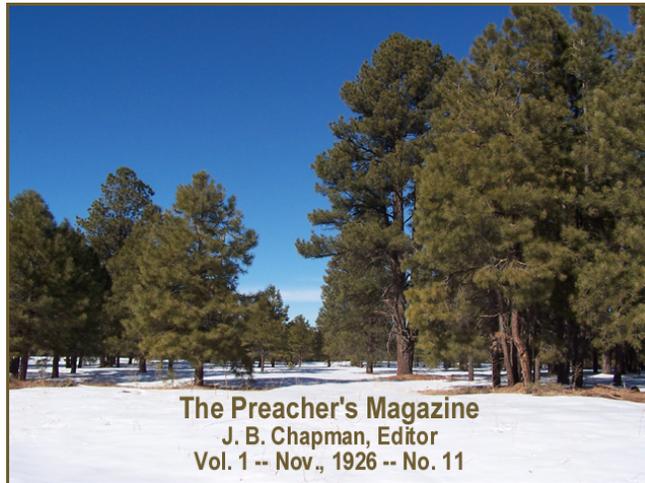


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**THE PREACHER'S MAGAZINE**  
J. B. Chapman, Editor

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**CONTENTS**

- 01 -- How To Use The Preacher's Magazine -- J. B. Chapman
- 02 -- Which Way Are You Going? What Rung Are You On? -- J. B. Chapman
- 03 -- Letters To Preachers -- A. M. Hills
- 04 -- Preachers, Consider These Things -- A. W. Orwig
- 05 -- Fed On Straw -- Author Not Shown
- 06 -- I Cannot Go With These -- Author Not Shown

- 07 -- Why Some Preachers Fail -- E. E. Wordsworth
- 08 -- Spiritualizing And Literalizing Prophecy -- F. M. Messenger
- 09 -- Illustrations -- Compiler Not Shown
- 10 -- The Minister And Bible Study -- Basil W. Miller
- 11 -- A Neglected Field -- D. Shelby Corlett
- 12 -- Three Dangers -- A. E. Sanner

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## 01 -- HOW TO USE THE PREACHER'S MAGAZINE -- J. B. Chapman

One preacher felt a little discouraged because he "found a sermon outline in The Preacher's Magazine which he could not use." Our idea is that if he found one that he could use, he was fortunate. Even if he found only one, say in each issue, that gave him "a start" in the preparing of one sermon, we are proud of the efficient service that our magazine has rendered to him.

One preacher said, "These outlines are fine, but why do you give so many? Why, a preacher cannot find opportunity to use them all." Our answer is that the same outline that helps one preacher may have little or no value to another, so we give a number in the hope that every preacher will find at least one that will be serviceable to him. Even when one does not find an outline that gives him a "lead," he may get some little help in the working out of some text or theme that he had in his own mind, and that is a great service.

One preacher wishes we had more illustrations on holiness. This is the most difficult sort of material to find, but we are on the hunt and in the market and are laboring to pass on all such that we can get.

To summarize for all features and departments: our idea is not so much to furnish "ready made" service to the preachers, as to offer suggestions and furnish "leads." Perhaps our efforts are more or less affected by our own sense of need. Personally, it is not the grind of direct preparation which gives us the greatest concern. Our greatest need is something to give us a start. Sometimes a line has served us a better purpose than a library, for it "set us going," and after that all was fairly easy.

One preacher suggested that the use of The Preacher's Magazine would tend to make our younger preachers dependent. He said he had no such helps when he was beginning and that he had to "dig every thing out for himself." To this preacher we suggest that we hope our young preachers will be able to begin about where he and I left off, and there is probably just as rich mines for "digging" ahead of him and me as there are behind us, you know.

Our own advice is for every preacher to use The Preacher's Magazine all he can and in every way he can, and to use every other "preaching source" he can

find. There are always a few people who seem to be afraid that a preacher, especially a young preacher, is going to preach too well. But the facts are that at our best and with all the helps we can get, we are still poor preachers of a great Gospel. If the Gospel were not so great our poor preaching of it would make it ineffective. And every preacher, young and old, is excusable for being so poor a preacher as he is only when he has used every available means to be as good as possible.

We have not only been disappointed in ourselves as a preacher, but frankly, we have been disappointed in about every other preacher we have ever heard. For when we have heard a truly great preacher, we have said to ourselves, "With so great a Gospel, looks like so great a man really ought to be a better preacher." And we are using our words carefully here. We do not speak of the preacher simply as a teacher, as a poet or as an orator; we speak of him as including all the qualities and factors which go into the making of the best preacher that it is possible for a mortal man to be.

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## 02 -- WHICH WAY ARE YOU GOING? WHAT RUNG ARE YOU ON? -- J. B. Chapman

The question of whether a preacher is gaining or failing is really much more important than the one which would describe his position on the ladder. One has said, "It is better to be on the tenth rung going up than to be on the third rung coming down."

If a preacher is gaining and growing, even though he may still need many things that he does not possess, there is hope for him and people who trust him are not likely to be disappointed. But even though a preacher may be classed as "a big gun," if he is past his zenith, if he has lost or is losing his grip, if he shows signs of being on the drift, if his influence is waning, he is a poor buy at any price.

If we take it too literally when they say that the preacher was "at his best," we may doubt whether the words are complimentary. For if he was at his best then, or if he is at his best now, tomorrow he will be on the toboggan slide. A preacher has not reached his best until he ceases to grow. If he is growing he will be bigger and better tomorrow.

This is too delicate a subject to permit of examples, but we have all seen preachers who were on the third rung and coming down, and we have all seen some who were no higher than the tenth rung from the top, but they were going up. And we have all seen a few who never did reach the top at all, for they were still going up when they had to stop for good. And applying the subject to ourselves, it should not be difficult for us to decide which direction we are traveling and which we shall continue to travel, although it is not within every man's power, as men count, to really reach the top. But any way, the direction the preacher is traveling is more

important both to himself and to others than the mere matter of how high he happens to be just now. Give me the preacher who is "climbing" every time. If he isn't very high yet, no matter, he is going in the right direction.

\* \* \* \* \*

## **03 -- LETTERS TO PREACHERS -- A. M. Hills**

### **X. The Different Kinds Of Sermons**

#### **First -- The Topical Sermon**

The text, if wisely used, develops into the sermon. It suggests the theme or subject which the preacher wishes to consider. The way the text is treated determines the kind of sermon that will be produced.

Speaking in a general way there are three classes of sermons.

1. The topical sermon, in which the theme is chiefly prominent.
2. The textual sermon, in which the very words and phrases of the text are carefully and critically considered.
3. The expository sermon, in which several verses, perhaps an entire paragraph, or a unified section of a chapter, is considered verse by verse in their scriptural order.

Which method a preacher adopts is often decided by the constitution of his own mind. It often, also, is decided by the sermons of the preachers, whom he most admires, and would be pleased to be like.

The wording of the text of a particular discourse may decide its nature in that one instance. The occasion also which calls for the pulpit address may determine its nature.

Some texts are so exalted in theme and so sublime in language that they can only be treated topically. Such an utterance is the sublime exclamation of Moses, "Who is like unto thee, O Jehovah, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:11, R. V.). It would be a daring, presumptuous preacher who would choose such a text. He would need the mind and heart of Moses to treat it.

Or that song of Moses and the Lamb, sung by the redeemed in heaven: "Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the nations" (R. V. Note, Old V. "Saints"). (Rev. 15:3).

Such a text scarcely admits of any other than a topical treatment, and few minds should even attempt that.

Such sublime language and exalted themes require, like "Paradise Lost," the exalted imagination and sublime genius of a John Milton to treat them appropriately, and the Christian ages have not abounded in John Miltons. The most of us humble preachers would better wait till we join the heavenly throng before attempting such efforts.

We have said the occasion demands the Topical sermon. When Henry Ward Beecher was called upon to preach the funeral sermon of Abraham Lincoln what other kind of a discourse could have been expected? Or when Massilon preached at the funeral of Louis XIV, or when President Eliphalet Nott preached at the funeral of our great early statesman, Alexander Hamilton, or many other similar occasions, the topical sermon was the one that was natural and appropriate.

Also, on special occasions, as the opening address of a conference or assembly, or of a missionary convention, or a union Thanksgiving Day service, or a Fourth of July address, or an ordination sermon, or a Baccalaureate sermon of a college commencement, the sermon may properly be of this order. R. W. Dale of Birmingham, England, has given us a volume of "Sermons on Special Occasions," in which the topical method prevails.

We have noticed that men who have an abundant vocabulary and very ready utterance and are exceedingly gifted in imagination, and perhaps are deficient in the logical faculty, ordinarily adopted the topical form of discourse as their model, in such a mind the orator and not the reasoner is predominant. They revel in brilliant periods; abound in striking and impressive utterances and apothegms. They coruscate and sparkle. They mount and soar, it matters not where, if only they are attracting and dazzling their audience and holding their hearers spellbound.

We have such an orator in mind, a veritable golden-mouthed Chrysostom. After one of his brilliant sermons a scholarly preacher said to me: "He doesn't stick to his text, but he sticks mighty close to his audience!" It was an exceedingly just observation. In a spurt of eloquence he would mount over the moon and halt and return to earth. In another paragraph he would take a vaulting somersault over the starry belt of Orion, and then check himself, as if saying, "How did I get here?" and reluctantly return to earth. A few minutes later, in another oratorical flight, he would be wandering about in the Milky Way. His open-mouthed excited audience, lost to sublunary things, would follow him, panting with the efforts and filled with amazement at the orator's matchless power. When the wonderful address was ended they would take a long breath and exclaim, "What an orator!" And in half an hour they would wonder what it was all about!

We could describe others of this class. We have watched the effects of their "great discourses" upon college audiences for more than a quarter of a century,

and have measured the results of such preaching, and have watched the abiding effects of such pastorates.

In the light of facts and history let us critically consider the topical sermon, its nature, advantages and disadvantages.

I. A topical sermon is one that is built up on a theme or a topic rather than on the words or utterances of God. It may have been at an early age of the Christian Church, a kind of protest against the prevalent fashion of Allegorizing, or of verbal quibbling which was wholly unworthy of pulpit address.

But it easily degenerated into a discussion of the theories and speculations of men rather than a proclamation of the express commands and teachings of God. It starts, like a textual sermon, with some truth of Scripture; but the topical sermon develops it in the thoughts and conceptions of men and human opinions, while the textual preacher builds solely on the inspired and express words of the living God.

## II. Advantages of the topical sermon.

1. It furnishes an untrammelled opportunity for oratory. If the preacher wishes to build his sermon on the model of an oration and make it a finished work of art he will instinctively adopt the topical method. Pattison remarks: "In the history of preaching the enthusiasm of the rhetorician has often conquered the conscience of the messenger, and what are called 'great sermons' are the fruit of that perilous victory. South and Bourdaloue, Robert Hall and Thomas Chalmers preached topically, because they were men in whose nature the orator was predominant."

We put beside this the pointed remark of the prince of soul-winners, C. G. Finney. He said: "A great sermon fixes the attention of the audience upon the preacher, but a good sermon fixes their attention upon Christ."

2. It gives the preacher an opportunity for an exhaustive treatment of a subject. There are no metes or bounds, no restraints, or limitations, to the extent of investigation or discussion. The mind can roam at will over the whole plain of kindred thought. No regard for the text holds the preacher from any flight of fancy or ramble of imagination. He is intellectually free to write what he pleases or say what he will.

3. Topical preaching would tend to a wide outlook of truth and a breadth of view which is wholesome to the soul. Preachers are often very narrow in their mental conceptions of truth and views of life. But they need not be. There is a cure for it in the amplitude of the inspired Word, and in a large way of proclaiming it to the world. There are great conceptions of salvation, and the purposes of God, and His plans for the redemption of our race that should broaden the horizon of any man who is divinely called to preach, till he can see with far off vision, and say with Wesley: "The world is my parish."

**III. There are still very serious objections to this kind of a sermon. "Of all methods," says Dr. Pattison, "it seems open to the gravest objections."**

**1. The topical method of preaching leads directly to an unpardonable neglect of the Word of God. Out of respect to custom a text is taken, which perhaps was not chosen at all till the sermon was finished. At any rate the preacher and his text part company at once, as the "disciples forsook Jesus and fled." The Scripture is forgotten and only the preacher looms before the minds of the audience. The people are listening to his voice instead of the voice of God, and the pews imitate the pulpit. They too speedily learn to neglect the Bible.**

**2. Topical preaching has not been highly successful in soul-winning. It does not start or promote revivals or make revival preachers. It develops a false conception of the purpose of the sermon, which is to win men from the service of Satan to the service of Christ. The topical sermon diverts the attention of the hearers from God's message to His messenger and thus grieves the Spirit of God.**

**Many of the great masters of topical preaching have confessed that their preaching was not fruitful in conversions. Bascom and Munsey were famous transfer preachers, moved from one Southern Conference to another, to fill the leading city pulpits of the South. Their sermons are remarkable specimens of pulpit oratory. Yet one of them when dying mourned that his ministry was characterized by a dearth of souls. Both might have done so.**

**John Barrows was for years the pastor of the First Presbyterian Church of Chicago. He was transcendently eloquent and was in constant demand to go up and down the land to preach at the great national assemblies and Y. P. S. C. E. conventions and college commencements and dedications of great buildings. Yet he wrote to his aged mother and she confided it to me that "he envied her pastor, his skill and success in winning souls."**

**Whoever would be a successful fisher of men must shape his sermons to that end. He must descend from the brilliant generalizations of truth which everybody can assent to with delight and come down to particulars, and make the text a "thus saith the Lord" to the individual conscience and heart of every hearer. It must be as pungent and direct and personal as Nathan's was to David, when he looked his royal auditor in the face and said, "Thou art the man;" or as Paul preached to Felix and Drusilla till they trembled at the awful touch of convicting truth. No distracting "bewitchment of oratory" and no dissipating play of humor must be indulged in that will lessen the grip of God upon the guilty soul.**

**A few examples of topical outlines may be in place.**

**I. Justification By Faith (Rom. V:1).**

1. Its Nature.
2. Its Grounds.
3. Its Results.

## **II. God Is Infinitely And Gloriously Perfect (Deut. 4:35).**

**Consider:**

1. God's Eternity.
2. His Omnipresence.
3. His Omnipotence.
4. His Wisdom.

## **III. Subject: Christ's Blood Is Precious**

**Text, 1 Pet. 1:19.**

1. Comparatively.
2. Intrinsically.
3. Superlatively.

## **IV. Subject: The Truthfulness Of God's Word**

**Text, John 17:17.**

**Illustrated from:**

1. Human history.
2. All established science.
3. Its descriptions of character.
4. Its adaptations to the wants of man.

## **V. Subject: Ambition**

**Text, Luke 14:7.**

1. Ambition is blind in its aims.
2. It is presumptuous in its disposition.
3. It is odious in its results.

These examples are taken from Kidders Homiletics. Take any of these or similar themes and soar as high as you like.

\* \* \* \* \*

#### 04 -- PREACHERS, CONSIDER THESE THINGS -- A. W. Orwig

##### Preaching Jesus

What a multitude of other themes are heard in some pulpits! Almost anything but Jesus! Or, if he is dwelt upon, it is largely from a historical or merely ethical standpoint. He may be eloquently presented in numerous ways, and yet not really as the Word of God reveals Him. One reason doubtless is because Jesus is not experimentally known by most of such men. They have never felt the pangs of the new birth nor the deep joys of a soul having truly passed from death unto life. They may know a great deal about Jesus, but not vitally know him. George Whitefield said he was "persuaded that the generality of preachers talk of an unknown and unfelt Christ."

How greatly some preachers, and among the number the so-called "big" preachers, need to follow the example of the apostles by "preaching the Lord Jesus." It is declared that "they ceased not to teach and preach Jesus Christ." And note these other divine statements: "He preached unto them Jesus and the resurrection;" "The Son of God, Jesus Christ, who was preached among you by us;" "And preached unto him Jesus." Would to God every preacher could truthfully say,

"Jesus only is our message,  
Jesus all our theme shall be;  
We will lift up Jesus ever,  
Jesus only will we see."

Very many souls are perishing everywhere because Jesus is not the real "message" of so great a number of preachers. He is not truly "lifted up" as the One willing and "mighty to save." A man said to a certain preacher that for years he had desired to become a Christian, but that none of the preachers ever told him how really to find the Lord. He added: "They preach philosophy, science, current events, and the like, but don't tell a sinner how to be saved, and I have tried alone but always failed. If you will truly tell me how to become a Christian I will become one

here and now." And together they knelt in earnest, believing prayer, the man soon finding Jesus precious to his soul.

And many Christians are starving spiritually because Jesus, in all his preciousness and power, is not preached to them. Often the pulpit deals out "a stone" instead of "bread," and people are compelled to say, "They have taken away my Lord." And, alas, sometimes "a serpent" or "a scorpion" is offered in the form of harsh, excited rebuke, or, it may- be, in unscriptural and pernicious teaching, calculated to undermine the faith of some and of robbing others of their joy.

A preacher had been discussing, through a long series of sermons, "the relation of religion and science." One Sunday morning he found on the pulpit Bible a card with the following Scripture verse on it, "Sir, we would see Jesus." Feeling the rebuke somewhat keenly, he began to present Jesus to the hungry people, and soon afterward found another card on which was written, "Then were the disciples glad when they saw the Lord."

Most certainly it is the chief business of the professed Gospel minister to seek the salvation of sinners and build up God's children in holiness and divine truth generally. Sad departures from this duty, however, are not infrequent. A bright young preacher one Sunday asked a veteran in the Gospel ministry how he liked his sermon. "I cannot say that I enjoyed it," was the frank reply. "Why? Did it lack logic, elocution or rhetoric?" "No, but it had no Christ in it!" What an unscriptural and low conception the young man had of the real elements of a truly Gospel sermon! But there are others like him, and they cannot really say, "We preach not ourselves, but Christ Jesus, the Lord."

The great Daniel Webster, while spending a little while in a rural district one summer, was asked why he went to a certain little church where he heard only very ordinary preaching. He replied, "In Washington they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth."

Men sometimes say they cannot always be preaching Jesus. That depends on how vitally they are related to him., and how studiously and prayerfully they study him. He can be presented in a multitude of ways, as the Holy Spirit continually reveals his charms and as the One who is the inexhaustible Source of every need of the entire man. There is an old saying that every road in England leads to London, and in Italy to Rome; and just so all preaching should lead to Jesus or be centered in him, Charles H. Spurgeon, in referring to his many years as pastor of one church, said, substantially, that if he had preached anything but Christ and related truths, he would have scattered his congregation to the winds of heaven.

A somewhat eminent preacher, while tarrying for a few days in the city in which I live, said to a large company of ministers something like the following on

preaching Jesus: "Oh my brethren, permit me to say I am persuaded that, if I had one thousand lives offered me this day by my Master, and told that I might do as I pleased with them, I should not hesitate to answer that every one of them would be spent in preaching Jesus Christ to a lost world." That is indeed the sentiment of every divinely called Spirit-filled preacher of the glorious Gospel of the Son of God. Such a man knows no greater honor or higher joy. Everlastingly and fully preach Jesus.

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#### **05 -- FED ON STRAW -- Author Not Shown**

I once heard of a man whose horse broke down from sheer weakness, and could proceed no farther. Some one coming up to the man, asked him the cause of the misfortune. The answer was, "My horse was fed only on straw this morning, and now I cannot finish my journey."

The incident aptly illustrates the reason why some people often falter by the way in the Christian life, and why they are unable to do any really valuable work for God. They do not take proper spiritual nourishment, or at least so very little, as to leave them the veriest spiritual weaklings. Many, instead of feeding on the blessed Word of God, and on other wholesome religious literature, often read so much that is mere straw and stubble, as to be in a continual state of spiritual starvation. Just as those, who do not have sufficient nourishing food for the body, cannot do good and continuous physical or mental labor, so the soul not nourished by the Bible cannot possess true spiritual ruggedness or be efficient in Christian work.

A pastor asked one of the members of his church how she was getting along in the Christian life. Her honest reply was, "Very poorly, and I don't understand why it is so." He then asked her, "Do you study your Bible every day?" To this she replied, "Oh no, but I study it occasionally, when I have time."

Possibly, however, that lady had time, or at least took time, to read other literature which was not food for her soul. And thus do many other Christians. Some read for mere pleasure or pastime, instead of for real mental profit and for spiritual growth. They are like the poor horse who got only straw for his morning meal. And if some awakened sinner should come to them for instruction and to be led to Jesus, how little they could bring the blessed Bible to bear upon the case! And, knowing so little about the Book, how can they appropriate it to their own daily spiritual necessities?

The Bible is the great storehouse from which every Christian must constantly draw if he would grow in grace and in spiritual knowledge and strength. We are thus taught in the Bible itself. We are exhorted to let the Word of Christ dwell in us richly in all wisdom. The Apostle John said to some, "Ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." He gives us to understand

that by having the Word abiding in us we are made strong, and have a good weapon by which to put Satan to flight. That great and good man, George Mueller, says that "the Word of God is the food for the inner man." Referring to the fact of his neglect of the Bible in his early ministerial life, he says: "I was a babe in knowledge and grace; I made no progress. I neglected God's own appointed means for nourishing the divine life." The same is true of some others, preachers and lay-members. The preaching of some men gives evidence that they feed more on something else than they do on God's Word. Some, it is to be feared, sometimes feed even on straw. And so they often dispense straw instead of bread.

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#### **06 -- I CANNOT GO WITH THESE -- Author Not Shown**

Defeat, more or less disastrous, usually results from inadequate preparation or wrong equipment in the various vocations of life. The youthful, gallant David realized this when contemplating meeting the giant Goliath in mortal combat. And therefore he wisely rejected the untried and cumbersome armor or equipment offered by king Saul. Concerning the "helmet of brass," "a coat of mail" and a huge "sword" the courageous hero declared, "I cannot go with these." And then, selecting the equipment he had "proved," he fearlessly goes forth to meet the boastful blasphemous monster, and is gloriously victorious.

But let us not fail to notice another most important part of David's equipment. Indeed it was the chief one. It was faith in God. To the defiant, merely humanly-armed Philistine he said, "I come to thee in the name of the Lord of hosts." And he also declared, "This day will the Lord deliver thee into mine hand." And still again he says, "For the battle is the Lord's." And all of us know how quickly and ignominiously the huge idol of the Philistines went down in death.

Should not we, who profess to be engaged in the Lord's battles, or in his holy service, deeply lay to heart whence comes our true help? Of course we have read and heard about it time and again, and realized it when failure has overtaken us. It seems, however, that some persons will not permanently profit by humiliating defeat. They still measurably trust in their own armor. They rely upon their natural talents, their learning, or something merely human. Oh that that they might heartily and in faith declare, "I cannot go with these." That is, not depending upon them apart from God. Of course human qualifications are not to be despised, if truly consecrated to the Lord, they will be all the more effectual. David's sling and the small stones seemed quite insignificant, but they proved to be just the equipment for him, and looking to God for success he got it. Whatever our own abilities, be they great or meager, let us be sure to depend upon God for victory.

The Scriptures abound in statements as to our utter helplessness in God's work when our own efforts are not accompanied by his blessing. Jesus said, "Without me ye can do nothing." The Psalmist declared, "Through God we shall do

valiantly." And we have this significant passage, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Verily "our sufficiency is of God." But we are sometimes apt to overlook the fact. Even the sinless and mighty Jesus declared that "the Spirit of the Lord" was "upon" Him as a preacher. And we also read that "God anointed Jesus of Nazareth with the Holy Ghost and with power." His humanity needed this, notwithstanding he was divine. The same anointing is for all who would be successful in God's vineyard, whether preachers or others.

Some, having a college and theological seminary equipment, are too prone to conclude, "I can go with these," feeling assured of success. But that armor alone is inadequate. They need "the whole armor of God." Nothing whatever can be substituted for a pure heart and the baptism with the Holy Ghost. Secure the highest order of human equipment possible, but see that it be supplemented, or even preceded, with "power from on high."

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## **07 -- WHY SOME PREACHERS FAIL -- E. E. Wordsworth**

Any man divinely called to the sacred office of the ministry is assured success. "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" we believe is applicable to any of God's ambassadors as truly as it was to Joshua. Nevertheless there are many positive failures in the work of the ministry. Perhaps the examination of a few reasons why, will help someone.

1. Never Divinely-called. The old Methodist discipline mentions three qualifications for the ministry, namely, "grace, gifts and usefulness." A man may have grace without gifts. He may have both grace and gifts and still lack usefulness. Wesley thought and taught that a man could have gifts of a superb order that would qualify him for high positions in many of the walks of life, and yet wholly lack the ministerial qualifications. We believe Wesley was right in the matter.

When an individual is not wanted by any church for the pastorate, and no calls come in tot the evangelistic field, and his services are not desired from any quarter, it might be advisable to ask why. The divine urge, the "woe is me if I preach not the gospel," should burden the preacher's soul. But to be without the gift of preaching while making bold claim to be God's ambassador seems incongruous and inconsistent, and it would seem to reflect on an intelligent God.

2. Misfits. It would seem that there are several orders in the ministry. The hortatory gift is not to be despised. In the early Church it was an exalted and dignified gift, and any man so endowed with the gift of exhortation, and using it for God's glory was honored of the Lord. Stephen, the proto-martyr, had this gift, and his life and ministry are well known. We have men among us who are called as local preachers, and as such are very useful in their capacity. We could not dispense with them. May their tribe increase! But to put some of these men into the regular

ministry to fill a pastorate, or to usher them into the evangelistic field, may be questionable as to its wisdom. We once heard a General Superintendent say, "As long as Tom Brown is a local preacher he has an effective ministry, and is much beloved, but when you make Tom Brown an ordained elder in the Church you destroy his effectiveness and his influence as a minister. Be content to let him serve in his capacity." Right here may be the explanation why some men are carrying credentials from the assemblies, and yet who do not succeed in the ministry are placed in a very embarrassing position when they pose as ministers.

3. Prayerlessness and Lack of Unction. A brother minister said to us recently, "That man is a splendid preacher; he is a bright fellow, and a good sermonizer and has a fine delivery but there seems to be no power in his message; what he says is all right, but it has no teeth in it; his trouble is that he is not a praying man." The words of the seraphic Fletcher are worthy of frequent repetition, he said, "It is the unction that makes the preacher." A preacher may be orthodox, but to be without the anointing of the Lord in public ministrations is a very serious lack. The preacher that prays much in private will have the unction when before the audience. Many good men are ineffective because of this great lack.

4. Inactivity. Some men can preach real well and acceptably, but as soon as this ministry is ended their effectiveness ceases. A pastor in particular must of necessity be a man of many parts if he would succeed. Pastoral calling is absolutely indispensable to success. The mornings should, as a rule, be given to thorough and assiduous study, and the afternoons to pastoral visitation among his people. Perhaps a good plan is to give fifty per cent of his time in the afternoons among his own church members, and the other fifty per cent of his time to new people. He should visit every member of his congregation, if at all possible, and thus acquaint himself with strangers. A note book will serve him well as he goes around. But for a pastor to sit around, and do nothing, and never really bestir himself when souls are going to hell is inexcusable, and it seems to us that God will hold such a pastor to account at the reckoning day.

5. Lack of Faith and Vision. The obstacles that confront the pastor are tremendous. The difficulties cannot be ignored. It will test the real mettle in any man if he would accomplish something worth while for God and holiness. The world, the flesh and the devil are dead set against us. But we must rise above them and faith must utilize the seemingly insurmountable difficulties as a challenge. Bud Robinson says, "God cannot do anything with a discouraged man." If this is true of people generally, it is doubly true of the minister. To be discouraged is to be defeated. To believe God, and to be envisioned by Deity is to have victory. "Where is no vision the people perish." A discouraged man will generate discouragement among his flock, but the man of mighty conquering faith will stimulate faith in others. Better look at your own back door if you are a failure. Be hard on yourself. Then trust God as though it all depended on Him, and then work as though it all depended on you. -  
- Minneapolis, Minnesota

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## 08 -- SPIRITUALIZING AND LITERALIZING PROPHECY -- F. M. Messenger

Some writers spiritualize the prophecies until they leave us little that is tangible or real; we speak with special reference to the prophecies concerning the second appearing of our Lord and of His millennial reign. Isn't it also equally true that some over literalize these prophecies to the extent that they open the door to error, and in some instances, the door has been entered?

We desire first to point out what we deem the error of over spiritualizing these prophecies. We all accept, without question the literal fulfillment of Old Testament prophecies which relate to the first appearing of our Lord. We all believe that Isaiah's prophecy, "Behold, a virgin shall conceive, and bear a son," was literally fulfilled, although it required a miraculous intervention of God to fulfill it literally. We believe that the promise to Mary, "Behold, thou shalt conceive . . . and bring forth a son . . . He shall be great, and shall be called the Son of the Highest," was literally fulfilled; but some of our brethren will go no farther with us, but spiritualize, while we literalize the balance of the verse, "And the Lord God shall give unto Him the throne of his father David." We might continue to show in what minute details the prophecies concerning the Lord's first coming were literally fulfilled, even to the seamless coat and the gamblers parting His garments among them; but we must forbear for want of space.

God created man a threefold being, -- body, soul, and spirit; in his fall man was ruined, body, soul, and spirit, if God made man a material as well as a spiritual being, how will the work ever be completed until man's material, as well as his spiritual being has been restored. If the Bible teaches anything, it teaches the restoration of all things, both man himself and the world that he lives in, and this writer as fully expects a completely restored and perfected material body, as he expects a perfected spirit.

We are between two errors: that of gross materialism on the one hand, and that of ultra-spiritualizing on the other. Gross materialism has hatched out such heresies as soul sleeping, annihilation, carrying a brood of other errors and heresies in their train. Ultra-spiritualism beclouds the second coming of our Lord; it destroys the very pith and heart of the blessed hope held out to us by the Scriptures, and holds out a false hope -- unscriptural in the extreme--that this wicked age is growing better, it runs all the way to the extremes of Christian Science, and that awful heresy Occult Science or modern Spiritualism, which is nothing but communication with familiar spirits -- demons -- so strongly condemned in the Bible. The child of God is walking the tight rope between these errors, and as he leans either way he is in great danger. Hence, we conclude, that it bespeaks danger when we lean too far, either in literalizing or in spiritualizing the prophecies concerning the second appearing of our Lord.

**While some can see nothing in the Scriptures concerning the reign of a thousand years succeeding the coming of our Lord, we believe that others emphasize so strongly what the Word says about Israel, Jacob, and the Jews, that they see nothing but Jews passing over into the great tribulation under the antiChrist. They are not necessarily Jews; Jews there will be among them; but these are God's Israel, which includes all who have real faith (whether that faith was obtained before the rapture, imbibed at the rapture, or begotten in the tribulation and suffering, during the antiChrist's reign); they are God's Israel; they have faith in Jesus Christ, but they are unsanctified and will be without oil in their vessels when the midnight cry is sounded. Whether Jews or Gentiles, whether Catholics or Protestants, they are Israel. Having no oil in their vessels, the door is shut on them, and they have to pass over into the great tribulation, in which some will be martyred and join in the first resurrection (Rev. 20:4) while the others will flee to the wilderness (Rev. 12:6) where they endure such privation and suffering (of which the faith characters in Hebrews 11 are a type) as has never been known.**

**Among the errors that we have noticed which grow out of this ultra-rigid literalism, this Jew-Gentile teaching, is the doctrine of separating or dividing the spiritual principles of God's plan of salvation, parceling out a different plan to various classes, involving different principles; one for the Jew, another for the Gentile, and another for the Samaritans or the mongrel tribes of Israel which we designate as the lost tribes of Israel. This idea, as taught by some of the leading exponents of premillennialism, is a most pernicious error. These teachers are already departing so far from God's Word as to say that sinners do not need to repent, -- only to believe, -- and unless these doctrinaires cease their opposition to the fundamental principles of God's plan of salvation and return to the plain "thus saith the Lord" which inculcates repentance as a basis for regeneration, regeneration as a basis for the necessary experience of entire sanctification, and sanctification as a preparation for glorification, we prophesy that they will soon land in errors and heresies as bad, or worse than that evil doctrine of annihilation.**

**Two parts of our being are spiritual, one part material. When poor human nature gets its eyes on either the spiritual or the material, it seems as though it could see but one thing at a time, and its tendency is to run headlong on one line until it leaves the track of truth and runs on to the track of error. Reader, Jesus design is to fashion your vile body after His own glorious (glorified) body. This is the "blessed hope;" but if you must be delinquent at any point, do not neglect your spiritual being; see to it that you know that you have repented, that you have been born again, and that since that crisis in your life, you have definitely sought, and obtained, a clean heart, and that the Holy Spirit dwells in you now. "But if the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by His Spirit that dwelleth in you."**

With this as your sheet anchor -- a divinely attested knowledge of Christ and His full salvation, you may then enter, with out fear of sidetracking, into that glorious hope of a perfect body, and of seeing the Lord when He comes.

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## 09 -- ILLUSTRATIONS -- Compiler Not Shown

### Obedience

Years ago when still a lad in a Military School in England, I had a desire to live a martial life, and so strong was that desire that at an early age I joined a well known regiment of Highlanders.

On the second morning after arrival at the Barracks at Edinburgh, I, in company with a number of other recruits, was ordered to parade at a certain place that we might receive instructions.

We were lined up, a sorry looking lot compared with the smart trained soldiers around us, and the Sergeant-Major, having first taught us how to stand correctly, said, "Now, fellows, I am going to teach you the first duty of a soldier. The first duty of a soldier is obedience."

That seemed a very easy lesson to learn, at all events it was easy to remember, and before dismissing us for the day the officer told us to parade again at the same place the following morning when we would be taught the second duty of a soldier.

We paraded the second morning and after asking us what was the first duty of a soldier the officer said, "Now, I will tell you what the second duty of a soldier is." Imagine our surprise when he said, "The second duty of a soldier is obedience."

We were then told to parade on the following day when we would be instructed as to the third duty of a soldier, and lo and behold at the appointed time we were told that the third duty of a soldier was obedience. In other words we were taught that a soldier has nothing else to do but to obey.

In after years I have gone into the Barrack rooms at night and have heard young soldiers say in their sleep, "The first duty of a soldier is obedience." So thoroughly was it impressed upon their minds.

It has often been helpful to me in my life as a Christian, to remember that the first duty of a Christian is obedience.

How much easier it would be for us all as Christians if we would remember that to obey is better that sacrifice. -- E. T. Rowe

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### **Heart Purity (Acts 15:8-9).**

**Wesley tells of a lady by the name of Elizabeth Mann who was ill-tempered, peevish, irritable, and fretful by nature. One day the Holy Spirit laid the axe to the root of the tree and ever after, Wesley said, he knew her as a sweet, devout loving, tender, kind, peaceful woman. She had heart purity; a perfect cleansing. -- E. E. Wordsworth**

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### **Carnal Death (Rom. 6:6-8).**

**A man got the idea into his head that he was physically dead, and so the boys thought the advisable thing to do was to give him a decent burial. A rough box was secured, and the man placed within, and the funeral procession started for the burying ground. A passerby, knowing the men who were taking the man to the burying ground, asked them what they were doing, and they replied that the man within the improvised coffin claimed to be dead physically and they believed that the advisable thing to do was to give him a place somewhere under the sod, and they were now taking him for burial. Said the passerby, "Well, I am mighty glad to see you take him away, for he is a public nuisance anyhow." It is said that the man arose in his coffin and said in reply, "If I wasn't dead I'd lick you to a frazzle." Evidently he was not quite dead yet. Some people claim to be dead carnally, but the movements of the old man in his casket indicate the contrary.**

**Dr. Bresee was so dead to fame, money, self and sin that he constantly prayed, "Lord, keep Bresee out of sight."**

**The Roman Church tried to bribe Luther with gold, position, power, and offered him the cardinal's hat, but he was dead to it all.**

**A tract peddler was so well converted and sanctified that when grossly insulted with the full expectation that he would retort and show anger of spirit, he calmly said, "Friend, the man you have been talking to has been dead for twenty years."**

**"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24). -- E. E. Wordsworth**

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## **Bible Study For Teaching**

**Fundamental to Christian activity is a knowledge of the Bible. Sermons must be rock-ribbed with its truths. As ministers our messages must resound with the authority of inspiration. Our conversation must be made sacred with the injunctions and commandments of Scripture. But after we have preached from the pulpit, and in clarion tones declared the judgments of God, Sunday after Sunday, there remains another phase of ministerial labor -- the teaching process. Our sermons are pedagogical as well as inspirational -- they must inform as well as inspire. Too often we emphasize the inspirational to the detriment of the informational. But in that institution for teaching the Bible--the Sunday school -- the minister must play a leading role. Herein his talents shine. At present our greatest pastors are also teaching in the Bible school. Some preachers are more at home with an adult class, while others find their place in the young people's classes, or with the children.**

**The training of the young is paramount to successful Christian work. The youth of today becomes the leader of tomorrow. The Church school of the present is the Church of the future. If we hope to build well, the firm foundation in the Sunday school must be well laid -- the children trained in Christian beliefs, taught the truths of the Word of God, grounded in the fundamental verities of God's Oracles. In this the minister fills a useful part. But to do so, he should be trained, well informed concerning the Bible, accurate in his knowledge of its contents, its structure and its history. This phase is too many times considered unimportant and for it the pastor takes but little pains in preparation. He would not think of preaching with as little study as he does for teaching in the School. And as a result the children are being lost to the Church, lost to Christ, and lost to a vision of world evangelism.**

**For successful teaching the minister should be acquainted first with the doctrines of the Bible, its history, its geography, its great characters. He should be informed as to the gist of the different books, their particular messages, and an analysis of their contents. Too often the message of the separate lesson is lost because the teacher knows only the truths of that lesson, and is unable to illuminate it with other passages, and to develop similar truths from other personages of the Word. Moreover he should know how to make the application of the lesson to individual needs, and to different classes. The child ten years old needs a different form of biblical instruction from the older man or woman, and the teacher must be able to interpret each message in terms of the life, the interests and the development of the pupil. But to do so the Bible must be known thoroughly. How often a little lack of geographical facts hampers the lesson's application; or a lack of a knowledge of historical passages or the structure of the tabernacle or temple destroys the teacher's power to interest and attract the learner, To teach well, know the Bible. To interest the class, be filled with unusual facts concerning the Book and customs of Bible times and lands. The difference between mediocrity and success is due to the difference in such knowledge.**

**General material.** There are numerous text books designed specifically for Sunday school teachers dealing with a general knowledge of the Bible deemed necessary for successful Sunday school work. In the various Teachers Training Courses books dealing with an analysis of the Old Testament, its books, and history, and the New Testament, its doctrines, the life and teachings of Jesus and Paul are included. Suffice it to say that every minister should be familiar with the general contents of these books, prepared by leading Sunday school workers with the explicit aim of furnishing materials needed to interest pupils. All denominations have such courses and hence the books along this line are too numerous to mention. No minister should feel equipped for work in the Bible school unless he is acquainted with this information.

**Specific material.** Along with this general knowledge of the Bible many Bible Teacher's Magazines are printed. Through the past few decades Peloubet's Commentary for Sunday School Teachers has been a classic. With this is Tarbell's. Dr. Torrey of the Bible Institute has prepared for several years what he terms "The Gist of the Lesson." Arnold's Sunday school lesson helps are also published yearly covering the several lessons in a practical manner. Then the material in our own Bible School Teacher's Journal is without equal from the standpoint of developing the spiritual messages from the various lessons during the year. Dr. Snowden, of the United Presbyterian Church, true to the fundamentals, also prepares a Sunday School Teacher's Journal or book of lesson helps. In all these brief comments on the text of the lesson are found; then practical lessons, the gist of the lesson, the lesson outlined, light from Oriental lands on the lessons, the historical background, connecting links between the several lessons, and similar material follows. With the aid of such helps for teaching the minister, as well as the lay teachers, is fairly well equipped for the training of our youths in the things of Christianity.

We are taking the training of the child in religion entirely too lightly. No teacher in the public school with such a small amount of training in general education, and specifically in those subjects to be taught would be tolerated. We demand of our teachers who are to train the mind the best mental equipment possible, but those who are to train the soul, furnish the heart, are allowed to teach with little or no specific knowledge or general training. There is small wonder that over twenty-seven million youths of the land are now without any form of religious instruction -- the Church has failed to take seriously this matter of teacher training and preparation. As a result those who start in the Sunday school drop out by the thousands by the time they are from twelve to fifteen years of age.

The problem of how to hold pupils in the Bible school will be largely solved when we train our teachers efficiently. Discipline likewise becomes an easy matter when the teacher knows the art of teaching, making interesting the lesson. To captivate the attention of the class it is necessary first to know the lesson and by thus knowing and rightly applying the lesson there will be no trouble in discipline, attention, or scholars being absent.

**To teach well, know the lesson; understand the Word of God; be grounded in its truths; point out its glories. The greatest lessons in righteousness are thus embedded in the child's heart.**

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## **11 -- A NEGLECTED FIELD -- D. Shelby Corlett**

**We have a host of young people in our churches of the early teen age who are to a great extent being neglected. Generally speaking there is very little of the regular services of the church that will appeal to them, or that many of them will understand. The time of the average pastor is mostly given to the adult, but the youth of his congregation is largely neglected. He puts in his time preparing sermons for the adult mind; his preaching services, twice each Sabbath, are for the adult; the prayermeetings are for the adult; the children attend, many times because their parents compel them to do so, still there is little in any of these services that appeals to them.**

**A pastor who had just within the past few months taken a certain charge was telling me of the condition of his young people. He said it was very hard to get them to stay for the church services, and they seldom attended prayermeeting, excepting those who were spiritual and more mature. Upon investigation he Said he found that a former pastor, though a splendid man and a good preacher, had felt called to preach such "deep" sermons that he entirely overshot the young people and children until they had lost interest in the church service. There may be occasions when such "deep" preaching is but, but when it is the custom to have sermons so deep that the young people and children do not understand them, we may well suppose that a great number of the older people have missed also. This condition was contrasted in a conversation with another pastor. He is probably one of the most successful soul winners of our church, and a pastor most successful with young people and children. In speaking of his new pastorate and speaking kindly of his predecessor he said: "I am here to preach the gospel in the simplest manner I know" One pastor's ambition was to be a "deep" preacher; and he failed with his youth; the other's ambition was to preach the gospel in the simplest way he could, and he was successful. I have heard a number of the great preachers of our day, and most of their greatness has been marked by their simplicity.**

**But a little comparison of the time used for the adult and the children may be helpful in this discussion. The pastor usually prepares two sermons each Sunday with the adult saint, or the hardened adult sinner in mind. He prepares his prayermeeting message for this group also. And gives the obligation of helping the children and youth to the Sunday school officers, the N.Y.P.S. leaders, with a possible Rally Day, or Children's Day sermon, or an occasional "five minute" sermon to the children, sandwiched in the service somewhere. We can safely say that one hundred and fifty sermons and addresses are prepared each year by our**

pastors, mostly with the needs of the adults of his congregation in view; while scarcely one tenth of this time has been given to the preparation of those sermons and addresses which will be helpful to the youth of his congregation.

Our revival meetings are usually conducted along the same lines, mostly for the adult, with one or more children's services sandwiched in between the Sunday school hour and the morning preaching service. The evangelist proudly reports his meetings by saying, we took so many into the church, "most of them heads of families." But he would be somewhat chagrined to report, there were twenty children converted or sanctified in the meeting. If he reports at all, his report would run something like this: "This meeting did not come up to our expectations, the results were not what we desired, only about twenty children were converted or sanctified." Or we have frequently read a report like this: "There were so many at the altar, including children." "Only" so many children, "including" children. But who are these children? They are to be our heads of families, they have, in the beginning of their lives, given the freshness and vigor of their lives to God; they have not spent their youthful days in sin and now come giving what is left of their lives to God. Their "souls" are not only saved, but their lives are saved for the service of God. God help us to have the proper conception of these youth and place a proper estimate upon their value to the church.

Where is there a more fertile field for the planting of the "word" by the "sower," the gospel preacher, than in the minds of the youth of his congregation? I think we can safely say that from one third to one half of our congregations are made up of young people under twenty-five years of age, so why should not these younger people receive at least a proportionate amount of the pastor's time, that the older people receive. Here are the plastic minds of the youth, ready to receive the gospel message and more ready to respond to its appeal than the older one, so why should they be neglected? There is no more fertile field in the work of the pastor than in the youth of his church; and sorry to say, there is scarcely a field so neglected.

It has been estimated by those who have made a careful study of the situation that most people who are converted, are saved before they are twenty-one years of age, and as the ages increase the percentage of those who are converted decreases. So this being the case, the youth of our church is the most fruitful field for the pastor's ministry. Life insurance agencies tell us that the average boy of fifteen may be expected to live forty-five years, and the man at fifty may expect to live less than twenty years. Suppose a Wide awake pastor succeeds in getting twenty of his boys and girls converted and sanctified; what has he done? The aggregate of these lives is nine hundred years; which means that he has brought nine hundred years of service to Christ; nine hundred years of good influence to the community; nine hundred years of pure living and noble effort; nine hundred years of prayer and praise; -- nine hundred years is almost equal to the life time of Methuselah. He has saved twenty boys and girls, twenty men and women, twenty old men and women -- twenty lives for Christ. Compare the fruitfulness of the lives

of this twenty with twenty that may be saved at fifty, with less than twenty years each to live. Less than four hundred years of lives, mostly of men, and women whose bodies have been wrecked because of the service of sin; men and women the useful part of whose lives have been spent in the service of sin. We are glad to see them saved, they should be saved; but we need not neglect our youth.

It has been estimated in recent years that the church is losing seventy-five per cent of her youth between the ages of twelve and eighteen, that out of every four children in the church and Sunday school at the age of twelve only one remains at the age of eighteen. Losing seventy-five per cent of those who have an average of forty-five years each to live. These lives we are losing may be saved, at least a large percentage of them, if we would only take a more genuine and loving interest in them. Why will we permit our youth to slip through our fingers practically unnoticed, and then expect to bring them back through revival effort as mature men and women? It is not being done. We must do something to save our youth.

History abounds in the examples of the lives of men who have been saved in their youth.

Polycarp, we are told, was converted at the age of nine; Matthew Henry at eleven; Isaac Watts at nine; Bishop Hall at eleven; Robert Hall at twelve; Alfred Cookman at ten; Francis Asbury at fourteen; Bishop McCabe at eight; John Inskip at sixteen; Adam Clarke at seventeen; P. F. Bresee at eighteen; and many others who have been outstanding in leadership of the Christian Church have been converted in their youth.

It is indeed a fruitful field. Shall we neglect this very fruitful field? We must not. Let us become more seriously concerned for this neglected field -- our youth.

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## 12 -- THREE DANGERS -- A. E. Sanner

I wish to name to you what I feel are three serious dangers confronting the Nazarene preacher. You will note that I do not mention fanaticism among these. Fanaticism is a danger, but I believe formalism is a more serious danger. Every life will have its own moral weakness and against these each soul must guard and watch for itself. It will be plainly obvious that no set rule of "three dangers" for all lives may be given. I only give it as an observation that these three dangers have been the instrumental cause of multitudes of wrecks, both of preachers and laymen. Every soul is wise to know its own moral weakness, and fortify that point by the grace of God, until no attack of Satan can beat it from the sure ground of safety.

But here are three serious dangers:

- (1) Compromise,**
- (2) Professionalism,**
- (3) Wrong attitude toward the opposite sex.**

**Compromise! What subtle poison and death thou hast borne! "Shall we do evil that good may come? God forbid." Judas was not the last man who sold his Lord for money. For worldly gain, prestige, fame, place, hundreds of preachers have sold out -- sold a good conscience, compromised principles, compromised convictions. When a man goes down morally, he usually goes out. But when a man compromises he usually goes on preaching, spreading the, poison of death, blighting the lives of thousands and heaping upon his own head the greater damnation**

**A noted pastor in the West, a pastor of a large influential church in an influential city, recently visited and talked with one of our promising young pastors, taking charge of the new Church of the Nazarene, organized in that city. He talked something as follows: "I have been observing your people in various places. You have some splendid pious people. And you boys are zealous in a commendable way. But you will learn as you grow older in years and experience that you cannot keep it up. In a few more years your church will be just like curs. I used to preach holiness myself, preached it for many years, but I found it didn't succeed, and you will find you will be able to do more good in, the world when you quit placing the emphasis as you do now." This writer has done most of his work of twenty years in the West. And I can truthfully say the western woods are full of preachers in the various churches who once preached holiness. But now they mention it no more. In most instances the compromise has been (as they said) for bread and butter.**

**Another sad fact I know: I have had years of acquaintance with various holiness schools, both Nazarene and interdenominational, and it is a sad fact that a number who have gone through the holy fires of these institutions, have later out on the fields, turned aside from the rugged way for the shekels. The holiness way cannot be popularized, and the easiest way is to die to this old world, and once for all take the safe way of being true to the call and vision given by the Lord.**

**Professionalism is perhaps the most subtle danger of all. One may not compromise doctrine nor lower the moral standard of his life, yet become a professional. This may not be an imminent danger for the young fellow, but I'm told it is an insidious foe to the preacher who is reaching middle age or older, and has added years of experience and acquaintance. There is after all a program followed, a sameness of form and ceremony. So the holiness preacher, especially pastor, will have to make up his mind to fight formalism and professionalism. Determine to stay out of ruts. Always be on the lookout for new texts, new messages, new thoughts, new illustrations. Keep ever determined to have fervency and unction in your own**

life and ministry and the goal always in view "to present every man perfect in Christ Jesus."

Our third division is a delicate subject to discuss, but in mentioning dangers, this one must be spoken out loud. A number of men, preachers of national reputation in the holiness movement, and scores of lesser lights have gone down because of questionable attitudes or relations with the opposite sex. On the other hand, many women called of God to some place in His work, have ruined their lives by giving them to ungodly men. I want to say a thing hard, so I'll put it down in the next paragraph alone.

A preacher of either sex, who will permit or indulge any questionable acts with the other sex, is a fool.

The young pastor will do well to have a care in the other home, at the altar, giving advice in the domestic troubles of others, etc. It is believed that the confessional box ruined the morals of the priesthood of the Catholic church. Well, if you are a well-beloved and respected pastor, there are many who will make your ear another confessional box. You must be well-beloved, and you must sympathize with the needs of your people, and listen too, but not without care and proper reservation. Build a good strong fence beyond which you will not go. Let that fence be the line of propriety and safety. The married pastor is the safest and most useful, and has the advantages on his side. "It is not good for a man (and a pastor is a man) to live alone."

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THE END