?

* * *

Great

This is a much used and much abused word. It seems when correspondents run out of adjectives that nearly everyone falls back on "great." A "great" meeting; a "great" convention; a "great" assembly; a "great" address; a "great" time; a "great" singer; "great" entertainment; a "great" revival; a "great" sermon, etc. The Standard Dictionary says that "great" means: "Of large importance, mighty; of considerable degree, extreme; involving important interests, momentous, magnanimous, grand; extraordinary, wonderful." No doubt, there are some sermons reported "great" that are very common; some revival meetings said to be "great" that are very small; some "great" assemblies held that are just ordinary; some "great" men that make addresses, that have no marks of greatness. Anyway, the word "great" is overworked. Let's have a change in phraseology. We might say, the assembly was par-excellent; the members of the assembly were edified. The lectures by Dr. were keen, sharp, instructive. The revival did not reach as many persons as we had hoped, but it was a gracious meeting nevertheless. Dr. _____ made a telling speech, he captured the crowd by his wit and eloquence. Let us have something beside "great," for all of our activities are not great in the true meaning of that over-worked word.

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Prayer Is What We Need

We have no idea of decrying intelligence, reading, and the like. We ought to have intelligence, no man has any right to be an ignoramus in this day of enlightenment; we ought to read, we ought to know, we must know! But we need more preachers who "pray," and who have a place to pray, and who go there and pray despite every circumstance.

The secret place of prayer is the gate of heaven, to the banqueting hall of God's grace and power. It is there that the heart is usually honest. It is there that secrets are told; it is there one listens to the voice of God; it is there God whispers His choice secrets; it is there the soul is inspired; it is there spiritual vision is enlarged; it is there that faith mounts up with wings; it is there the heart grows hot. My brother, have a secret place of prayer somewhere, and go there and pray.

Preachers may be very quiet and undemonstrative, but if they have unction, their messages will move men to God. Unction is the result of prayer and holy living. We must have unction or drift into mere professional preachers. Drawing salaries, but failing to draw men. Giving a preaching performance which has no spiritual food in it for the sheep. My preacher friend, for your own sake, and the sake of perishing souls, wait on God until your message is unctuous.

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Methods Of Interpretation

Basic to a study of the Bible and its doctrines is a knowledge of the principles of biblical interpretation. Sound doctrine has its foundation in proper exegesis; and the value of exegesis is determined by the right use of rules of interpretation. To be sound in faith, true in doctrine, grounded in orthodoxy, a defender of the faith, one must understand these methods of interpretation. During the great polemical battles of the past in which the heresies were defended by incorrect biblical hermeneutics, and overcome by true exegesis, the victory of orthodoxy always resulted from a correct use of the Word of God. Heresy has its source in incorrect interpretation; error arises from warping, or wresting the Scripture. Fallacies of doctrine, creedal errors are the offspring of an improper understanding of the Bible.

To defend the faith correctly, know the Scriptures correctly. To preach logically and convincingly, interpret the Bible according to the principles of right biblical exegesis. Our sermons are often weakened because our texts are wrested, in order to make them fit the meaning of our messages. Any minister who knowingly misinterprets the Scriptures to defend his doctrinal position or creed, or to produce an untrue meaning, in the court of high heaven is a traitor against his worthy calling, and against his God and the immortal Word of Life.

1. Interpret the Bible grammatically, etymologically. Words are the vehicles of thought, and thought cannot be properly understood unless the meaning of the words is known. The first necessity in studying the Bible is to know the meaning of the words under consideration. Analyze every word. Give each its proper emphasis. Ofttimes we think we know the meaning of the words of texts, but through the centuries since the writing of the Bible, and since its translation, words have changed their meanings. An example of this is the word charity, which formerly meant love, divine love, but which today may mean even such things as the giving of cast off garments during Salvation Army drives. To properly understand the Bible, we must know what the words used meant to the writer.

Hence to understand or to interpret the Bible rightly, one should be a student of the original languages of the Book. But since this is not always possible, each text should be studied in the light of a good reliable commentary. No field is more fertile in the yielding of sermon material than this study of Bible words and phrases. Two good works have appeared in this line of endeavor during the past and the present ages: Bengel's Gnomon and Vincent's Word Studies in the New Testament. Herein the outstanding words of the New Testament are traced back to their original meanings. The use of commentaries to the student of the Word is of uttermost value. With these employ a good dictionary to find the present day usages of the words, and a Bible dictionary to know the biblical usage.

Never pass over any proper name, geographical location, or historical incident. When such are included in the passage under study, turn to the passages

dealing with them and refresh the mind concerning the facts. New messages and meanings will appear if we will but take the time to learn what has transpired through the ages of sacred history. The same holds true concerning any ceremony or type mentioned. In proper biblical interpretation nothing is of such importance as accurate knowledge of each word, personage, location or illusion made in the text. Accuracy is the first principle of exegesis. Mine every jewel in each word of the text. Dig for each treasure locked in illusions. Uncover the hidden gems, the valuable riches laid in the depths of places and personages. Dig deeper and our messages will raise the soul higher. Lay bare every secret and our sermons will touch the heart with greater glory and fire. Skim over the meaning, rush through the types, facts and illusions, and our messages will die as they are spoken.

Our rule then is: Never preach from any text until every word of that text is fully mastered.

2. The second principle of interpretation, after we have studied the meaning of the words, is to study the context of the passage. By context we mean, those passages that go before and come after the text used. The context of a passage often changes entirely the meaning. The context tells us who is writing, or speaking, the conditions under which he is speaking, and of more importance still, the ones to whom he is speaking. This is the pivot of the entire matter. It will make much difference whether it is man, God, demons or angels speaking, whether saints or sinners are referred to. In Romans where Paul is writing of sinners, or the unsanctified, often those who oppose the doctrine of holiness use these passages against the possibility of sanctification. But the context straightens out the difficulty, for it shows that the messages are concerning sinners and not the children of God.

Our rule thus becomes: Never preach from a text until every word is thoroughly mastered and the contextual meaning is fully known.

3. A sound exegete of the Bible does not feel that he comprehends the meaning of a text or passage until scripture has been compared with scripture. The best interpreter of, or commentary on the Bible is the Bible itself. In actual practice this principle is applied first by tracing out all cross references or parallel passages to the entire verse used. This is most easily accomplished by means of a good cross reference Bible, outstanding among which is Scofield's. Then this plan is followed further by tracing out the leading passages wherein each important word of the text is found. I shall again refer to that Wonderful book, The Treasury of Scriptural Knowledge, as the chief aid in parallel passage study of a text. Herein sermons galore glisten as diamonds. From these words of grace and faith and salvation can be found sweeping rivers of truth and messages of miracle-working greatness, dreamed of never before even in moments of our greatest inspirations.

The final statement then of our rule of interpretation is: Never preach from a text until every word is fully mastered, the contextual meaning is thoroughly known,, parallel passages are traced out, and scripture is compared with scripture.

Saturate your soul with the truth of the Word. Fire the mind with the glory and shekinah of the Bible truths. Every message from our pulpit will then be winged with holy light, and touched with heavenly fire. The soul will pulsate with celestial life divine. The heart will be surcharged with unctuous anointings of God. Herein is the realm of inspiration, the only hope of the pulpit, the one gleam of salvation for the world. -- Pasadena, Calif.

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13 -- THREE ELEMENTS -- A. E. Sanner

Certain elements will enter into the sermon according to its purpose. But no matter the purpose, or the construction homiletically, whether Topical, Textual, or Expository (Dr. Pattison's divisions), or any other, there must be at least three elements therein to make the sermon in the holiness pulpit worth hearing. These are, we think:

- 1. Thought.**
- 2. Fervency.**
- 3. Objective.**

If this be true, then the pastor who aspires to fill acceptably any holiness pulpit, must set himself to the task, and pay the price necessary for the accomplishment.

We note first, Thought. By this we mean the sermon must have thought content. The day is passing when people with the blessing of holiness will be satisfied to hear their preacher make noise. He cannot get by longer with a "Bless God, God said if you'd open your mouth He would fill it" type of message. Ranting about the backslidden churches or discussing women's styles will not do for a regular Sunday menu. I saw a poor fellow work laboriously once for a whole hour trying to lift a feather out of a woman's hat. He ought to have had more consideration for himself than that, even if he didn't consider the innocent hearers. I saw a bunch of "older" and "wiser" preachers try from the distant pulpit for more than a month to get a young man to take off his necktie. It doesn't take many brains to hand out quips about dress, but it takes both heart and brains to be a teller of good news. There are wrongs which must be denounced at proper time and place, but this kind or type of preaching will not work. Holiness people cad die spiritually under this type of preaching. You had better come to the pulpit with a positive and practical subject, with your mind full of your subject, with your heart warm with

your subject, intelligently handle the text and develop the theme. If the people see that you evidently have something to say, and that you know what you are about, they will the more intently listen. Some have taken the position that to see the end from the beginning, and as it were, to drive certainly down a sure road would be to bind the Holy Spirit and defeat "freedom" and unction. But this is absurd, and contrary to fact. It is possible to be blessed and free and unctuous and make mistaken assertions and say the wrong thing. On the other hand the message may be guarded and well thought, and also free and unctuous. The message of thought provokes thought, and thought provoked will be followed by consideration, which in its turn will lead to action. Thought then is the key. You can change the other man only by showing him a new idea which commands his own. Either to feed the saint, or to win the sinner, endeavor to pack the message with thought -- thoughtful exegesis, illustration, and appeal. The better these, the more the Holy Spirit can and will use them for the purpose.

Second, Fervency. I would not mention this as a segregated something -- element -- of the sermon, but rather to be associated with the foregoing, Thought. In Acts 18:25 we are told that Apollos, being fervent in the spirit, spake and taught diligently the things of the Lord. In Romans 12:11 we are exhorted to be "fervent in spirit." We get its real meaning in the original zeoo "to boil;" that is, figuratively, to be fervent or earnest. Jude tells us "'to earnestly contend for the faith once delivered to the saints." There is no substitute for thorough-going, ardent, and sincere earnestness. A fervent spirit, a spiritual enthusiasm, permeating a message, will create an earnestness that will enlist every power of soul and mind to win the objective. And it will be contagious. It will grip the other fellow. Dead-in-earnest in his message and work must be the Nazarene, or other, holiness preacher. It will add patience, give more endurance, overcome pain, conquer difficulties, strengthen weakness, brave danger, sustain hope, keep him working for the crown. He'll feel he must succeed or die, and before he dies he will pay the necessary price for success and he'll win. Said Chalmers, "Man should trust in God as if God did all, and yet labor as earnestly as if he himself did all."

Third, Objective. You will find it easier to preach if you have a goal -- a well-defined objective, to which you speak. There are doctrinal subjects which are needed; teaching, admonition, personal duties, relative duties, hundreds of subjects bearing upon the salvation of men on the one hand, and their upbuilding in the faith, on the other. Discover the need and endeavor to supply the need. Don't preach just to preach. An old preacher friend of mine of years ago said he would rather preach than to eat. I believe it. His mouth was a regular Mauna Loa, preferring to be in constant eruption, casting up mud and lava. That dear man was good. Don't misunderstand me. But preaching with him was the end, the objective. He entertained his audience mostly by amusing them. They marvelled at the eruption. It is better to have a goal. Have a purpose. Go into the pulpit to put over something, to get somewhere, to do something -- something worthwhile and well-defined. Cast the net for men. "I will make you fishers of men."

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14 -- THE PREACHER AND HIS HEALTH -- C. E. Hardy, M. D.

The Voice

[Introductory By J. B. Chapman -- This is the first of a series of articles on the general subject of The Preacher and His Health which are to appear in The Preacher's Magazine from the pen of Dr. Hardy. There will be an article on "The Heart" in an early issue which will be worth many times the price of the Magazine to the preachers who will read and heed it. Also there will be articles on dieting, exercise, etc. Dr. Hardy will also answer through The Preacher's Magazine such questions as may be sent him and which may seem to be of general interest. The questions must come from preachers and must be confined to matters of health. Send your questions direct to Dr. C. E. Hardy, 2412 Brasher Ave.. Nashville, Tenn. -- Editor]

One of the greatest assets of a preacher is his voice. It makes no difference how much he may be qualified otherwise, if he loses his voice he cannot preach. It seems then he should know something about the organs of speech and the care of same.

Sound, which makes the voice, is produced by the forcing of air from the lungs over two cords located at the upper end of the trachea, commonly called the windpipe. This particular cartilaginous box, in which are located the vocal cords, is called the larynx. These two cords are under control of muscles which contract and relax at the will of the individual, when contracted or tightened and the wind from the lungs is forced over them they make a sound. This sound is not the voice. A voice depends upon the control of these cords and the shape and condition of the larynx, pharynx, posterior part of the nose, the nose proper and the mouth. A great deal of stress by some is laid upon the training of the voice, but this is not all. Every public speaker or singer should have a certain amount of voice culture, but all training possible could not make some people's voice equal to that of others. The quality of the voice depends more upon the resonance of the above named organs. This great work is that of nature and nature's alone. However, all of our voices could be improved and we should be taught to care for them better than most of us do.

One of the first things that confronts us in caring for the voice is the proper breathing. (The reader understands I am not giving lessons in voice culture. I am treating it from the standpoint of anatomy and physiology.) No one need expect to take care of his voice as he should until he trains himself to breathe through his nose when speaking as well as when not. Nature has caused hair to grow in the nose for the purpose of catching all dust and foreign particles which may be breathed in with the air. There are also glands located in the mucous membranes of the nose and the other organs which secrete moisture to give to the air the right

humidity before it is taken over the vocal cords and into the bronchial tubes and the lungs. Besides, in passing through the nose and other cavities the air is raised or lowered to a temperature which will not produce such marked effects upon the delicate tissues of the larynx. Air breathed that has dust and other foreign matter in it, as well as hot dry air, will certainly produce marked effects upon the vocal cords. Any individual who will exercise a little will power can learn to breathe properly at all times. This is so important for many other reasons as well as for the above.

As little as we may think, the proper dieting and elimination has a great deal to do with the care of the voice. No preacher need expect the voice to keep its proper quality and stand up under the strain that it is subject to whose body is surcharged with the poisons due to the lack of right kind of foods, over eating and the lack of proper eliminations. That saying is true that "most people dig their graves with their teeth." Most of the preachers with whom I am associated yield too easily to their appetites and earnest solicitudes of the good housewives where they stay. I confess, it is hard to resist both at the same time. Look well to the organs of elimination. See that they perform their function well. The sweat glands of the body are also organs of elimination. That passage of Scripture that tells us man shall eat bread by the sweat of his face can be applied to the preacher as well as any other. If a preacher does not produce enough energy when preaching to cause free perspiration then he should take some kind of exercise daily, if it's sawing wood, which will cause him to perspire.

Sometimes the quality of the voice can be improved by seeing to the conditions of the nose. You hear it said that "he talks or sings through his nose." No, that is not the trouble. It is otherwise, he does not talk through his nose. This may be due to the lack of training or it may be due to some abnormal condition or to some growth in the nose. I am asked so many times what is good for the catarrh of the head or throat. To the doctor this term does not mean anything, or may mean a number of things. There are sometimes growths in the nose, such as polypus, which produce a condition which is called catarrh. Then there may be a thickening of the mucous membranes or enlarged conditions of some bones, such as the turbinated bones. These also produce trouble which is called catarrh. Also, there may have been times in our life when we had a blow on the nose, as when a child, that we never remembered. This produced a deviation of the septum. This also will produce trouble which may be called catarrh. A nose specialist can remedy this by removing the growth or thickened mucous membrane, or enlarged bone, or straightening the septum. These abnormal conditions produce obstructions and bad breathing which affects the voice and hinders making the best tones. Then there may be an over-growth of lymphoid tissue in the posterior part of the nose, commonly called adenoids, which affects the voice. This condition is found more in childhood than in adult, but may hinder the proper development of this part, or produce a condition that may be called catarrh in later years. These adenoids can be removed by the specialist. I have mentioned some of the common things which can be helped or remedied by the specialist. These things certainly have their effect upon the voice and its care. The structure of the mouth has something to do with

the quality, but the mouth, tongue, lips and teeth have more to do with enunciation. Just here, let me say, training can produce some of its marked results.

The vocal cords, like other organs of the body, can stand a great deal of abuse. No one would expect to hold out to do a day's work if he should start off the day as the expression is "like fighting fire." So many start to preach with the effort they should close with. Consequently, they find that their voice cannot stand the strain. But if you give the muscles and cords a chance to adjust themselves to the strain, you will find that they can stand a great deal more than they would have stood otherwise. So much hoarseness is due to strained cords and muscles. Many a good voice has been ruined by this over strained condition. I have heard this expression so much, "I have taken cold and I am hoarse," when I was satisfied that this was due to over worked muscles and improper breathing. Hot dry air, or air not of the proper temperature, or too forced inspiration, the sudden drawing into the lungs a large amount of air, will produce a dry mucous membrane and sooner or later cause a chronic inflammation of the vocal organs. So we find that most public speakers sooner or later develop what is called "clergyman's sore throat." In this case there is found mostly in the pharynx little nodules, which are enlarged lymphoid tissue. This condition is found more with open-air speakers than any others. Nothing much can be done for this. The best thing is to let some throat specialist cauterize these nodules. The habit of taking water while speaking or soon after will certainly in time produce a bad effect.

Now to a very important part. Leave off all patent remedies and proprietary preparations which can be bought at the drug stores. If something must be taken be sure it is prescribed by someone who understands the need. Most of these preparations have in them menthol or similar drug or drugs which has a marked effect upon the mucous membranes, and will give quick relief and the individual feels he has been benefited, but in most cases if taken very often will leave bad results. For hoarseness due to over used muscles and cords, I know of nothing better than a thorough massage of the muscles of the throat and the entire body. For hoarseness due to inflamed throat, makes no difference what this inflammation is due to, use cold applications externally. Take a towel or some cloth. Place in it small pieces of ice, apply to the throat, then fasten a dry cloth around that and let them remain for some time, say from ten to twenty minutes. If you have no ice, use a cloth which has been in cold water and apply in the same manner. Take also some small pieces of ice, do not swallow but let them pass back in throat as far as possible without swallowing, keep there for some time. Massage the muscles of the throat as has been mentioned. Give the body a friction rub with a bath towel and with the palm of the hands. Then take deep breathing exercise followed with massage of the muscles of the body.

Anyone speaking in the open air should be very careful not to speak directly against the wind or with it blowing against his back, but if possible speak at right angles to the wind. The habit of wrapping up the throat with some warm cloth of some kind after speaking is uncalled for and usually does harm. The throat can and

does adapt itself to the changes of temperature just as the face and hands. Another dangerous thing is the drinking of water, especially cold water, just after preaching and eating a heavy meal before the system has a chance to return to normal. This kept up will give our friends a chance to pass by us and say "Alas, my brother."

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14 -- REVIVALS -- Bertha M. Lillenas

The world believes in revivals. We need not spend time in trying to convince our hearers that upheavals of thought, new interest in finance, and a revolutionizing of ideals is an uncommon thing.

Educational circles have at different periods experienced tremendous earthquakes. New ideas, of mentality tests, or the development of scientific laws almost to an astounding degree are brought to light. Frequently such revivals occur following the excavating of some King Tut, or still more illuminating, a skeleton of a prehistoric animal whose vertebra resembles slightly another such skeleton on exhibition in London, -- which all proves to all clear thinking, unprejudiced minds that man is a direct descendant or ascendant from monkeydom.

Revivals of religion are most common. New thought, old thought and no thought at all is popular in promoting revivals among persons of religious temperament, whether natural or cultivated. Almost any religionist, no matter what his creed or interpretation can promote a religious revival, and if tactful and much given to advertising, can be assured of some following with a likelihood of that following becoming sufficient to grant some recognition and remuneration.

Every period of Church history has been familiar with church revivals. Most religious organizations have had their birth in a revival of intense religious and spiritual atmosphere. Whether in the most conservative or liberal period, revivals have ever been the means of stimulating and building the Christian church.

Our present century has been most exceptionally adapted to the revival effort and method. Men are not at present as deliberate and painstaking as in other periods of the history of the Christian church. The twentieth century is marked and distinguished as a hustling, intense and decidedly hectic age. There is a great tendency toward rapid living, which demands quick thought, quick, sudden decisions, and hurried activities in every branch of life.

We shall not mention the merits or dangers of such an age. The Church has taken advantage of this psychological moment, and great revival efforts have been conducted in practically every section of our country.

Schools for training in evangelistic methods, song leaders, directors of inquiry rooms, advance men, and specialists in different departments of revival

effort have given to the religious world thousands of well trained, splendidly equipped men and women. Thus the union revival campaigns, more popular a few years ago than at present, were enabled to receive a large hearing from the public. A religious leader of considerable observation states that the great union evangelistic campaign has spent its force in America, but that it is his opinion that the present is the advantageous hour for short individual church revival campaigns, and that this type will be the most successful in the next few years to follow.

The Church of the Nazarene is, and has since its organization been a distinctive evangelistic force in the church world. Our leaders have always been men with a passion for soul winning. In the heat and glow of a genuine Pentecost was our church born. We have not gone far enough yet from our birthplace to lose that Pentecostal spirit, and may our God grant to us death and oblivion before that sad day should come.

Our present body of laymen demand of our ministers a positive evangelistic spirit. They will not be content with the soulless preacher.

Our churches seem to require now more men of executive ability, men whose training fits them to become organizers, prepared for systematic pastoral work. Yet the time will probably never come, at least we trust it will not, when all our churches do not positively demand as leaders, men who are soul winners and decidedly revivalistic.

We face a condition in our own denomination at present different in some respects from that of twenty years ago. At first we received in quite large numbers, strong men and women from other well established churches, who had had long training in church work. They came to us with their experience and training and deep spirituality, which was of untold value to us in our beginning, and brought at once a substantial type of life into our organization.

Then the phenomenal growth of our denomination in the union of holiness forces from East, West and South created such widespread comment, that hundreds of holiness people from churches and interdenominational associations came to us in a very few years. Those fields are well gleaned, and our greatest task now and from now on will be the making of our own new converts. It is a tremendous one. Will we be able in the next twenty years of our history, to produce from Nazarene homes as strong, substantial, carefully trained and spiritual a type of men and women as have come to us in the past twenty years? Such is at least food for serious thought, and an incentive to prayer.

We have stated our task is to get men and women converted. It is not a job for any who wish to experiment. Men will stand little trifling and fooling in religion. They expect sincerity. Men driven from our altars by tactless, inexperienced, unanointed workers may return again, but in all likelihood they will not. They may become converted, but in all probability it will be elsewhere.

For practical suggestions, may we consider our topic in two aspects. First -- Preparation for the Revival. Second -- Conserving the Revival.

I. Preparation For The Revival

1. Proper Advertising. Good, sane, truthful, attractive, well printed advertising is of big value in interesting the public. Advertising has become a fine art. It is our sure way to thousands that otherwise we could not reach. Small, poorly printed handbills thrown loosely on the cottage porch, are no longer an inducement to any kind of public gatherings. Small hand cards, postcards, window cards, street car cards, posters for prominent corners, banners for buildings, all set up in attractive type advertise well. Too little said concerning the workers may not be best, but it is our personal judgment that too much can also be said, and in such exaggerated terms as to positively handicap the worker. As in the case of a friend of ours, who upon reaching the city saw large cards stating, "A Wonderful Harpist. Hear Her Every Service," and much to her humiliation, the crowd that came the first night had to be informed that she only used a cheap auto-harp when no accompanist was present. The public will appreciate being surprised rather than disappointed.

2. Careful Organization of Our Working Force. A church always needs a reception committee to welcome strangers, but especially during revival sieges when more strangers come. A wide awake, sensible group of men and women ought to be at the doors fifteen minutes before the service to welcome visitors.

We will find personal workers, selected and trained in a few special evenings preceding the revival, a benefit. Altar workers need to be ready for that very important service. It is a reflection upon the church to compel the evangelist to exhort publicly for altar help. Have such workers ready. They will know this is their place and will come prepared for that very important work.

Have someone appointed to secure the names and addresses of every seeker. Do not let them get away. You will lose them. Cards for this purpose are fine.

3. Prayer. We may have a revival without organization. They have been conducted without any sort of advertising, but no revival can be a success without prayer. It is the duty of a pastor to enlist his entire church in prayer for the revival campaign. Such prayer will serve two great purposes. Prayer will move God, and prayer will move the people. When they begin to pray they will begin to talk about the revival, they will go after their unsaved friends. No activities can ever take the place of prayer in a Holy Ghost revival.

II. Conserving The Results Of The Revival

It is not an uncommon thing for a revival, sometimes a good and successful one, to be followed by a slump in attendance and interest. We have occasionally known pastors to plan a short vacation at the close of a revival campaign to recuperate and rest up a bit. Such is surely a very unfortunate time to leave the church. Revivals alone cannot build the church. We no longer say "Amen" when some leader says, "We do not care what church you join, just so you get religion." We do care. The "follow-up" work of the revival is positively essential to the building up of the church. Some pastors plan good attractive advertising to be distributed the last days of the revival, announcing their subjects and plans for the next few weeks.

We think it well to have the reception of new members the first Sunday following the revival. Pastors should receive their members. It is not the evangelist's job. He may help in lining them up for membership, but the wise evangelist will seek to draw the people to the pastor, and not take their hearts with him when he leaves town.

The pastor should plan to visit, or have visited, the seekers as early as possible, helping any who may not have received definite help, and becoming acquainted with the people personally.

Distribute good literature. Sell good books. Put good reading into the hands of as many people as possible. Be friendly. Exhort your members to courtesy and friendliness. If our converts find us cold and shy, and they must crowd past visiting groups of church members in the aisles and lobbies, they will soon feel unwelcome and we will lose them.

If we keep the revival fires burning, and our friends find the same warmth in our regular services that was so evident in the revival, they will soon feel at home among us.

O! for an old time Holy Ghost, character building revival, revivals of a lasting quality that move the hearts of young and old to a closer walk with God and genuinely pious and devout living. -- Indianapolis, Indiana

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15 -- THE HOLINESS PREACHER AND THE BUSINESS WORLD -- Albert M. Blackmon

A wrong relation to the business world of the minister will finally lead to the minister's failure. A right relation will tend for his success. Not only will he be successful personally, but it will bring the Church in the right light before the world. In order to be rightly related to the business world, the minister must make himself a necessity to the life of the community around about him. Dr. Storrs said "that a man who preaches only in a pulpit ought never to enter a pulpit."

The minister should join in any plan that seems practicable for promoting fellowship with any other Christians, or that tends to raise the standard of morality in the community. In fact, whatever needs to be done in promoting happiness, in developing resources, and uplifting human society is not to be despised. Nature's plain declaration to us, is, "God's secret and riches are concealed from the eyes of the idle and the careless; but He smiles upon the man who thinks, plans, toils, and prays." The minister should influence as far as possible the agencies outside the Church which are doing Christian work.

On the opposite hand some would tell us that we would lower the standard of religion and become less spiritual by mingling with society. But to endeavor to evade God's plan and break His law is fatal to the best and highest interests of the race. A few, however, have ventured to take the risk, and the result upon their character and in their lives is anything but gratifying. Occasionally a man becomes tired of life, disgusted with society, and slips away to some place of seclusion to spend his remaining days. Such a one may have good intentions, but his conceptions of life are distorted and out of line with divine purpose.

In the Dark Ages, thousands sought this kind of life, desiring to escape the sins and corruptions of society, and to develop a devout and pious spirit; to become angelic, and saintly in character, they left the walks of life. Many sought homes in the depths of the forest or in caves far away upon the sides of mountains, thinking that solitude was conducive to piety, and loneliness the surest passport to eternal bliss.

In these conceptions, they were entirely deceived. Though not realizing it, they were taking up arms against infallible law, and trying to crush human nature. Virtue, developed under such conditions, would undoubtedly be of a weak and sickly type; no virtue has a right to be called such until it can meet and vanquish an opposing vice. Manhood is not developed in a hot house. Strength comes by exercise. It is in the rush of society where we develop will power, courage, and skill. We, as ministers of the gospel, are to lift up this life. Christ did it before us, and those who have followed in His footsteps have ever done it also. The indignant protest of Tertullian stands for all time, when he says of the Christians, "We are not those who live naked and self exiled in the world; we are one people with you. We do not shrink from your life. We are found in your forum, in your market places, in your shops, your bridges, your inns, your fairs. We serve as soldiers with you, and as sailors with you; we were merchants with you. We practice the same arts and contributed to the same public works." Better far have men to say of the minister that he eats "with publicans and sinners," so long as his own conscience proclaims that he goes about "doing good." Though it may seem that what he can do is but a drop in the bucket, or a grain of sand on the seashore, yet see to that drop and that grain, as he values his commission as a Christian minister.

"'Tis worth a thousand years of strife,

**'Tis worth a wise man's best of life
To lessen, be it but by one,
The countless evils 'neath the sun."**

A successful minister must be a merchantman, that is, he must be able to do the King's Business in a business like way. He must be one who can hold his own as he meets with other business men. He must take an interest in questions rising out of commercial relations, such as capital and labor, work and wage, trades unions and protection. He must champion the right, defend the weak, stand for principles, rather than parties. The crying evil of our day seems to be eagerness for wealth, with an indifferent spirit about the means by which it is acquired. But the true minister must stand out against this evil, and warn the inexperienced against such.

But in all his ministrations, he must be careful to maintain an impartial attitude himself, and deal with questions of the hour in the light of Christ's teaching. While it is the minister's duty to be impartial, and never to set himself up as a judge, it is no less his duty to be outspoken in proclaiming the teachings of Christ and in upholding the high standards which brought him to his cross.

It is best for the minister to keep himself clear from commercial pursuits; he, like most other men, can do only one thing and do it well. Let the minister, then, "stick to his last," and with the best vocation in the world to engage his time and talents, let him find there, occupation for all his life and a compensation incomparable to all others.

"And the hand of the Lord was upon me," cried Ezekiel, "And he said . . . arise, go forth into the plain. I will there talk with thee . . . and I fell on my face . . . Then the Spirit entered into me and set me upon my feet, and spake with me." With God's hand to place us on our feet, and with God's voice to ring in our ears, then, but only then, is the ministry worth while. In that spirit of God's good grace, let us do our work in the glorious vocation of the ministry until we hear that final plaudit, "Well done."

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16 -- HOW TO FINANCE THE CHURCH AND KEEP THE MEMBERS SPIRITUAL -- Frank E. Wiese

This is a most important subject and lies at the very foundation of the permanent success of church life, for no church can succeed that does not maintain deep spirituality, and no church can keep spiritual that does not recognize and fulfil its financial obligations. A church can no more retain its holy dignity while unpaid obligations stand out against it, than a business enterprise can maintain commercial standing while refusing to pay its bills.

How can we get our people to accept and operate the budget plan? Our answer is, by informing them, or educating them to the relation of the connectional interests of the church. The institutions of the church should be referred to and emphasized as often as consistent with the general good of the congregation. Speak of our schools and the good work they are doing, when you get some encouraging information pass it on to the congregation. Tell them of some instance where our Board of Church Extension has saved a church building to some poor unfortunate congregation. Relate some striking incident where our home mission work has planted a new church that has developed into a strong asset to the general church. Call attention to some homeless, helpless child that has been saved through our orphanage, and has made a refined, cultured Christian who is blessing the world with a godly life. Tell a pathetic story of an outcast girl who was fished out by our rescue workers and redeemed to society and to the Church. Call attention to the activities of our missionaries on the foreign fields, and insist that your people read the paper, the Other Sheep. Refer to our Publishing House and the church periodicals as the real hub of our church, which make possible the connectional interests, and the general information we receive from all over the world. Keep this up until our people are so well informed of the merits of our church work that they will naturally develop a conviction of the responsibility, for they will feel that each institution is a real, living member of the family, and it thus becomes not only a conscientious duty but a happy privilege to support them.

We would suggest that at the very opening of the Assembly year you make out your budget; determine as nearly as possible what your local budget will be. Usually the following items are to be added together: pastor's salary, janitor, fuel, water, lights, insurance, upkeep of the building, etc. Then we know what our district and general apportionments are, add them all together, divide the total by twelve for monthly payments, or divide by fifty-two for weekly payments. When this is done have your secretary or treasurer read the itemized budget to the congregation and let them know that it will take the stated amount each week, or month for you to meet the annual obligations. Impress on them the fact that when they contribute to the budget they are paying to the support of the pastor, the items of current expense, the District Superintendent, General Superintendent, home missions, foreign missions, church extension, education, rescue and orphanage work. In fact, they are helping every interest of the church, and if they fail to contribute all interests will suffer. If at the end of the month there should be a deficit let the report so state, if there is a little meal in the barrel (a balance on hand), let the report show that too. Do not be afraid your people will quit giving when they know there is a balance in the treasury. They did not quit work when they closed the month with a balance in the bank, rather it stimulated them to work the harder to increase that balance the next month. The same is true of a properly instructed church.

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