

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 10

JANUARY, 1935

NUMBER 1

THE IMPORTANCE OF PERSPECTIVE

BY THE EDITOR

THE full import of Einstein's theory of relativity may escape us, but we all know that times and places and men and things are somehow dependent upon one another to such a limit that their importance is increased or decreased by one another. There have no doubt been just as great soldiers as Alexander, Cæsar or Napoleon who lived during periods when there were no opportunities for such geniuses as they to gain the attention of their fellows and of the world. We are all to some extent "soldiers of fortune." But Abraham Lincoln had it right when he said, "I will get ready, and perhaps the opportunity will come." He did get ready and the opportunity came and found him ready. Perhaps some of us were not ready when the opportunity came, and while we went to prepare opportunity passed on. There is more wisdom than folly in that answer given to the statement that fortune calls at every man's door at least once during his life—"When she called at my door I was not at home;" for either we were not at home or we were busy or were unprepared.

But I am drifting somewhat from my principal thought. Principally I am thinking of the beginning of the new year and of the many instances in which it is necessary for the preacher to see the year in its entirety, and every part of it in relation to the other parts of it.

Take, for instance, the preaching program. It is not possible for a preacher to preach on every theme every time he preaches, and it certainly is unwise for him to preach on the same theme every time he preaches. And yet these two extremes of method are not as uncommon as one might at first suppose. Years ago during a course of Bible lectures someone asked Brother R. M. Guy if he thought it wise to preach on a certain theme. His reply was that he reserved to himself the right to preach on any theme from cookery to the final judgment whenever he thought his people required it. And I would add only that the preacher should some time or another preach on practically every important theme—at least he should treat it sufficiently to enlighten and warn his people. And the cycle of the year is about right as a sphere in

which to complete the rounded plan. I say plan, for I think it ought not to be a haphazard matter. Plan now to preach on the various phases of Christian evidences—this will do a thousand times more good than just an occasional quip about monkeys and evolution. Plan to preach on doctrine, experience, ethics and discipline. Preach on soul winning, missions, education and prophecy. Fail not during 1935 to declare unto the people *all* the counsel of God.

Then there is the activity program. Just as soon as we hear that a certain preacher is "a strong Sunday school man," we begin to wonder if he also has an interesting and well attended prayermeeting. We wonder if his morning Sabbath service is one where a mature Christian would get soul food and be helped in his devotional life. We wonder if he has souls at the altar and in the fountain at his regular Sunday evening and other services. We wonder if he raises his local, District and General Budgets, etc. In other words, we instinctively wonder whether he is a balanced or a lopsided preacher. We wonder if he makes good on one line and tries to cover up his weakness on another. And to all of his pleas as to what he has done, we feel like saying, "These ought ye to have done but not to have left the other undone." No preacher, in our judgment, has a right to enter a building program that will sap the resources of his people to such an extent that they will be compelled to fall down on the spiritual activities or to default on their obligations to the denomination.

But I had planned to speak of the financial program as a third item. Truly spiritual and enlightened Christians know that one line of service is incomplete except in its relation to other branches, and they cannot be hampered without being smothered. A certain pastor objected to the coming of the representatives of our own educational institution to raise money in his church, and inside of six months one of his members gave \$25,000 to an independent institution. Another pastor refused to accept his quota of the General Budget and a dozen of his best payers joined together in supporting an independent missionary project, not for one year only, but for a term of years. A whole district may decide to "quit sending so much money away from home," and then the springs of liberality will be dried up and instead of the district and local projects having more money, they have less. Perhaps every pastor would like to have his people practice "storehouse tithing." And according to the interpretation of our last General Assembly, this means to place the tithe into the treasury of the local church. The plan is ideal so far as collecting money is concerned. But there is one thing that must not be overlooked, and that is that it requires a distribution that is fair to the district and denominational tasks as well as to the local requirements. Every preacher knows that the average church board will stand for an increase in local expenditures much sooner than in any expenditures which mean that money is to be sent away. But the preacher must have a conscience, and if he insists that his people make the local church the treasury of the Lord, then he must also insist that the local church be such a treasury in the matter of the Great Commission. The old Moravians insisted that they must give as much for the support of foreign missions as they paid for the support of the ministry at home. Perhaps that is too high for a

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

practical standard, but at any rate, the church that does not "balance its budget" as to its local, district and general expenditures has no right to pose as the treasury of the Lord and ask for *all* the tithes and offerings of the people. And I do not mean to encourage the indiscriminate scattering of the Lord's money by our people. On the contrary, storehouse tithing is the only kind of tithing that will really "solve our financial problems." But I am writing to preachers, and am saying that you should insist (not merely submit to an "assessment") on having such a proportional share of all the denominational support that you can preach and exhort to storehouse tithing and show every man and every woman that the special object of their interest, if it is one of the regular projects of the church, will share better if all stand by with all their tithes than it will if it is left to stand alone.

I do not plan to preach to my readers. Rather, what we say is intended to suggest the advantage of a rounded and balanced program for the new year. A rounded and well balanced preaching plan, a rounded program of activity, and a rounded and properly balanced program of finance in the church. And in the preacher's own life and service there is application of the principle. Prayer, Bible study and the reading of books and magazines and papers should all have their proper place. Concerning books: no active preacher should be satisfied to read less than one good book a week. Then there are sermon preparation and pastoral visitation—the two are one, do not let them conflict or one eclipse the other. Every preacher should resolve to preach better and visit more this new year.

And in closing I suggest that it is the task of the church to help "make bad men good and good men better." This means that the pastor must be an evangelist and a builder. Set in to have a revival this year. And besides a revival, set in to have a more truly spiritual church. And in going in for spirituality, do not emphasize one quality or manifestation only. Shouting and demonstration are good, but they do not conflict with liberality, patience, truthfulness, honesty, Bible reading, prayer, personal evangelism, and the bridling of the tongue. It takes all these to make the saint complete. And it may be you will not see much progress during the first week or month, but by the end of the year, when you are at the best vantage point for a true perspective of your work, may you be able to say that both preacher and people are farther along in the things of God than at the beginning of the year.

EDITORIAL NOTES

It's the same old story—THE PREACHER'S MAGAZINE needs more subscriptions. With this issue we are beginning our tenth volume. Once or twice during the nine years we have suggested discontinuing, but on each such occasion so many have written the publishers protesting, that we have continued on until this good day. Our principal pay is the testimonies of preachers young and old that the MAGAZINE is a help to them in their work. And these testimonies have not been in words only, but also in deeds—in soliciting a subscription from a brother preacher. Will not every preacher see to it that his own subscription is renewed promptly and that, if possible, the subscription of another preacher come along with the renewal? The paper is printed at a financial loss to the publishers, just as a service to the preachers. And this reminds me that the editor will appreciate it if you will, when ordering books or supplies from the Nazarene Publishing House, just indicate the instances when you were induced to buy by notices appearing in THE PREACHER'S MAGAZINE.

I think it would be wise for every pastor to keep a supply of tithing literature on hand to give to people who make inquiry, and I do not know of a better line than that furnished by The Layman Company, Chicago, and their prices are so low as to be practically negligible.

It was a painful bit of information that E. Stanley Jones received in a meeting of preachers over in the East when he inquired about the prayer life of the preachers. Only two or three testified that they prayed as much as half an hour a day. A few more testified to praying five minutes or more. And a few did not seem to pray at all. But I have thought a canvass even among our preachers about the amount of their reading would make a sad showing. A preacher gives out so constantly and has so little opportunity to hear others that he ought to be a great reader. Any preacher—unless he has to work for his living in addition to his ministerial work—should find time to read at least one good book a week. And if he is unable to buy, it is usually possible to borrow. And just as sure as it is “pray or backslide,” it is “read or die.” But the trouble is that these nonreading preachers do not usually take *THE PREACHER'S MAGAZINE* either—so my exhortations will not reach them.

Now and then there is a preacher who is embarrassed to be dubbed “a book agent.” And yet there are few things more important than getting good books into the homes and hands of the people. I have known a pastor who used to send to the Publishing House for a limited number of some new book, have these right on hand at the midweek prayermeeting, give a little resume of the book and ask the people to buy them. This is one way, and Brother Carson down in Peru used to say, “There are a hundred good ways of doing anything.” So I hope you will find a way to fill the homes and hands of your people with good reading matter. You will find that it pays in more ways than one. It will make the people easier to preach to.

There is no substitute for passion in preaching. No matter how ready the mind or how well organized the material, unless you are what the early Methodists called “a pathetic preacher” you will not win many souls to God. And this passion can be developed only in an atmosphere of personal prayer and genuine devotion.

Likewise there is no substitute for work—hard work. No matter how brilliant and “popular” a preacher is, nine-tenths of his genius in succeeding in the ministry will be and should be just plain “hard work.” It is even possible for a preacher to preach too easily; for in such cases he does not work hard enough to generate heat, and the people share his coolness.

And once more, “there is no royal road” to success in the ministry. Just about all a preacher can do is to pull every string that he can find that looks like it might help a little and among all his activities and with all his plans and under the blessings of God he can hope to get ahead some.

Preacher, enter this new year embued with holy optimism and love for God and men and your work. If you keep enthused you will not fail. But if you settle down to running your car without any oil in the crank-case you will develop so much friction that your machine will go to pieces. And may God grant you a happy New Year and a year of victory throughout the year!

EXPOSITORY

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

The Second Rest

There remaineth therefore a rest to the people of God (Heb. 4: 9).

THERE are many figures and symbols to indicate the Christian experience; some have been dominant in one age and others in another. All present some phase of the experience itself. Among those which used to be in vogue, but are not so prominent now is that of rest, "The Second Rest," as was the form generally employed. When we consider the thought brought out by this designation, there steals over our souls a sense of its appropriateness. Mid the turmoil of the world around about us, what a joy to have peace within! After the conflict of the drive of the old nature and the dynamic motive powers of the new, what a blessedness to have rest!

UNBELIEF THE DETERRENT TO ENTERING INTO REST

The thought of the writer had been upon Christ and upon Moses. He had been drawing an analogy between the two; both had been faithful in the calling wherein they had been called, but Christ was worthy of more glory than Moses for the Creator of all is greater than one whom He created. Then there was another line of demarcation wherein Christ is greater than Moses; Christ was faithful as a son, but Moses as a servant.

Passing from the analogy of Moses and Christ, who were representatives of two different dispensations, the mind turns to the people who received the teaching of each. In the days of the wilderness the people had witnessed many divine manifestations of power over a considerable period of time; they had seen the works of God, but they had proved unbelieving; they had hardened their hearts and in consequence they were not allowed to enter into the rest that awaited them, the land of promise where they might cease from their wanderings and find rest.

Thus as the Israelites of old were prevented from entering into the rest that awaited them because of unbelief, so the Hebrew Christians of

that day were in a like danger. If they were to enter into rest, they must hold fast their confidence firm unto the end (3: 6, 14). They must take heed to themselves lest they like those of old allow unbelief to creep in, causing them to depart from God. To this end they should exhort one another and admonish each other that they may not fall after the same example of unbelief, and they should fear lest a promise being left them wherein they might enter into rest any of them should seem to come short of it (4: 1).

THE ENTERING INTO REST COMES THROUGH EFFORT

The attitude of these young Christians toward the rest that remaineth for them should be that of fear on the one hand lest they should fail in this goal to be attained and effort on the other hand that they might gain the desired end. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (4: 11).

No attainment of grace comes without effort on the part of the recipient. Human nature so gravitates toward evil that every movement toward God takes the exertion of all the will power resident in man and that will power reinforced by the Holy Spirit. The fact is that man alone cannot attain unto righteousness. While there is ever within us a spring toward independence and self-dependence, yet it ever remains true that we are dependent creatures. We are dependent for the first movings and stirrings toward God and salvation, and we are dependent for help in every movement made. As we labor to enter into the rest provided, then does the Holy Spirit come to our assistance.

This thought of effort to enter the rest that awaits us is emphasized by the writer in the word used, "Let us strive earnestly." Faith is a requisite but passive faith unaccompanied by earnest endeavor will not bring to the spirit of man the transformation that it needs. Here we have the coalition of faith and works. Faith is the immediate exercise of the heart whereby we receive the grace of salvation, but antecedent to faith's activ-

ity lie other processes. Speaking of the fact that "absolute conditionality of salvation resides in faith alone," Lowry goes on to say, "And yet there are certain antecedent works which are as indispensable to faith as faith is indispensable to salvation. They are not faith, but the conditions of faith. They do not bring life to the soul directly, but put life into faith, and faith kindles the vital flame. Some of these preliminary works are prayer for spiritual hunger, renunciation of sin, submission to God, and a consecration of all to Him forever. Such deeds of obedience become the feeders of faith after its germ has been implanted by the Holy Spirit and the Word. They create a climate and diffuse an atmosphere in which faith can thrive and bear its fruit."

Often when the heart is in need of grace there is the tendency to wait until moved upon by some strong conviction of the Holy Spirit to act, but while the Spirit is gracious and in the hardness of our hearts comes to us moving upon us to lead us to grace and salvation, yet how much more worthy would it be on our part if when we catch the vision of a redeemed life, we would begin in prayer to seek, and how much more richly would be the outpouring of the Spirit upon us for by our own activity we will have increased our capacity to receive?

Continuing to speak on the conditions of faith, Lowry states, "If any man, cold and listless, shall stop and betake himself to continual and earnest prayer definitely for a clean heart, he will find two results coming into his experience with surprising quickness: First a burning thirst for righteousness. Second, a confidence that will develop into a conviction and evidence that the work is done. The process may be a mystery, but the effect will be an undeniable realization that he dies to sin and wakes to holiness and God, with a loathing of all impurity, and a keen and sweet relishing for all immaculate things."

Thus to obtain the rest that remaineth for the people of God, there is need of deliberate and determined effort. As we begin to reach forth for grace the Holy Spirit comes with enabling power to appropriate, then comes again with a divine assurance that our prayer has been answered and the desired inward change has been wrought.

THE PROMISED REST IN ITS INTRINSIC NATURE

From the whole tenor of the context it is evident that the rest for the people of God depicted a relationship beyond that already enjoyed. The

context holds forth a warning on the one hand and an exhortation on the other, a warning lest they fall from the state of grace wherein they now stand and an exhortation to go on to a further state of rest. For this reason often do we hear the term second rest. While this special designation is not a specific term of Scripture, yet the thought is clearly inferred.

The rest therefore that remaineth to the people of God is a rest that comes subsequent to the coming of the soul into relationship with Christ. The initial rest brings peace from the sentence of condemnation and rest from a disorganized personality, introducing a new center around which the whole life may be centered. Such a rest has much of glory and blessing in it, but when the first enthusiasm of this newfound treasure begins to subside, forth from the inner depths of the nature there comes up an opposing element, not all is at peace, the rest becomes disturbed by antagonistic forces, there is inward strife and disturbance; by some this is termed a split personality. There is the steadfast purpose to be loyal to Christ, but crossing this purpose is a tendency to thwart its ends and aims, and the soul is torn in civil warfare.

As the message of peace came to the soul under the condemnation of God's wrath and rest came after weary struggling, so over this turbulent condition within there comes an outlook of hope, a promise of rest. It is the rest that remaineth for the people of God.

Entering into the nature of this rest more particularly, we are told, "For he that is entered into his rest hath himself also rested from his works, as God did from his." An analogy has been drawn comparing the rest that followed the close of the creative period when no longer new created forms were brought into existence and the rest that man enters into when he ceases from his works. The fact is that the word in the Greek speaking of the rest remaining for the people of God is not the same word as used in the verses for rest, but in this case means a Sabbath rest.

Thus from the text itself and from the context we have two descriptive phases of the rest that is the heritage of all those who serve God. From the context we learn that man ceases from his own works. He yields himself in complete surrender; the whole tenor of his life from now on is "Not my will, but thine be done." While away from God he followed his own wishes and desires,

he was self-centered and from this focal point in his life there radiated forth various forms of sin. In regeneration he found a new center of motive power in loyalty to Christ, but underlying was still the pull of self dividing him in twain in the outgoings of his nature, but when once again he seeks for rest he comes to the place where he ceases from all that pertains to self and seeks alone that which is in alignment with the divine will; he ceases from his own works.

Further we learn regarding this rest that it is a Sabbath rest. Developing this analogy we would conclude that the rest is not simply negative in its aspect, a ceasing from self and selfish desires but there is a positive element. The Sabbath brings rest from daily toil and the burdens of life, but a Sabbath properly observed brings with it its hours of worship when the mind turns away from things of sense to those of the spirit. So with the rest within the soul it does not remain in negative vacuity, but is filled with love and worship for Christ the Lord, our Redeemer, and God, the Father. Yea rest of the highest order does not remain essentially in a state of inertness, it has an activity in its workings; a soul under the healing balm of the divine blessing finds in worship rest more truly than one in a state of inactivity.

A rest remaineth for the people of God. The very word rest brings with it hope. How often have we longed for rest? How often have the days seemed long and weary? How great has seemed the burden of sin. How has the sinful nature within our hearts borne us down! Oh, for rest! Then comes the blessed hope that there is rest, rest complete and full. But we must lay aside all our unbelief and rise in faith and confidence. We must strive to enter in using every function of our nature to reach out toward this coveted rest, this rest that comes in as the second wrestling of grace with sin in the heart and life, which brings the whole being in submission and unites the heart of man to fear the name of the Lord. This rest which helps the soul to pour forth prayer and worship as sweet incense from the altar of the heart.

*"Canst thou not see
That there remains another rest for thee?
Not this alone
Which comes to all His own—
Which comes to all who hide
Beneath the shadow of the Crucified.*

*"There is a rest which still He waits to give—
A rest wherein we all may daily live—
The rest whereby,
As in His death, by faith, we die,
So He will live in us,
And living thus
Will change our death to life—a life no longer
ours,
But His, renewed with resurrection powers.*

*"O now receive
The calm, deep peace which comes as we believe
That all the works, and zeal, and strife,
With which we some time sought to fill our life,
Are vain and dead at best:
Thus shalt thou understand, and enter into rest."*

—E. H. DIVALL, "A Believer's Rest," quoted from Hastings.

POSTERITY

Each man stands at the center of a vast network of ancestors. Looking back on the past, we see how intimately one life is bound up with millions of others. Even physically it has taken all the generations from the beginning of time to produce us, all the generations of men in their crossing and intermingling to make you and me. It is estimated that no farther back than the Norman Conquest, each of us has 16,000,000 ancestors, from each of whom we have received some contribution of weakness or strength. We, in turn, shall leave some impress on millions of descendants. In a little while our brief lives will be rounded with a sleep, but what of the generations that shall follow who shall be made stronger or weaker by the kind of character which we possess?—*Christian Advocate*.

WITNESSING

A Christian business man invited a stranger to his church on prayermeeting evening.

"Do you know," the stranger later remarked to him, "I had lived in our city seven years before I met you? I had not been in the city three days before grocers and dairymen had hunted me up; within three weeks the politicians had learned my political preferences. But you were the first man to invite me to the house of God."

Shame on us professing Christians, journeying toward the land of hope and desire and too indifferent to invite our friends to accompany us!

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR JANUARY

L. T. CORLETT

The Glory of a New Beginning

(Phil. 4: 13, 14)

- I. MUST FORGET THE PAST
 1. Battles.
 2. Trials.
 3. Hardships.
 4. Failures.
 5. Joys and successes.
 6. Blessings and victories.
- II. THE GLORY OF A NEW BEGINNING
 1. Opportunity for a new trial.
 2. Opportunity to bring success out of past failures.
 3. The privilege of going to higher pinnacles.
 4. The opening of greater doors of service.
 5. The expectation of larger blessings.
- III. EACH ONE MUST START FOR HIMSELF

Waiting Upon the Lord

- I. WHO IS THE LORD?
 1. The One who shall feed His flock like a shepherd (v. 11).
 2. The One who has measured the waters in the hollow of His hand (v. 12).
 3. The One who meted out the heavens with a span.
 4. The One who weighed the mountains in scales.
 5. The One before whom all the nations are as a drop in a bucket.
 6. The One who fainteth not, neither is weary.
 7. The One who commands His children to wait on Him.
- II. THE MANNER OF WAITING
 1. Rest before Him in expectation.
 2. To remain still until His arrival to deliver.
 3. To attend as a servant.
 4. To have fellowship with.
 5. More than mere acquaintanceship.
- III. REWARDS OF WAITING
 1. Strength shall be renewed.
 - a. New fuel added.
 - b. Renewal of inner resources.
 2. A lifting above problems and perplexities. "They shall mount up."

3. They shall be sustained—"run and not be weary, walk and not faint."
 - a. Like fertilizer on dead soil.
 - b. Like a fresh dynamo on a weak line.
 - c. Like an extra engine to help make the grade.
 - d. Like the widow's flour and oil that never wasted.

Spiritual Capacities

(Eph. 3: 16-20)

- I. GOD AWAKENS DESIRES THAT HE MIGHT SATISFY THEM
 1. Inspires faith to reward it.
 2. Prompts prayer that He might answer it.
- II. STRENGTH
 1. Man desires it.
 2. God means, wishes and plans to make all strong.
 3. Spiritual strength a universal possibility.
 - a. Strengthens by His Spirit.
 - b. Measure is "according to the riches of his grace."
 4. Man alone keeps himself weak.
- III. TO CONTAIN GOD
 1. Capable of receiving, containing, keeping and appreciating God.
 - a. Capable of possessing spiritual realities.
- IV. SPIRITUAL COMPREHENSION
 - a. Love is the basis of spiritual knowledge.
 - b. Emotions the avenue of religious knowledge.
- V. GOD PLANS TO MEET MAN'S ENLARGEMENT

Some Questions on the Gospel of John

1. Which apostle told Christ that he had left all to follow Him? Peter (John 13: 37).
2. Who is called the Light of the World? (John 1: 9; 8: 12; 12: 46).
3. By whom are we told to search the Scriptures? Jesus (John 5: 39).
4. On what three occasions is mention made of Nicodemus? (John 3: 1; 7: 50; 19: 39).
5. The words "Jesus Christ" are placed together once only in the Gospels. Where? (John 17: 3).
6. Where is our Lord's first recorded act of intercession? (John 17: 15).

7. In seven words give a very beautiful speech made by a woman to servants respecting Christ (John 2: 5).
8. In one verse Christ is spoken of as a successor and declared to be a predecessor. Where? (John 1: 15).
9. Name the person introduced by our Lord to three apostles (Luke 1: 47).
10. What intimation was given to Peter of the manner of his death? (John 21: 18, 19).
8. What New Testament evangelist had daughters who were prophetesses? Philip.
9. What man did Paul say did him much harm? Alexander the coppersmith.
10. What apostle was given the care of Christ's mother? John.

(This set of questions was used without being given out beforehand and served as a stimulant to Bible reading.)

Questions on the Book of Acts

(We have had very good response to giving out these lists of questions and having the people bring the answers at the next prayermeeting.

1. What was the Apostle Paul's first prayer? (Acts 9: 6).
2. On what occasion and where were St. Paul and Barnabas taken for gods? Lystra (Acts 14: 8-15).
3. Whom did the high priest command to be smitten on the mouth? Paul (Acts 23: 2).
4. How many instances have we of the apostles raising the dead to life? Dorcas (Acts 9: 40); and the young man (Acts 20: 10).
5. What Levite sold his land and laid the price of it at the apostles' feet? Barnabas (Acts 4: 36, 37).
6. Define the individual creeds of the Pharisees and Sadducees, as they are in the words of the Scripture (Acts 23: 8).
7. Name one who saw a sight, whereof he was to testify on earth for one short moment and then enter into its full and eternal contemplation. Stephen (Acts 7: 55, 56).
8. Who shook his raiment, and to whom did he say, "Your blood be on your heads"? Paul at Corinth (Acts 18: 6).
9. What preacher, on the occasion of his first sermon witnessed the largest number of conversions on record? Peter (Acts 2: 41).
10. When did two hundred and seventy-six distressed persons, before daybreak, partake of a joyful meal? (Acts 27: 37).

Questions on Bible Characters.

1. Who erected a monument in the middle of a river? The priests at the command of Joshua.
2. Who was the last judge of Israel? Samuel.
3. Who was Moses' father-in-law? Jethro.
4. What prophet caused iron to swim? Elisha.
5. What two men went to heaven without dying? Enoch and Elijah.
6. Name the disciple in Damascus who was commanded to go and speak to Paul. Ananias.
7. What man brought Paul before the Christians after his conversion? Barnabas.

Practicing the Presence of God

Thou art near, O Lord (Psalm 119: 151).

- I. IMPLIES A COMPLETE YIELDING TO GOD
- II. PRACTICING THE PRESENCE OF GOD IMPLIES THE PUTTING AWAY OF EVERY KNOWN SIN
- III. INVOLVES THE CULTIVATION OF EVERY SPIRITUAL GRACE
 1. Think of God.
 2. Listen to God.
 3. Speak to God.
 4. Be in love with God.
- IV. RESULTS
 1. Secret of peace.
 2. Secret of a life of happiness and joy.
 3. Guidance in life's perplexities and wisdom for life's decisions.
 4. Cheer for life's sorrows.
 5. Help and strength for life's difficulties.

God's Call to All

(1 Thessalonians 4: 7 and 5: 23)

- I. ALL CALLED UNTO HOLINESS
- II. SETS FORTH THREE THINGS
 1. What God is.
 - a. Chief hope of the sinner.
 - b. Source of holiness for the believer.
 2. What God has done.
 - a. God has called with an ever-present call.
 - b. Gave a call in person.
 - c. A call with a purpose.
 3. Tells what God will do.
 - a. Will do what is necessary to make the call effective.
 - b. Will sanctify the individual.

VENTURE ON GOD

M. G. BASSETT

TEXT: Deuteronomy 33: 27:

- I. Venture on Him freely and trustingly for:
 1. His love has been proved.
 2. His power and ability have been proved.
 3. His truthfulness has been proved.
 4. His immutability has been proved.
- II. Venture on Him fully.
 1. Body.
 2. Soul.
 3. Spirit.
- III. Venture on Him continuously.
- IV. Venture on Him only.

"PASSED ON" OUTLINES

(Dr. Chapman. I am sending you two outlines that I gathered from printed sermons preached by Rev. Jonathan Edmondson. The book of sermons from which I take these outlines is the fifth American edition from the fifth London edition, and is dated 1848.

I do not find him dealing with second blessing holiness, and from some of his sermons I judge that he did not preach it, but his sermons are models of arrangement, and I am glad to pass them along.

If you allow them in THE PREACHER'S MAGAZINE will you be kind enough to give him the credit for them and save me from the embarrassing position of having people think that I can preach as well as that?

Yours,

PAUL S. HILL.

P. S. Dr. Edmondson was a Wesleyan minister in the British connection. The book from which I have taken these outlines, "Short Sermons on Important Subjects," had passed through five editions in England before 1830.

BROTHERLY UNION

TEXT: *Behold, how good and how pleasant it is for brethren to dwell together in unity* (Psalm 133:1).

INTRODUCTION—David knew by sad experience the evils and mischiefs of strife. They come from the bottomless pit, but peace and harmony from heaven. Strange that men should want to live like devils. Surely they do not reflect on all the miserable effects of discord. It poisons all our pleasures, torments us wherever we go, is the way to endless torment. Brotherly love sweetens every cup, strengthens and encourages for every laudable undertaking, and prepares for a happy world of harmony and love forever.

I. THE PEOPLE TO BE UNITED

1. Brethren. The sons of one father. This may include all of Adam's descendants, for "God hath made of one blood all nations of men for to dwell on all the face of the earth." Therefore every man, regardless of color or tongue, is our brother. The views of such brotherhood will have pleasing effects in lessening wars and strife in the world.

2. The sons of one father in one particular family are still more closely related. They have resemblance in features, dispositions, habits and customs. Their affections for each other, except when disrupted by strife and contention, are

warm and lasting. They rejoice in each other's prosperity, and exert themselves to promote each others' welfare.

3. But good men are still more closely related. They are the sons of God. They have the same nature.

They have the same interests.

They have the same hopes.

They have the same ends in view.

Their relationships are founded on principles more enduring than nature. Religious affections will survive and flourish in eternity.

This is an important matter and should influence our conduct toward each other through every period of our probationary state.

II. THE NATURE OF BROTHERLY UNION

1. It is not an entire union of sentiment. No two persons ever thought exactly alike on every subject. There may be union amongst the children of God in the great outlines of their creeds. In things absolutely essential to be believed there need be no division or difference of sentiment. On lesser matters we may hold different opinions without disturbing the peace and harmony of God's family.

2. There may be union in affection, where there can be no union of sentiment. On widely different views of things love and good will can be general and ruling principles, as in the case of the poor and distressed. This union of affection is the bond of society. "A new commandment—Love ye one another."

3. Brethren may be united in their designs and purposes. The designs and purposes of good men are valuable.

They unitedly design their own salvation.

They unitedly design the salvation of other men.

They unitedly design the glory of God.

4. Brethren may have a union of conduct. They have the same precepts to guide them.

Same examples to copy after.

Same promises to encourage them.

Same threatenings to excite their fears.

III. THE BEST MEANS OF PROMOTING BROTHERLY UNION

Conceited criticisms, allegorical interpretations, and mystical nonsense drive us from each other, but common sense and true sincerity bring us back again.

Union of affection, design and conduct being desirable we should:

1. Set our faces against whisperers and tale-

Learners. Otherwise we shall soon be in a flame. God's Word forbids talebearing.

2. Banish envy from our hearts. Envy divided the family of Jacob, prevented the union of Saul and David. Let us love and esteem our brethren.

3. Freely forgive injuries. Seek an early reconciliation. Seek to do the offending brother good.

4. Bear with the weakness and infirmities of our brethren.

Who is without weakness?

Do we not need the help and support of our brethren. Then let us be generous and friendly.

5. Consider the necessity of union in the Church of God.

We have the same enemies.

We are all engaged in the same cause.

We are all going to the same place.

6. And lastly let us get more religion.

Love to God and man is a strong tie. Almost all breaches in the church arise from a lack of religion.

(NOTE: Rev. Edmondson could have made this sermon stronger by emphasizing entire sanctification at this point. At least we think so.—P. S. Hill.)

IV. THE HAPPY EFFECTS OF BROTHERLY UNION

Unity in nations, families and churches is a good thing.

It is good to the persons united. In the church it:

1. Promotes growth and prosperity of the divine life.

2. Recommends Christianity to sinners, Jews and heathens.

3. It rolls away much of our reproach.

4. It pleases and honors God.

CONCLUSION—Let us try to obtain and retain this great blessing. Sacrifice much for the sake of unity. We need the support and help that the unity of the brethren will afford.

May the God of peace and love abide with us to the end, and, at the last, may our union on earth be perfected in heaven. Amen.

THE PRESENT STATE OF MAN

TEXT: *All we like sheep have gone astray* (Isaiah 53:6).

INTRODUCTION—Man did not continue long in a state of innocency. Tempted, he broke the law of God, and brought ruin upon himself and his posterity. We, his offspring, have followed his example and from our youth up, "We all like sheep have gone astray."

I. WHEREIN HAVE ALL MEN GONE ASTRAY FROM GOD?

1. In their thoughts. "They have forgotten God that formed them" (Deut. 32:18).

They forget His being and perfections.

They forget His presence and providence.

They forget His goodness, mercy and truth.

They forget their entire dependence upon Him.

They forget the high obligations to love, honor and obey Him.

They forget His justice, His awful threatenings and His fixed purpose to punish sin.

They think only of eating, drinking, pleasure, company, riches and honor. Things of eternal value have little space in their lives.

2. They have gone astray in their affections.

In this respect they continue to go astray. He whom they are required to love is supremely hated. Sinners hate His government and laws, His pure and spiritual worship, and His pious and obedient people.

Nothing can be stronger proof that men are fallen from God than the state of their affections. Their heart is wholly the world's, and there are their affections.

3. They have gone astray in their conversation.

This naturally follows, for out of the heart the mouth speaks.

Were we to listen to the conversation of the most cultured and great we would hear but little, if any, of Christian privileges or duties, future rewards or punishment. They deem it a disgrace to say much for their God and Savior.

4. They have gone away in their conduct.

Alter all the means that have been used to bring them back they still continue far from the path of piety, justice, mercy and truth. They are proud, self-willed, covetous, full of deceit and cruel. There is not a commandment they do not break, a promise they do not slight, nor a threatening they do not despise. "They are all gone out of the way." "The whole world lieth in wickedness." "They are all together become unprofitable."

II. THE DREADFUL EFFECTS WHICH HAVE FOLLOWED

1. By wandering from God men have provoked His wrath and indignation against them. How could it be otherwise? They trample His law under their feet. Sinner, where will you stand when He ariseth in judgment? I tremble for thee. Would that thou wouldst tremble for thyself.

2. Having chosen darkness, the light of heaven is withdrawn from men. They are ignorant of God, of Christ, of the nature and designs of pure religion. They are become fools. Heathen, Jews, Mohammedans, and nominal Christians, they are all strangers to God and vital godliness until the dayspring from on high shall visit them.

3. In this darkness real happiness is lost.

Men talk about happiness and look for it in ten thousand objects but find it in none. Sin and misery are inseparable companions. So are holiness and happiness. No soul of man can be happy without union with God its Creator. He (man) can never satisfy his soul's large desire. Let us not seek happiness in wandering farther from God.

4. Wandering from God has not only lost happiness but produced much misery.

Men are mortal, and they feel a thousand pains in consequence of their mortality. There is much present trouble. The elements, disease and sorrow, their own anger and malice with discontentment murmuring and complaining. There is also the awful certainty of future judgment and eternal fire.

III. ADVICE TO WANDERING SINNERS

1. Seriously consider your estate. Your present state.

You have forsaken your Creator and Preserver. If He does not seek you, you will never seek Him nor find Him.

Will an offended God seek you? What reason have you for hope? Think how hateful to God sin is, and how it has damaged man. Do you think that He will have mercy on you while you still offend?

Jesus Christ is your only hope for mercy. After all you have done against Him there is still hope through the bleeding Lamb of God.

2. Then humble yourself and repent of your sins.

Sin will prove your ruin. God is now seeking you, and is willing to afford you His mercy and grace through His only Son. Do not delay. Now is the accepted time.

3. By returning to God you will regain His favor.

Divine light will shine upon you. Your darkness will end.

You will be happy in this world. Your misery of sin will end.

You will escape the wrath to come.

CONCLUSION—When have you spent a truly happy hour? The pleasures of sin, which you

have pursued, have produced pain. The world has deceived you. Your own heart has deceived you. The devil has deceived you. It is of the Lord's mercy that you are not consumed.

If you desire to return be not discouraged. Draw nigh to God with a contrite heart and He will receive you with kindness. The prodigal found welcome. The publican in the temple found mercy. You will be forgiven and received into the family of God.

God grant it for Christ's sake. Amen.

PRAYER

MRS. H. H. BOLENDER

Scripture Lesson: Eph. 6:10-20.

Text: Eph. 6:18.

Prayer is the greatest privilege divinity has extended to humanity. Divine communion started in the Garden of Eden.

1. There are conditions of success in prayer.
 - a. Contrition (2 Chron. 7:14)
 - b. Obedience (1 John 3:22)
 - c. Faith (Mark 11:24)
 - d. Perseverance (1 Kings 18:41-45)
2. Prayer is sometimes refused because not in accordance with Divine will.
 - a. 2 Sam. 12:16
 - b. 2 Cor. 12:8
3. Causes of failure in prayer
 - a. Disobedience (1 Sam. 28:6)
 - b. Secret Sins (Psa. 66:18)
 - c. Neglect of mercy (Prov. 21:13)
 - d. Instability (James 1:6, 7)
 - e. Self-indulgence (James 4:3)

SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?

M. G. BASSETT

TEXT: Genesis 18: 25.

- I. Will He not make all things work together for good to them that love Him?
- II. Will He suffer us to be tempted above that which we are able to bear?
- III. Will He not fulfill His promises?
- IV. Will He not answer prayer?
- V. Will not His presence go with us continually?
- VI. Will He not keep us from falling?
- VII. Will He not punish sin and reward righteousness?
- VIII. Will He not finally explain to us why He has ordered our lives as He has?

"The truth is that to ask God to act at all, and to ask Him to perform a miracle are one and the same thing."—JELLETT in "Efficacy of Prayer."

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH AD- OLESCENTS

BASIL MILLER

Number VI. Habits in the Life of Adolescents

WHAT is the importance of habits in relation to religion among adolescents?

Life is composed of a hierarchy of habits, each so related to the other that the entire personality is practically controlled by a series of interlaced habits. Most of the reactions of people are habitual, and the older one is the more true is this. Youth is a period of habit formation; if good habits are now formed, or molded into the character, the later life will be ruled by such good habits. James, the noted Harvard psychologist of the past generation, wrote that most criminals were made in youthtime. It is now that destiny is settled, and this is through the formation of habits. But few conversions appear outside of the plastic years of habit formation during adolescence. Church attendance, spiritual devotions, the reading of the Bible, leadership activities, are largely a matter of correct habit formations.

Unless now good habits are formed the later life will be at the mercy of evil habits. If good and wholesome habits are not builded into the character of adolescence, evil ones will be.

What is the neuronic nature of habits?

There is a natural explanation to the formation of habits. Habits have their basis in the nervous system. Betts defines a habit as "the tendency of the nervous system to repeat any act that has been performed once or many times." Habits are formed because the tissues of the brain are capable of modification. It is the synaptic connections between the nerve cells which make habits possible. When once an impulse has passed over a nerve pathway, through such a connection, then it becomes easier for the same pathway to be used a second time. This is the formation of a habit. From the end-brushes of the axones to the dendrites the current goes and a bridge is formed, and the next current passes over more readily—a habit is made. It is this plasticity of nerve structure as James observes which is basic to habits.

When this structure loses its plasticity new habits are difficult to be acquired.

What is the place of habits in adolescence?

1. Habits are nature's method of economizing time and effort and at the same time they secure efficiency and skill. Habits are automatic, unconscious reactions to a situation. If the youth will form right habits of a moral and religious nature, when a temptation arises, without thinking the habits to do right function, and without the waste of nervous energy the temptation is passed over.

2. Habits increase skill and efficiency. On the physical plane this is true, and it is more true on the level of the moral and spiritual life. Skill in right doing is a matter of the acquisition of correct habits. The process of conversion tends to wipe the slate of the moral nature clean of former habits, and makes it easier for good habits of a higher type to be formed. When the mind is freed from the entanglements of sin, right thinking, correct living become habitual.

3. In the religious realm habits save effort. The mechanic saves energy and eliminates fatigue through making habitual the operations of his machine. Morally energy is demanded in life's reactions; and if religious habits are acquired unconsciously one will choose the right action.

4. Habits make it possible to meet evil, overcome temptation, and the disagreeable.

5. Habits are the foundation of a religious personality. Morally we may form habits of pure thinking, choosing elevating and ennobling companions, or of the opposite. We may habitually obey the voice of conscience, or yield to temptation. Religiously our habits make or break us. Adolescents may form the habits of prayer, of seeking the voice and will of God, or they may turn aside from the pathway of the pure. The habits of adolescence determine their personality, as well as fix their destiny. Naturally the neuronic structure is shaped by an action, and once shaped man is bound thereby.

What is the tyranny of habits?

Habits once formed become tyrannical. Nothing is more touching than to find a youth bound

by the clutches of an evil habit, and desirous of breaking it. With such a tenacious grip habits may so cling to one, until with Paul he is forced to cry out, "Who will deliver me from this body of death?" The psychology of satisfaction is such that once an act is started, the second stimulation must be greater than the former or no satisfaction results. Finally a stage is reached at which it is impossible to find satisfaction. The teacher of adolescence must be most alert to point out such a tyranny of habits.

On the other hand this tyranny can be used to one's advantage. If the habits are those of a religious nature, they will grow upon the youth as the years pass. They become an anchor which will bind the adolescent to Christ and the church.

How may habits be formed?

Much has been written concerning the formation of habits.

1. James was the first great psychologist to give attention to habits. His rules are:

a. Launch a new habit with as strong and decided initiative as possible.

b. Never suffer an exception to occur until the new habit is securely rooted in the life.

c. Seize the very first opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.

d. Keep the faculty of effort alive in you by a little gratuitous exercise every day.

2. Bagley lays down the following rules for habit formation:

a. Motivate every new habit. Furnish a motive for it.

b. Focalize the thinking upon the habit to be formed.

c. Repeat the act with much attention.

3. The rules of Bennet are given thus:

a. The learner must have a clear idea of the thing to be done; of the reason for doing it; and of the best way of doing it.

b. The act must then be performed with attention to the process; with accuracy in details, defects being noted and eliminated at each repetition.

c. As mechanical accuracy increases effort will decrease; attention will finally disappear. The goal is automatic action.

d. It is essential that the process be invariably the same; that its parts be in the same sequence; that attention be recalled to rectify any variation or inaccuracy which may occur.

How can one break bad habits?

Adolescents are faced continuously with the necessity of breaking habits which are gaining a hold upon them. This is especially true when they become Christians. On the human phase of breaking old habits the famous rule of James cannot be excelled: For every old habit there must be substituted a new one. The effort to break this old habit must be launched with determination never to yield to it again. One cannot taper off. For in this manner the old habit is kept alive, and the former flame continues to burn on. Launch with a decision never again to practice the habit.

There must never be an exception. No breaking-overs are permissible. The drunkard said, "Just one drink, since I am over the habit, will not hurt." The result was that the old habit was on him again.

For the old habit a new one must be substituted. Some new interest must be discovered which will take the place of the old. Benson writes, in his most excellent *Psychology for Teachers*, "The substitution of habits requires a greater expenditure of effort and energy than was necessary for the formation of the original habit. This holds true of habits of thought and feeling as well as those of skill and behavior. If you do not desire a habit, do not form it; if you do not want an act to become habitual do not exercise it."

Is age a factor in habit formation?

Today we are questioning the old saying, "If you let a child run until it is seven, you will never catch it." It is often stated that one cannot learn a new language after thirty, and if learned, it will be spoken with a foreign accent. Though we are pushing the age limit for the learning of new habits higher and higher, still it remains true that childhood and youth are the golden ages for habit formation. The child has a few limited number of nerve patterns, or nerve modes of reaction. But the adolescent has many well-established associations and behavior patterns. These constitute important factors in the mind set, and may interfere seriously with the acquisition of new habits. It becomes difficult to teach an old dog new tricks, not because he is old, as Benson observes, but because he has learned his tricks. Old habits are stamped on the adult nerve system, and are difficult to be changed.

Youthtime is the period of action, habit formation. It is action which aids in building habits.

William James in his famous chapter on "Habit" writes, "We become saints in morals and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education. If he keeps faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation."

What is the relation of conversion and Christian experience to habits?

1. In the breaking of evil habits conversion is the outstanding aid which can come to the assistance of adolescents. There is nothing so effective in habit breaking as to be forgiven one's sins, and to have divine life through Christ in the soul. It has been discovered that there is no habit common to the lot of man, young or old, which conversion does not break. Psychologists of religion are giving much attention to the study of the conversion process because of the fact when conversion is experienced the life is totally changed. From the psychological standpoint in the breaking of habits conversion is adolescents' best hope. It alone is the transformer of character. This is stated in biblical terms, yet true to psychology, "Old things are passed away; behold, all things are become new."

2. Likewise in the formation of habits, the Christian experience is adolescents' best assistance. Religious habits must have their roots in religious acts and in a religious atmosphere. This the Christian experience furnishes. It is utterly impossible from the psychological angle for a religious character to be produced outside of a Christian experience. For the reactions will be in terms of the "mind set" of the individual; and this religious "mind set" comes only from a Christian experience. There are numerous religious habits, such as prayer, a desire to read the Bible, the fellowship with Christians, service for Christ at home or in foreign nations, loyalty to the institutions of the church, which the adolescent must form in order to live a religious life. They can be fashioned only by the aid of a definite Christian experience.

What is the relation of habits to learning?

Life is a series of adjustments to conditions and environments. These adjustments form one's education. This education is formal in school, but in one's life experiences it continues as definitely

as in the schoolroom. The facility, ease and efficiency with which such adjustments are formed largely determine one's success in life. We term the making of such adjustments the learning process. In school this consists of memory, the solution of problems, the development of useful skills, the gaining of fruitful knowledge, etc. In these processes habit plays a most important part. Several vital habits can be noted in this learning process:

1. The habit of study. Life is a schoolroom, and the adolescent will succeed in his or her undertakings only as this habit is formed. This implies application and concentration to the problems at hand.

2. The habit of attention. One common source of failures among adolescents in the schoolroom and in life's workshop is the lack of ability to give attention to the task at hand. Whatever the youth does, he must automatize the habit of doing it well, and with all his energy, as directed by his entire attention.

3. The habit of working through every problem to a conclusion or solution. We fail when our problems are left unsolved. If tasks are left unfinished in the schoolroom, out in life they have grown upon us, and our daily problems are laid down unsolved. In life most problems demand years for their successful solution. For years the author must drudge away at his book before it is completed. This power of sustained attention is a matter of forming the habit in the days of adolescence.

4. The habit of sustained application. Life demands of the youth the power of application, without which there is no true success. In the religious life most failures are due to the lack of this capacity. Character is not formed in a day, nor as James writes is a saint made in an hour. Character is the result of years of development and progress along moral lines. A true Christian character is the product of years of service and years of maturity after conversion.

What is the relation of moral development to habits?

The moral life is a series of right habits of conduct toward others. Certain actions are demanded of youth which must become unconscious, or automatic before moral development is possible. Morality is a growth, for morals are the relations of individuals to each other, and as such are capable of development. Religion likewise has been defined as the relation of the individual to God,

which forms the counterpart of morals. Some of the habits to be formed by youth are:

1. Habits of personal cleanliness and purity. Moral habits with reference to the sex life must be formed early in life; otherwise the growing adolescent will become the prey of an abnormal sex development which lays the foundation for the most gross immorality. This includes habits of clean thinking upon the subject of sex relationships. The foundation for either sexual purity or immorality will be laid during the years of adolescence.

2. Habits of respect to authority. The moral life is bound up with respect to authority, as well as the civic and the religious lives. This means that in the home, the school and the church school the youth must form the habit of respecting authority and obeying orders. The criminal is he whose development in youth failed to result in the formation of habits of respect to such authority.

3. Habits of self-control. Fundamental to the moral life is self-control. Habits along this line in respect to the appetites, passions, anger, in difficult situations and trying circumstances, are best formed during the early years of life. Nature has set her bounds upon which she has written, "Thus far and no farther shalt thou go." To overstep these bounds in any respect means suffering. To be a slave to the appetites means the facing of an early grave. He that gives way to his passions must know that his higher nature will be atrophied. He that is bound to anger is throwing into his system through the ductless glands poisons the most deadly. Self-control, as a habit formed early in life, is the antidote.

4. Habits with reference to duty, responsibilities, etc. The foundation of morality is laid in fulfilling one's duty, meeting one's responsibilities. Upon the adolescent there rest certain duties, which if shirked will later appear in habits of shirking every duty, and thus of undermining the character. There are duties which the youth owes to his parents, to the social organization, to the state, as well as to his God, which if fulfilled will result in the production of a moral character.

What specific religious habits should be formed at this age?

The purpose of all education is the formation of character, and the end of religious instruction is the production of a Christian character. This is the goal of life. The Bible states that to achieve this end one must, in the words of Jesus,

"be born again." Such a work of divine grace is the foundation of the formation of Christian character. The following fruitful habits in the achievement of such a character should be builded:

1. The habit of prayer. The keynote of Christian development is prayer. It is the source of Christian strength. The adolescent will face trials peculiar to his age and can meet them only through prayer. If formed early in life, this habit will continue to function. Some specific time should be set for prayer. This may be in the morning, or during the leisure hours of the evening. But regularity is one essential in the formation of the prayer habit.

2. The habit of Bible study. Prayer and Bible study go hand in hand. The source of Christian inspiration and fortitude is the Bible. This habit will be achieved better if one is systematic in reading the Bible every day. It can be read directly through, or studied book by book, or the great passages can be memorized, or by means of a concordance the doctrines and teachings of the Bible can be studied. But system is fundamental to the formation of this habit.

3. The habit of Christian trust. Faith in God comes as a habit, and one can trust the Lord habitually. Each Christian will demand faith and trust to meet life. Only by trusting the Lord daily for needed grace and the supplying of one's necessities can this habit of trust be acquired. When a sufficient number of actions of a religious nature of the same character have been performed a religious habit—be it faith, trust, prayer or whatever it may be—will result. And a religious habit is as difficult to break away from as is a physical habit.

4. Habits related to the church. These are too numerous to mention. Church going, church school attendance, the support of the church, etc., all come under this heading, and should be made habitual by the adolescent.

5. Habits of Christian loyalties. In this are included loyalties to the institutions of the Christian life, to the beliefs of Christianity, to the activities of the church, etc. Vital to one's Christian life are his habits of loyalty.

What is the practical relation of the laws of habit formation to the Christian life?

Let us apply the laws of James to the habits of the Christian life. Let the habit to be formed that of prayer and Bible reading, and the subject an adolescent just converted.

1. James says that he shall launch the habit

with a decided initiative and a strong desire. Let him thus begin praying and studying the Bible as though his future depended upon it. 2. Next he is never to allow an exception. Some time during each day of his life he is to practice reading the Bible and praying.

3. At every opportunity he is to pray and read the Bible. Never such an opportunity should be allowed to pass by. This means in public and in private, while resting during work hours, or during the leisure hours after work. 4. Then James says that he is to pray and read the Bible each day *gratuitously*, freely, even more than is necessary. Thus would this habit, or any religious habit be formed.

The same principles will make it possible for any habit to become a part of the personality. One item should never be overlooked—that of practice each day, and never allowing an exception to occur. Practice will stamp the habit on the neuron structure until eternity will be unable to efface it.

DOCTRINAL PREACHING

PAUL S. HILL

IT APPEARS that the lack of doctrinal preaching is quite largely responsible for the lack of doctrinal thinking on the part of the members of the congregation, and the lack of doctrinal thinking is in turn largely responsible for the many false and erroneous religions that come flooding into the country. We think it is a truism that doctrinal preaching accompanies every lasting revival of God's work and that error increases in proportion to the lack of spirituality on the part of the Church.

Doctrinal preaching is not necessarily dry and dogmatic. There is plenty of room for inspiration and liberty in this kind of ministry, only instead of roaming around with no doctrinal basis this kind of preaching holds steady to the main channel of truth, especially those truths that are fundamental to the experience of salvation.

Some of the religious bodies that are in existence show the possibility of building up a doctrinal type of thinking, or at least they show that certain expressions and terms convey a doctrinal truth, or belief. To accomplish this has taken time, and frequent repetition of the terms used, but evidently some religious leaders think the effort well worth while, for the terms are in evidence, not only among the preachers, but among the members of the congregations as well. These

terms are meant to convey the doctrinal position of the religious body. The use of well defined and frequently used doctrinal terms are evidently useful in holding steady the body of the religious group. Two things are thus shown, first, the possibility of building up such a background of doctrinal thinking, and second, the use of such doctrinal thinking to conserve the doctrinal position of the church.

It is said that a doctrine neglected by the church for one generation is lost. Probably this would be quite true if it were not for the printed page, and the Bible which is the source of all true doctrine. But the need of doctrinal preaching is evidenced by the fact that some do not read the Bible nor the printed page especially in reference to doctrine.

When we refer to the preaching of doctrine we do not wish to be understood as preaching some pet notion nor the mere creed of the church. We mean the Bible doctrines that are necessary to salvation. There is need of clear statements and explanation of these precious truths, and the people will appreciate doctrinal statements when they are based on the Word of God and made with a spirit of helpfulness rather than a spirit of dogmatism.

We understand that Mrs. Eddy stated that she was going to preach the truth without doctrine. But any statement of truth is doctrine. It is doctrine when we say that "A man must be born again" or "Without holiness no man can see the Lord." It is also doctrine when we say that "the Bible is the Word of God," or when we say "Jesus died for all the world." Any truth stated as such is doctrine, and doctrine is of great value in molding the thinking of the Church.

THAT FUNERAL SERVICE

Recently I conducted a funeral service, and after it was over I came home and had to have a season of prayer with myself. It was not a large funeral, just a simple service in the undertaker's parlor. The few that gathered were mostly mature people and evidently used to such services. The one in the casket had been sick for a long time and it was known that she could not get well. Death was expected and some way taken for granted. I read the scriptures and offered prayer, spoke for a few minutes on what I think was a suitable theme, and prayed again and turned the service over to the undertaker.

Probably I would have arrived at home in a

more satisfied state of mind if I had not overheard a conversation between the undertaker and the chaplain of a lodge. Needless to repeat what was said, the import of it was that at a recent lodge funeral the chaplain had done wonderfully well and made a great impression on the undertaker. I was not a bit jealous but I was hurt to think that I had so poorly preached funeral services that I could not make the gospel of Christ impress people as much as the ceremony of a lodge. That was the cause of the season of prayer with myself when I got home.

I suppose that nearly every minister has faced the danger of losing his sympathy with bereaved families. Especially if he is often called to bury the dead. Of all the things that seem to dry up the streams of sympathy from a minister's heart frequent funerals seem to take the lead with me, and if there is any place where genuine sympathy is needed and helpful it is in the cases of bereavement.

If I can have funerals far enough apart I can get along with my fountain of sympathy fairly well, but when they come too frequently then my sympathy dries up, and I have to pray for the grace of sympathy.

Cold, formal funerals are disgusting to God and men. And God help the preacher if they don't disgust him.

THE THREEFOLD MINISTERIAL CONTACT

A minister must deal with God, and with men, and with himself. In this threefold manner his life as a minister consists. Not only one, but all three of these aspects of his life are constantly his, and he must maintain them. If one is sacrificed his ministry will largely fail.

The minister's dealing with God is solemn, deep and at times terrible. Beginning with the call to preach, and on through every phase of his ministerial life he must have contact with God. Not all the instructions in the preaching and ministering business came when the first call was given. Since that first intimation of the life's work that God was thrusting upon him there grows and develops within the minister's heart those things that go to advance the kingdom of God, which things, so far as the minister is concerned, are first within himself.

There must be vital contact with, and communication from God himself in order that a minister may intelligently and consciously be able to do the work that God gives him to do. The

man who does not seek communion with God, who called him into the ministry, in order that he may better know His will, will soon lose grip on himself and the people.

Not only must a minister have contact with God in order that God may communicate to him, but he must also deal with himself in order that he respond to the divine communication. Questions from God demand an answer. The claims of God on a minister's heart and mind and time and talents, must be met. The clear will of God impressed on the minister's heart must be done fully and without stint, even though it entails seeming loss of position, friends or ministerial standing. It takes all there is of any man to be a minister. It is not always the line of least resistance that carries out the known will of God in the ministry of His Word to the people.

Only as a minister deals with God and with himself will he be able to deal successfully with the people, and unless he can lead men to salvation his ministry is weak. To have power with men is wonderful. To preach so that they are saved from their sins, to bear down on them until they feel the surges of that divine equipment which God gives the ministers, to sway them until they yield to the claims of the cross, this is what true ministers desire. But such power with men comes only from power with God. To seek to deal successfully with men will be idle unless the minister deals with God and with himself. When our ministry is dry and useless we had better have a dealing with ourselves and with God. That is our only hope.

THE MINISTER AS A SHEPHERD

J. F. LEIST

AN AGED man lies dying in a foreign land. His life has been eventful and full, at times even tumultuous. He has basked in the sunlight of prosperity, but he has also seen the time when he had no place to lay his head save on a desert stone. His wealth is very great but he has also felt the pinch of famine. He is greatly honored and respected, but he had once been a wandering outcast and an exile. His death chamber is such as befits a man of his wealth and position, but he remembers many a lonely night when the only roof above his head was the star-studded canopy of heaven.

He knows he is going to die. He has made his funeral arrangements and given instructions to take his body back to his native soil to be buried

in the family cemetery beside his fathers, in a tomb that years before he had made with his own hands. He gathers his children and grandchildren about his bedside. Every one was destined to record his name permanently in the history of the world. One especially had already attained one of the very highest positions of trust and power that it was possible to attain, and even today he ranks among the most honored and distinguished men this world has ever known. With marvelous insight the aged father reads the character of each and ventures a word as to what the future holds in store.

But wealth and honor and position and all that earth holds dear, yea, even life itself, are fast receding. In his words of farewell he must include a final testimony. This he does in tender, simple, childlike words, speaking of the God of his fathers "who shepherded [root meaning of "fed" in A. V.] me all my life long unto this day" (Gen. 48: 15). And again of his favorite son Joseph he says, "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence, [that is,] from the Shepherd, the Stone of Israel)" (Gen. 49: 24, R. V., mar.).

OUR SHEPHERD GOD

As the patriarch Jacob, born of a shepherd race and himself a master shepherd, used for the first time recorded in human history the word "shepherd" to describe God in His manifold relationships to men. Devout souls throughout the ages have been quick to grasp the beauty and aptness of the expression. Few will dispute that the most beautiful and comforting song this old world of tears and sorrows has ever heard is the Twenty-third Psalm—couched in shepherd terms. How matchless is the opening, "The Lord is my Shepherd," suited alike to childhood's lisping lips and to archangel's arresting anthem.

How exquisite the thread of shepherd thought continues as the Lord cares for us through this life, and then the thought projects into eternity where the redeemed, who have walked in perfect safety with Him through the valley of the shadow of death without fear, shall dwell in the house of the Lord forever.

There we shall be of the heavenly Bride, the Lamb's wife, and make up that great multitude which no man could number, of all nations, and kindred, and people, and tongues, and we shall join together in singing the song of Moses, the shepherd of Midian and the servant of God; and

the song of the Lamb, whose resounding chorus is, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." Still a shepherd Psalm, still a shepherd King, still a shepherd God! Praise His holy name!

The figure of a shepherd and his sheep has been through the centuries and still is today, one of the most familiar of all expressions illustrating God's perpetual love and care for mankind.

THE EASTERN SHEPHERD AND HIS SHEEP

It is scarcely necessary for me to remind you, my brethren in the ministry, that the relationship between the Eastern shepherd and his flock was far different from that existing between the shepherd and his flock as we know it today in our country. With us it is not a shepherd and his sheep, but an owner, perhaps a farmer or a ranchman, and his chattels. The interest is mercantile. A sheep is so many pounds of mutton and wool, worth so many dollars on such and such a market.

But with the eastern shepherd it was vastly different. His sheep were more than flesh and fleece. He knew them by name. He did not drive them, he led them. They knew his voice and followed it. A stranger's voice frightened them and they would not follow it. When the sheep were hungry the shepherd led them to the greenest pastures he could find. When they were thirsty he led them beside the still waters. He was gentle with those who were heavy with young, and he gathered the lambs with his arms and carried them in his bosom.

The true shepherd protected his sheep when danger threatened. He was no hireling to flee at such times and the sheep knew it. The shepherd and his flock lived together, bore hardships together, shared dangers together. As a result there developed a love of the shepherd for his sheep, and a dependence of the sheep upon the shepherd, that it is almost impossible for us to appreciate.

So vital was this relationship between the eastern shepherd and his sheep that Jesus could be perfectly understood when He told the tender parable of the lost sheep, or the ninety and nine, or when He said, "I am the good shepherd." John the Baptist need only say, "Behold the Lamb of God that taketh away the sin of the world," and immediately he was understood.

WHY WERE SHEEP CREATED?

The Lamb of sacrifice had been God's constant object lesson to His chosen people for 1,500 years.

Shepherds, sheep, lambs have been so intertwined in the hearts and in the worship of God's children, ancient and modern, until one almost wonders if God did not create sheep fundamentally for the purpose of helping people understand spiritual truths; and that their ordinary uses for food and clothing were, from God's viewpoint, the incidental uses? It is an interesting thought at least, even though we cannot answer the question.

We know that on no image did the early church dwell with greater fondness than that of the good shepherd, as witness the many gems, seals, fragments of glass, and other Christian relics. It is also frequently found in bas-reliefs on sarcophagi, and in paintings and tracings in the catacombs, some dating back even as early as the second century.

When I contemplate what the eastern shepherd was to his sheep, and what the sheep were to him, I am not surprised that Jesus said, "I am the good Shepherd." All the noblest and best and truest that is found in the true shepherd in his relationship to his sheep, is found in His relationship to humanity, except multiplied a thousandfold. I am not surprised, I say, when I find Jesus presenting Himself as a Shepherd, for the deepest testimony of my heart and life bears witness to the truth voiced by the ancient patriarch. Truly He has "shepherded me all my life long unto this day," and today I can join testimony with David, the shepherd king, saying, "The Lord is my shepherd."

AN AMAZING CALL

But the amazing thought to me is that He has called me to be a shepherd—a shepherd to people for whom He died, and for whom He lives today, and loves and cares. He has called me to be only an undershepherd to be sure, and in a different sense than He is, but a shepherd nevertheless. I do not know how you feel about it, but it positively amazes me. It frightens me. It staggers me. It probes me to the depths of my soul.

On the other hand it encourages me. It spurs me. It lifts my tasks beyond the common round. It allures me. It challenges the best that is in me. It grips me to think that He has counted me worthy to hold such a sacred trust. It draws me to the Chief Shepherd to ask anew, "Am I a faithful shepherd? How can I avoid the dangers of being a faithless shepherd? How can I be a better shepherd?" It is for the contemplation of these questions that we are assembled in this church this morning.

I almost hesitate to attempt an analysis of the shepherd relationships between a minister and his people lest I be like the botanist who tears apart the rose in his attempt to show it to me, or like the anatomist who dissects and destroys life in his attempt to analyze it, or like the plodding prose writer who attempts to clothe in better language the thoughts of a Milton or a Shakespeare. I think it will greatly help us in our attempt, however clumsy it may become, if we follow the outline given in the thirty-fourth chapter of Ezekiel. In the text it is considered from the negative standpoint. We shall consider it from the positive.

GOD SPEAKS TO SHEPHERDS

This chapter contains one of God's most stirring messages to the faithless shepherds of Israel. It begins with these words, "And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! . . . ye eat the fat, ye clothe you with wool, ye kill them that are fed."

THE HIRELING SHEPHERD

What more striking language could warn us of God's utter displeasure of the shepherd who performs his task for what he gets out of it? So as I know, Nazarene preachers are not waxing rich from the salaries they receive. But at the same time I suspect that many of us sit down to a better table than many of our flock by whose money we are fed. Many of us ride in automobiles while many of our flock must walk. It is probably not often that the Nazarene preacher or his wife are the poorest dressed persons in the church. Most of us must admit that our flock does pretty well in caring for us, their shepherds. As Dr. Williams so finely said in our recent Ohio District Assembly, "My church feeds me, clothes me, puts gas in my automobile tank, educates my children, and provides me and my family with the necessities and comforts of life."

A recognition of these facts should be a mighty barrier to guard us from what none of us want to become, a hireling shepherd. They should go a long way in developing in us a proper sense of the responsibility of our shepherdhood toward those who so willingly and sacrificially give of their means, the product of their toil, to release us from the necessity and worry of providing bread and butter and make it possible for us to fulfill our shepherd calling.

THE TITHER'S RIGHTS

Some may say that our people are commanded by God to bring their tithes into the storehouse and that it is their duty to support their preacher. Very well, but the receiver of the tithe, the shepherd, also has a duty. He is responsible to God to administer the strength and time that otherwise would be required to provide a living, to the spiritual welfare of those who pay the tithe. To my thinking no economy of law or grace can justify, or even attempts to justify, the paying of tithes without a proper measure of benefit returning to the tither, through the ministry of the shepherd who is a recipient of a greater or less portion of the tithe. A plain sense of business fairness would demand this. The tither should not, and in most cases at least, will not expect all his tithe to return to him in this manner of course, but he is certainly entitled to a portion of it to be thus returned.

THE SHEPHERD BELONGS TO HIS FLOCK

From this standpoint, therefore, the shepherd belongs to his flock—the entire flock—and yet how often we are tempted to be partial toward those whom we like, toward those who like us, toward those who appeal to us in one way or another, and neglect those of the flock who do not appeal to us, or whom we do not personally like so well, or whom we imagine do not like us so well. Perhaps a little more patient and tender shepherding in these cases would greatly help in overcoming their dislikes and prejudices as well as our own.

The minister who seeks to be a true shepherd will be on the lookout for this subtle temptation. We shepherds are as human as our flock, but knowing the possibility and even the likelihood of this temptation and its dangers, ought to help us in recognizing its approach and in overcoming it. To have our congregation feel that their pastor is the shepherd of the entire flock, and not of a petted few, will be of inestimable value to us in our pastoral work.

FEED MY SHEEP

We pass from the shepherd's relation to his flock to his duties and responsibilities to the flock. It is not uncommon to refer to visiting and calling among our people as though it were the sum total of pastoral work, as distinguished from preaching, administrative tasks and the various other phases of the work a minister is called upon to do. However we find that according to

Ezekiel, a pastor's first duty is not to visit among his flock but to feed them. I am not attempting to appraise the relative value of various phases of pastoral work and thereby deduce which is the most important. I am merely following the order Ezekiel uses.

Strangely enough, however, if we turn to the Twenty-third Psalm, we find the same order used there. We read, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters." Turning to the last chapter of the Gospel of John, after Jesus tested out the sincerity of Peter's repentance and assured him of his complete restoration, His first command was, "Feed my lambs." (Strange command to a fisherman, but that is exactly what He said.) This was followed by a second command, "Tend my sheep" (R. V.), followed by a virtual repetition of the first, "Feed my sheep."

Notice that the Master said "sheep," yes He included the lambs too, and first at that. He did not say, "Feed my goats," whose proverbial appetite is supposed to include a fondness to chew at anything and everything from old shoes to sugar lumps. He did not say, "Feed my giraffes," who can reach the hay whether anybody takes the trouble to throw it down out of the haymow or not. The most obvious way in which souls can be fed is through sermons, prayermeeting messages, and other occasions of Bible explanation and exposition. The Word of God is the Bread of Life, essential to the development and maintenance of spiritual health and muscle.

FEEDING WITH CARE

The hireling shepherd did not care what he fed his flock. Neither does the hireling minister care what he feeds his flock. The true shepherd will not want to feed his flock on moldy hay, chaff, or baled weeds. There are many good sermon books and helps on the market, but there are also many that could easily be classed as moldy hay, chaff and baled weeds. The true shepherd will beware of these. He will select the food he offers with greatest care.

He knows that in no other way can the sheep he already has be kept healthy. Full well he also knows—or will shortly find out—that "'taint a knowin' kind o' cattle (or sheep) that yo' ketch with moldy corn." He will do his utmost to feed his sheep with the eternal truths of God in ratios of proper balance, and in the most attractive manner possible.

He will therefore exert every effort to make his sermons and messages clear, simple, childlike, easy to understand and hard to forget. The people that listen to him will be treated to the best feast that he is able to prepare. He will constantly be on guard for the welfare of his flock, ministering to their needs and not always catering to their wants and whims. He will strive to avoid indulging in anything that does not edify. My own opinion is that apart from the Bible itself, the shepherd attitude and the shepherd experience is the greatest aid to sermon preparation that it is possible to find.

TEND MY SHEEP

The second duty of the shepherd as listed by Ezekiel, is his ministry to the diseased, the sick, the wounded, the broken-hearted. Please note also that this is the second function of the shepherd as listed in the Twenty-third Psalm. After food and water are provided, we read, "He restoreth my soul," and again, the second command of Jesus to Peter was, "Tend my sheep," as noted above. Is it mere coincidence that this same order is followed in these three widely separated, independent, major passages? A divine order is strongly suggested.

These kinds of people, found in every flock, presents to the minister some of his greatest opportunities to be a true shepherd. Consider the ministry of Jesus to the sick, diseased, burdened, harassed people of His day. How much of the gospel record is occupied with stories of helpfulness in these cases. George Matheson, that great blind Scotch preacher of another generation, described the twelve apostles of Jesus as "His League of Pity." Not a mere sentimental pity, but a pity that extends itself and crystallizes into actual helpfulness and service.

How often we ministers stand by the side of those who are passing through the valley of Baca (or balsam trees, symbol of weeping or affliction) (Psalm 84: 6), and it is our privilege to point out the refreshing springs of grace and comfort that God always places there, but which the tear-dimmed eyes of the weary and crushed traveler are too often unable to see. "Comfort ye, comfort ye my people, saith your God" (Isa. 40: 1).

WREATHS OF CONSOLATION

For the hour when sickness lingers, when misfortune comes in like a flood, when vision is horizoned with sorrow, when life's brightest hopes are in eclipse, and its fondest dreams have fallen

like broken vessels of clay around the faltering feet, then shall the true shepherd be able to say to that one, "Yea, the mountains may depart and the hills be removed; but my loving kindness shall not depart from thee, neither shall my covenant of peace be removed" (Isa. 54: 10, R. V.). What a privilege to know the unfailing promises of God and bind them like wreaths of consolation around the fragments of a broken heart. To be successful here the shepherd must have the blood streak of deep experience. He himself must feel the comforting, sustaining hand of God before he can effectually minister to others.

VICTIMS OF CALLOUSING FAMILIARITY

There is a peculiar danger that we, as ministers, become victims of a callousing familiarity to the commonplace happenings and experiences that harrow the hearts of our people. All around us are the bleeding tragedies of human life. We visit more sick people in a week than most of the members of our flock visit in a year. Many of them dread a trip to the hospital to visit a friend. Many have complained to me that the odor of drugs, of disinfectants, of anæsthetics, sickens them. As a matter of fact it probably frightens them more than it sickens them. Yet to us a trip to the hospital is as common as a trip to the corner grocery. We are called frequently to pray with the dying, and to go where the death angel has lately entered.

Experiences which arrest the ordinary individual because they are unusual are the ordinary furniture of our lives. We become so accustomed to these things, that as Dr. Jowett so aptly says, "The pathetic may cease to melt us, the tragic may cease to shock us, and the visitations which arouse and vivify our fellowmen may lull us into a fatal sleep." We are in danger of becoming professional, mechanical, losing the shepherd touch and hence the shepherd value.

The true shepherd will avail himself of every possible opportunity, in every possible manner he will endeavor to minister to the diseased of mind, the sick of body, and the broken in spirit. He will know when the whole head is sick, and the whole heart is faint, when there are wounds and bruises that have not been closed, neither bound up, neither mollified with ointment. He will know also that there is balm in Gilead for every wound, and that the Great Physician is still carrying on a wide and successful practice in the haunts of misery and suffering.

By personal visitation, by friendly counsel, by encouraging word, by sympathetic hearing, by unflinching prayer, and with an understanding heart he will suffer with them, help them to bear their burdens and to find strength and comfort in time of need. He will also seek the aid of the strong of his flock to help the weak in such an hour, thereby rendering a double service, a service both to the strong and the weak, making the weak strong, and the strong stronger.

(To be concluded)

THE PREACHER AND HIS MESSAGE

C. P. LANPHER

(Pastor, Patchogue, L. I., N. Y.)

THE caption of this article points us to one of those combinations afforded by the joining of the above named individual with the much used conjunction *and* utilized again and again, sometimes critically and again in a complimentary fashion.

As a denomination we believe in a God-called, God-authorized and God-anointed ministry, with credentials approved on earth and recognized in heaven, and if we ever give place to a ministry other than this no matter what natural recommendations may obtain, we shall have no reason for existence as a distinct people. Any other type of ministry than that of the apostolic character in our churches will unquestionably spell disaster and defeat God's plan for a militant church.

Isaiah voiced God's version in the matter when he declared "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Again the prophet soundeth forth his credentials—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Jesus used these words of the prophet regarding Himself as they handed Him the scroll in the synagogue in the early days of His ministry. Paul emphasizes the same thought when he writes the Roman church saying, "How shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Surely the credentials of every Naz-

arene preacher must be identical with those of Jesus, Isaiah and the Apostle Paul.

A striking sample of our subject is found in the ministry of the evangelical prophet Isaiah who prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. The ministry of Jeremiah can never be forgotten or blotted from the record of God's anointed prophets. Amos and Hosea with their messages to the back-slidden people of God were custodians of truth as applicable to our times as to the day in which they lived and ministered. In lecturing the young preachers at Yale University some years ago, Dr. Jowett said that in our preaching there should be a clear objective, and deplored the fact that the pulpit failed here by its tendency to drift from a definite goal in the message, as though we were out on the ocean sailing with no particular port in view, out for anywhere and for nowhere in particular, consequently many services have the fashion of vagrancy when they ought to be possessed with the spirit of a crusade. In speaking of preliminaries in public worship this same writer says, "Too frequently the reading of the Scripture is something to be got through with. No care is given its choice, no honor is assigned it in the service."

Newman's reading of the Scripture was as great a season as his preaching, and when Spurgeon read the 103rd Psalm in public the effect was striking. It is said of one preacher that the way he opened and closed the pulpit Bible had a subduing impression upon his congregation. These are not little tricks taught by elocutionists, they are the fruits of character. If they are learned as tricks they will add to the artificiality of the service; if they are the fruits of real reverence they will have a vitalizing effect. "In all our preaching," says Jowett, "we much preach for verdicts: We are not in the pulpit to please the fancy. We are not there even to inform the mind or disturb the emotions or to sway the judgment, these are only preparatives along the journey. Our ultimate object is to move the will, to set it in another course, to increase its pace and to make it sing in the ways of God's commandments, to bring men's wills into tune with the will of God."

We are wondering if the method and manner of preaching among other preachers who were eminent in their ability and success in other days will not serve, at least to some extent, as a pattern to us in these days. Variety in our messages

will doubtless be a blessing to our congregations and a spur to wider study in our quest for sermonic material. We all recognize that two things with which every preacher has to deal are the same in all generations: viz., truth and human beings; therefore it appeals to us that sermon themes that were used in earlier days would be just as applicable in our day. Take for example the subjects that John Wesley used in his preaching, would they not apply to our congregations now? Here are a few of them: "THE FALL OF MAN," "THE NEW CREATION," "THE SIGNS OF THE TIMES," "ON PERFECTION," "ON SCHISM," "FRIENDSHIP WITH THE WORLD," on "ZEAL," on "DRESS." The subject of that memorable sermon that Jonathan Edwards preached was, "SINNERS IN THE HANDS OF AN ANGRY GOD," when five hundred people were screaming for mercy to keep them from slipping into an awful hell.

The comparison between Scriptural preachers of today and those of yesterday is or should be of interest to us all. We wonder if the great preachers of other days are being produced today and if not, what is the reason. Surely the occasion demands men as strong in their ministry now as ever in the history of preaching. Take for instance George Whitefield. It was not alone his piety, but there seemed to be a preaching genius about the man that arrested thousands in their course of sin. Other preachers of his day like Rowland Hill or John Nelson rendered a good ministry, but this man Whitefield stands out with his immortal messages. There is one preacher, a Methodist, whom we have always wished we could have heard in the days of his strength. His biographer says of him, "He was very awkward and when nearly grown up was even uncouth, stooped in the shoulders and was so bashful as a young man that he would dodge into by-streets to avoid meeting certain persons. However he was a lover of books and secured a good education. Whether it was spirituality or scholastic ability or the combination of these and other qualities he developed into a remarkable preacher. His name was Matthew Simpson. Let us give a digest of one of his services. It was at Greencastle, Ind., on the campground. The audience was large. The preacher's text was Joel 3: 14, "Multitudes, multitudes, in the valley of decision: for the day of the Lord is near in the valley of decision." In the outset he pointed out what he understood to be the literal meaning and applica-

tion of the text. He proceeded to consider the people before him in groups, in the light of their personal characters as God saw them; the sinner, the hardened sinner, the hypocrite, the backslider, the penitent, and the child of God. He brought them one by one to the valley of decision. Then swiftly changing the scene, he viewed them at the final judgment bar, and in terrible power pronounced the doom of the several classes he had previously portrayed. The picture he drew was thrilling beyond all description, as he portrayed the glorified Christ leading the hosts of God's children from the judgment bar to the gates of heaven, there to gaze and ever gaze upon the unveiled face of Christ, being evermore changed into the same likeness as the soul expanded in its attempts to grasp the infinite beauty, the infinite perfections, and the infinite glory of God. At this point the preacher seemed to lose all consciousness of the presence of the vast, excited crowd hanging upon his words, and with lifted eyes he soared upward, and as with the voice of many waters the multitude of people sprang to their feet with shouts and cries and tears and laughter. In that crowd were the young and the old, the black and the white, the polished student and the ignorant day-laborer all shouting, laughing, crying as their emotions moved them. The speaker was silenced and sat down, but the spiritual influences which he had called into being moved on and on, and for more than an hour the excitement was so intense that all efforts to stop it, even by singing, were unavailing. Dr. Simpson was not adverse to shouting, yet he could not make headway against it when preaching, and was compelled to stop when it began; consequently people stifled their emotions until he was through or in his climax. Prof. Larabee, one of the teachers in the college, says of this sermon that had Simpson been permitted to speak fifteen minutes longer, and with his desire to aid Dr. Simpson by restraining his emotion, that he would have died with the pent up condition inside.

There is unquestionably a contrast between the messages of the pastor and the evangelist. Jesus told the quick spoken Peter to feed His sheep, and without argument here is one of the greatest fields for operation held out to the pastor, and perhaps it is oftentimes neglected. We are more and more impressed with the complexity of humanity with their tides and temptations, their perils and propensities, and there is something that an anointed ministry ought to be able to offer them

that they could find nowhere but in a warm gospel message coming from the warm heart of a gospel preacher. A sermon on encouragement, on faith, on heaven, or the wondrous compassion of Christ may not mean souls at the altar, but it means a new channel of strength to some discouraged soul that was on the verge of giving up. The saints need to be encouraged in these strenuous days by a tender God-touched ministry and the sure reaction upon the preacher himself will be one of the sweet memories of his Sabbath day's work.

One of the failures among God's prophets now and then seems to be to bring a parade into the pulpit of the inconsistencies which have crossed the path of the preacher somewhere in his ministry. It may be that some sister denomination is dead and a seeming liability rather than an asset in the community, and we feel to attack it heroically. What is the result of such advertisement? We think one result is that it pleases the devil, on the other hand it blesses nobody's soul, though it may feed someone's curiosity. We have sat as a listener sometimes and been abashed at the wholesale display of some ministerial method or man whom we did not know, nor the congregation either, but was being dissected in that service in the house of God, when the people might have been blessed under a warm message of Bible truth that would have blessed them in their tomorrows.

As human beings, it will be impossible not to color our message in some degree by our particular personality, and of course here is one of the ingredients of the preacher's message. Yet may there not be so much of us in the message that there is not much of Christ? St. Paul said to the Corinthian church, "We preach not ourselves but Christ Jesus the Lord and ourselves your servants for Jesus' sake." Brethren, let us exalt Divinity and keep humanity as much in the background in our preaching as is possible, stressing the attention not upon ourselves or the mannerisms of our makeup but upon Jesus Christ and His enduring truth.

Truth is immortal, it will never die, nor will it be discarded for some other principle however attractive that principle may be to the minds of men. St. John voices this matter by saying, "And the Word was made flesh and dwelt among us, and we beheld his glory, the glory of the Only Begotten of the Father, full of grace and truth."

We know of no business or process that has the enduring qualities of the message of the God-sent preacher. Nations may crumble and be forgotten in the final wreckage of worlds, but the fruitage of preached truth in the lives and eternal salvation of men will never die. Daniel voiced this thought when he declared, "They that turn many to righteousness shall shine as the stars for ever and ever." May this be the passion and product of the preacher and his message.

SOMEONE HAS SAID

COMPILED BY HAROLD C. JOHNSON

PREFACE

In my literary meanderings through a thousand books, booklets, tracts, periodicals and the like I have extracted here and there various statements that to me were startling.

I did not originally collect these statements with any thought of their publication, hence I did not take time to secure the names of many of the authors. For this I apologize.

Some of the statements I have rearranged in my own language, possibly a third of the statements are the results of my own thinking, the majority of them are the unchanged statements of other men and women.

Presuming that these men and women appreciate the spreading of the truth their own minds have produced and claiming for myself none of the merits of these remarks, but trusting only that these articles shall accomplish good, I invite your attention to what "Someone Has Said."

CHAPTER I

The great work of Jesus was to form a holy Church out of Adam's fallen sons.

If knowledge produces good character and inspires kindly dispositions, then the devil himself would be a saint, for some 6,000 years ago he is recorded to have been subtle.

It is great to heal the sick, or feed the poor, but it is greater to heal the sources of disease and want by turning sinful hearts to purity.

The white of an egg and the poison of a rattlesnake have much in common—so with truth and error, but one means life and the other death.

A half truth is worse than no truth.

Find him who can say the saloon helped him to be a better man.

You cannot adjust Christianity to the times. The times must be adjusted to Christianity.

On nineteen different occasions Jesus sat down and taught one scholar.

Napoleon said God was on the side of the heaviest artillery, but who had it when he invaded Russia?

Let us think more of our duties than of our rights.

Doubt, like faith, is contagious.

Billy Sunday said he would fight the liquor traffic until hell froze over and then buy a pair of skates and fight on ice.

The great truths are blood-stained.

Because some men have gone to one extreme, let us beware lest we go to the other.

The first step into the temple of wisdom is knowledge of your ignorance.

You cannot tell the difference between the skull of a king and that of a beggar.

If you are not convinced you had better keep silent.

If much noise prevails, possibly you are running in low gear.

Tongues run fast when they carry little.

Always strengthen yourself at your weakest point.

Only when a Christian imbibes the spirit of the world is he defeated by it.

Christ alone can save the world, but Christ cannot save the world alone.

One may forsake Jesus by silence as well as denying Him by speech.

An ounce of sympathy today is worth more than a pound of roses when too late.

If Mary was divine, then how could she have lost Jesus?

You cannot die like a saint if you live like a devil.

We are not to be an attorney for Christ but a witness.

Some preach that we are to make a millennium and give it to the Lord when He comes, whereas, He is coming back and will bring His own millennium with Him and give it to us. The Scripture says that we are to look for Him at all times; we cannot do that and entertain the post-millennarian view.

Science demands facts. That all tradition is not false is one fact she often ignores.

Men have made laws but judicial law has been inadequate.

There will be no peace without the Prince of Peace.

The Lord sometimes removes our gifts that we might give our attention to the Giver.

Do not put gifts above grace.

People fight holiness because it lays the axe at the root of sin, plants a hedge of thorns across the path of sinful pleasures and kindles a consuming flame in the house of the worldling's idols.

An African chief said, "I do not wish to learn to read the Book, for I am afraid it might change my heart and make me content with one wife. No. No. I want always to have five wives at least."

QUALITIES OF A PASTOR

By a Pastor's Wife

MRS. R. C. ROGERS

When Jesus said, "I will make you fishers of men," His words suggested the beautiful analogy between fishers of fish and fishers of men. He addressed men whose years of experience had taught them that to be successful fishermen they must first determine where fish are to be found; second, have the most attractive bait possible; third, land the fish at exactly the psychological moment after he began to bite. Landing fish takes the least amount of time of any part of the fishing game, but requires long and careful preparation leading toward this last victorious moment.

Dear fishers of men, it requires but little time to lift a soul from the waters of despair to the Rock Christ Jesus, but years of preparation and constant attention to the presentation of the bait and strength of the fishing rod.

The particular fisherman under consideration at this time is the pastor. As we sit in the pew and address the pulpit, we pray that our criticisms or suggestions may be constructive, not destructive. They are given in as much earnestness as ever you preached a sermon. In fact, the wifely curtain lectures you pastor-husbands receive, if properly relished, would do you more good than the nice things you coax other people to say to you.

To change the figure, if Uncle Sam were to send you as an ambassador to some foreign country you would groom yourself very carefully. You are sent to represent Jesus, the Savior of the world—would you do less for Him? We recommend that you cultivate the daily friendship of the Brush family and take the mirror test frequently. God looketh on the heart, but men and

even sometimes women are convinced by outward appearance. Better not risk going up town just minutes for the mail in soiled collar and spotted trousers, you may meet the District Superintendent coming to tell you he thinks you have outgrown Goose Creek church and has heard your name favorably mentioned as pastor of that nice church on Main and Blank in New Town. He probably would lose his powers of speech and get hardening of the heart toward the intended promotion.

May we very gently suggest, also, that you clean your glasses, and, when possible use your handkerchief before entering the pulpit; any kerchief displayed to be on its maiden voyage from the washtub.

Your hearers are peculiarly blessed when you are able to create an atmosphere of worship that lasts throughout the service. We believe longer private and shorter public prayers, less jazz and more real prayer and praise hymns would help. And for the sake of all who *are, were, or will be*, do have order. We just about have nervous prostration when Johnnie and Sallie and all their first cousins go for a drink; Mr. Take-It-Easy snores; Mr. Show Off and Miss America giggle and write notes. If necessary bribe the ushers to mothers with small children near the doors, and do get a ton of tact and two tons of determination to teach people proper church behavior. If your sermons are worth the tears and prayers we expect you to put into them we want to hear every word you say.

We appreciate your speaking in clear, musical, conversational tones, remembering your nose was made for breathing, not for speaking through. The size of the building should determine the volume of voice to be used. Often in a large auditorium only those occupying the front seats can understand the speaker; while in a small one a giant voice, if given full vent will make the walls, seats and songbooks tingle with vibration. Not to mention the delicate ear drums of the helpless victims before you.

The pulpit is not a suitable place for 10-yard dashes, prize high jumping and arm exercises. "Amen" and "Glory to God" are terms too sacred to use merely during pauses while trying to think what to say next.

The land is full of good schools and books on English. Incorrect language is unpardonable on lips of anyone, especially our religious leaders. Dear pastor, you can never appeal to people

of intelligence with ever so good a message if couched in grammatical errors—unless you happen to be a noted character otherwise. We once heard a fellow say, "I fotch your paint home, sot it in the shed and kivered it up with a board." That is not so much worse than, "A-pray-in, a-singin," "I seen," "I have saw," "They told he and I"—"Thy speech betrayeth thee."

Preparing and delivering sermons is one of your main tasks, we admit; but your usefulness and influence will be greater if you take a deep interest in all activities of the church: Sunday school, W. M. S., N. Y. P. S., Junior Society, prayermeeting, et cetera. Let the spiritual predominate, of course, but meet your people in a social way. Your presence will be a safety measure in many instances. Your pastoral calls in *all* the homes mean much more than any estimate worth, weeping with those who weep; rejoicing with those who rejoice; the first to offer sympathy, the first to offer congratulations.

Blessed is the pastor who loves children, appreciates youth and the interest of youth; appeals to people of middle age, or striving period; and respects the aged. "All things to all men," without losing the dignity of your calling. Approachable, yet wisely reserved; practical, optimistic. Instead of telling us repeatedly that the world is on the rocks, the depression is barely begun, all the young people are hopelessly lost; tell us God is still on the throne and if we obey His voice and are kind to one another all will be well in this life and the next.

Be an example in finances, striving to, "Owe no man anything but love" him. This will sometimes mean sacrifice, for oftentimes our ministers are underpaid. Do not continually nag your congregation for money, but teach them God's method of tithes and offerings for supporting His work. Keep all bills connected with the church paid as promptly as at all possible. This is worthy the best effort of the best preacher. Shame upon us that it is considered next to impossible to collect a church debt. No wonder bankers and creditors are dubious when a church committee asks a favor!

"Finally brethren;" (and sisters) you may be perfectly groomed, have the best of pulpit manners, splendid singing and public speaking voice; use good English, say "Praise the Lord" and "Amen" when you really mean it; be the personification of kindness, orderliness and optimism; pay your bills before the collectors come and em-

barrass your wife when there is company in the house; live in your home as you recommend that other people live in theirs; *but*, the end is not yet. Three crowning qualities and by far the most important are:

1. To have a definite call from God to the ministry. One of the most consecrated women we ever knew expected their only son to make a Nazarene preacher. It was her life ambition. He was far from it and sensible enough to make a surgeon for which he was eminently fitted. Have so clear a call you will feel, "Woe is me if I preach not the gospel."

2. Spend much time in prayer. If you expected to become a salesman, you would first become well acquainted with the head of the firm, learning the policies and principles of the company. Become acquainted with the Head, the Triune God. He will make known to His representative the quality and value of the Living Water and Bread of Life which you are to sell to the multitudes "Without money and without price."

3. Uninterrupted hours of daily study. The angels brought a glorious message to the watching shepherds on those quiet Judean hills: "For unto you is born this day in the City of David a Saviour which is Christ the Lord." Beloved pastor, your message is greater: You can tell of a crucified, risen, glorified Lord. Study till the truth of it fires your own soul, search till you find the best method of passing the good news across to others; for, "It is the power of God unto salvation to everyone that believeth."

TEN COMMANDMENTS FOR THE PREACHER

By a PREACHER'S WIFE

(Mrs. R. C. Rodgers, Placentia, Calif.)

1. Thou shalt have no other critic before me.
2. Thou shalt not make unto me any excuses for thy behavior in the church, or in thy home, or on the streets that are outside thy house. For I, thy wife, am a zealous wife, knowing that the iniquities of the pastor are visited upon the congregation to the third and fourth years after thy resignation.
3. **Thou shalt not take the name of thy wife in fun**, for she will not hold him guiltless that taketh her name in fun.
4. Remember thy watch to keep it before thee. Six days have we labored and done all our work, but the seventh day is the day of the preacher. In it he wants to tell all he has

thought all the minutes, all the hours, and all the days that are within the week.

5. Honor thy District Superintendent and church board that thy days may be long in the church which the Lord and the people have given thee.
6. Thou shalt not kill—time in starting and stopping thy sermons.
7. Thou shalt not commit—thyself when silence is wiser.
8. Thou shalt not steal—another's sermon.
9. Thou shalt not bear hurtful rumors against thy preacher brother.
10. Thou shalt not covet thy brother's position, nor his manners, nor his made-sermons, nor his flocks, nor his "sass," nor anything that is thy brother's.

PASTOR'S SCRAPBOOK

A NEW LEAF

*He came to my desk with a quivering lip,
The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."*

*In place of the leaf, so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."*

*I went to the throne with a quivering soul—
The old year was done—
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."*

*He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled—
"Do better now, my child."*

—UNKNOWN.

IMPOSSIBLE

Someone has said that a severe holiness; a critical, bitter, sour, envious holiness is an absurdity; an impossibility. True holiness comes from above, therefore it brings a spirit of kindness, gentleness. To be exact, holiness is God's character living and shining out through our lives.

KEEP HOLDING ON

Delays are not refusals; many a prayer is registered, and underneath it the words, "My time has not yet come." God has a set time as well as a

set purpose, and He who orders the bounds of our habitation orders also the time of our deliverance.—*Sel.*

*Let me look at the crowd as my Savior did,
Till my eyes with tears grow dim,
Let me look till I pity the scattered sheep,
And love them for love of Him.*

—CHARLES INWOOD.

LEFT GOD OUT OF HIS LIFE

Not long since a very prominent man died in Texas. He had served as judge of the Civil Court of Appeals, and had served in the legislature a number of terms. But he died. Another very noted Texan who knew this man intimately said at his funeral that "All his thoughts and ambitions were only for his home, his state and his country." He left God out of his thoughts and plans. I am fearful too many of our leaders are doing the same.

"It seems to me beyond question, as a matter of experience both of Christians in the present day and of the early Church, as recorded by inspiration, that in addition to the gift of the Spirit received at conversion, there is another blessing received by the apostles at Pentecost—a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the book of the Acts."—JAMES ELDER CUMMINGS, quoted in "The Ministry of the Spirit," by A. J. Gordon.

"Whether our place is at the front, or by the supplies, we ought to be wholly, unreservedly, out and out in the campaign, body, soul and baggage."

THE DIVIDING LINE

Forever here on earth the cross is the great dividing line and on either side are the saved and lost. It will be so over yonder, in the land of clouds, where Jesus will come in His glory—on one side the sheep, and on the other the goats. About the cross of Jesus is settled the destiny of men.—UNKNOWN.

HOW TO TEST AMUSEMENTS

Do they rest and strengthen or weary and weaken the body?

Do they rest and strengthen or weary and weaken the brain?

Do they make resistance to temptation easier or harder?

Do they increase or lessen love for virtue, purity, temperance and justice?

Do they give inspiration and quicken enthusiasm or stupefy the intellectual and harden the moral nature?

Do they increase or diminish respect for manhood and womanhood?

Do they draw one nearer to, or remove one farther from Christ?—*Bulletin.*

"Christianity is a religion of the supernatural, and, to anyone who is thoroughly in its power, it must bring the presence of a live supernaturalism, and make that the atmosphere of his life. You cannot bring Christ's religion down, and make it a thing of this world. The first truth of the incarnation is the controlling truth of the Christian faith."—PHILLIPS BROOKS.

*"Without the Way there is no going;
Without the Truth there is no knowing;
Without the Life there is no growing."*

DIRECTIONS GIVEN TO A PREACHER

(Taken from an old Discipline of the M. E. Church published in 1820.)

J. G. DEMORET

1. Be diligent, never be unemployed. Never be triflingly employed. Never trifle away time. Never spend any more time at any place than is strictly necessary.
2. Be serious—let your motto be "Holiness to the Lord." Avoid all lightness, jesting and foolish talking.
3. Converse sparingly—conduct yourself prudently with women (1 Tim. 5: 2).
4. Take no step toward marrying without consulting with your brethren.
5. Believe evil of no one without good evidence, unless you see it done. Take heed how you credit it, put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.
6. Speak evil of no one, because your words especially would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.
7. Tell everyone under your care what you think wrong in his or her conduct and temper, and that lovingly and plainly as soon as may be, else it will fester in your own heart,

make all haste to cast the fire out of your own bosom.

8. Avoid all affections. A preacher of the gospel is a servant of all.
9. Be ashamed of nothing but sin.
10. Be punctual. Do everything exactly at the time, and do not mend our rules but keep them, not for wrath but conscience' sake.
11. You have nothing to do but to save souls, therefore spend and be spent in this work. Observe, it is not only your business to preach so many times, and to take care of this or that society but to save as many as you can, to bring as many sinners as you can to repentance, and to build them up in that holiness without which they cannot see the Lord.
12. Act in all things, not according to your own will, but as a son in the gospel, as such it is your duty to employ your time in the manner which we direct: (1) In preaching; (2) Visiting from house to house; (3) In reading, meditation and prayer, above all if you labor with us in the Lord's vineyard, it is needful you should do that part of the work we advise and judge most for His glory.

WITH WHOM DO YOU LIVE?

A traveler, passing through a southern forest, suddenly noticed a break in the thick of the trees and near the road discovered a dilapidated old cabin, in the door of which stood an old, ebony-faced mammy. To his question, "Do you live here alone, mammy?" she quickly replied, "Jes' me and Jesus."

"Christians are as guilty for not having the Spirit, as sinners are for not repenting. They are even more so. As they have more light, they are so much the more guilty. All beings have a right to complain of Christians who have not the Spirit."—CHARLES G. FINNEY in "Revivals of Religion."

I like THE PREACHER'S MAGAZINE very much. In fact I would not know how to get along without its monthly visits.—J. H. Jones, Michigan.

I look for the *Herald of Holiness* week by week, and THE PREACHER'S MAGAZINE is a boon to the nation.—A Baptist Minister.

HERE AND THERE AMONG BOOKS

P. H. LUNN

PERHAPS you haven't noticed it but this department has been on a leave of absence for quite some time. This first issue of the new year seemed the logical time to resume activities. For we suppose that at the outset of the new year ministers make new resolutions, set goals for the coming year and in general gird up their loins for better and more effective work. And we hope that one resolution made by many of our readers was to read more books this coming year. I know of some—not many, I'll admit, but more than one—preachers in our ranks who set out to read a book every so often or a definite number during the year. There may be some merit in that plan. We know that the person who sets for himself a goal will accomplish more than he who has no certain stint to finish. Incidentally, at an assembly that we attended this past year, one preacher in giving his report told the exact number of books he had read. And turning to the presiding General Superintendent said, "And Dr. ——— I can give you the title of every one of them." I knew that everything else being equal, that preacher didn't keep saying the same things over and over Sunday after Sunday. I knew that he must have had something fresh and new and interesting. A man just couldn't read all those books and not have it manifested in his preaching.

Well, enough of that, or we'll not get to mention our books. Quite a stack of them has accumulated while the Book Man has had his "lay-off." One book that stands out for its worthwhileness is B. F. C. Atkinson's *IS THE BIBLE TRUE?* (Revell—\$1.25). We know that the question of whether or not the Bible is true is not the most perplexing query that our preachers are called upon to answer. However, unless our observations have led us astray there are an increasing number of young people who are asking this question, even though secretly. And that is one question that the minister of God should be able to answer with authority and convincing effectiveness. This volume may be a great help at this point. It is most comprehensive. It deals with the scientific teaching of the Bible; the history, the miracles, the Pentateuch, the Gospels and whether or not they contradict each other, the morality of the Old Testament, the resurrection of Jesus Christ. All of it climaxing in a final

chapter, "What Is the Place of the Bible in the Christian Life?" I believe that were I a pastor, I could have a well marked copy of this book to lend to my young people. Even those of them with no shadow of doubt in their minds would do well to read the book carefully.

A volume of unquestioned worth is DISCIPLESHIP, by Leslie D. Weatherhead (Abingdon—\$1). This book has nine chapters, Surrender, Sharing, The Quiet Time, Fellowship, Guidance, The Will of God, Restitution, Witness, The Burden of God. These you will recognize as the aspects of Christianity stressed by the Oxford Movement. The author however does not discuss them from that point of view. There is in this volume both a mental and a spiritual stimulus.

We must not fail to give at least passing mention to the two popular minister's annuals: DORAN'S MINISTERS MANUAL (Harper—\$2) and THE MINISTER'S ANNUAL (Revell—\$2). Each of these volumes is a veritable treasure house of sermonic material, illustration, Sunday school lesson summary, prayermeeting suggestions and helps for special days and occasions. It would be difficult to choose between them. This is the tenth annual edition of Doran's Ministers Manual edited by the master-compiler, Dr. G. B. F. Hallock. The Minister's Annual edited by Joseph M. Ramsey, whose fame is as widespread as his magazine, *The Expositor*, is now in its seventh year. In each volume are represented the best thought and technique of the American pulpit. If I were asked to state a preference I should just casually remark that a preacher who could afford both should easily get ample returns for his investment. On the other hand, if pressed for a choice I should doubtless lean toward Doran's, probably for no better reason than its three years seniority which has established it more firmly in my consciousness. Incidentally it has about 120 more pages than its contemporary. And it's just possible that Ramsey's book, having been publicized so widely as a subscription premium, has prejudiced the book selling part of me somewhat against it. Seriously, here are two worthy volumes. Any preacher who buys one or both will get value received, heaped up and running over.

"Make it the first morning business of your life to understand some part of the Bible clearly, and make it your daily business to obey it in all that you do understand."—JOHN RUSKIN.

WHAT A NERVE

The W. C. T. U., a "feeble folk, yet they build their homes among the rocks," had an exhibit at the Century of Progress Fair, showing the evil effects of alcohol on the human system. The liquor interests protested, claiming that the exhibit was directed against the liquor business.

It is, why not?

What a nerve!

You would think that the repeal of the Eighteenth Amendment has entirely defaced and eradicated all the evils of liquor on the human system and on the social body, and that the only way to get to heaven, health, happiness and prosperity was to take a nose dive drinking your tummy full into a sea of raw alcohol.

The more you think of repeal and the more you think how the amalgamated booze interests put it over, the less you think of human intelligence.

It is as though the combination of lice and fleas had conspired to make the dogs bark at flea soap in the interests of canine happiness.—W. A. WHITE in *Emporia Gazette*.

A DEPRESSION CURE FOR YOUR CHURCH

"Tithing in Hard Times" is the best selling of The Layman Company famous Bulletins on Tithing and Stewardship. This and 31 other Bulletins sent for 20 cents. Sample copy free on post card request.

The Layman Bulletin consists of four pages. Pages 1 and 4 for the use of the local church. They may be printed, multigraphed or mimeod at one impression. Pages 2 and 3 carry any one of thirty-two Tithing and Stewardship messages.

This affords a quiet but effective course in Tithing and Stewardship education. It combines simplicity, effectiveness and economy. It offers a solution for all your church problems.

Send for price list and sample set, 20 cents.

Please mention The Preacher's Magazine, also give your denomination.

THE LAYMAN COMPANY
730 Rush Street
Chicago

S. S. LESSON COMMENTARIES

In advertising these Commentaries we do not unqualifiedly recommend them or endorse everything that may be found in them. We have selected these four volumes because we believe that they represent the best material available outside of our own lesson helps. For emphasis of

the doctrine of holiness and for authority on any disputed point of Bible or doctrinal exegesis we expect our people to use our Bible School Journal or the Children's Worker. The Commentaries listed here are merely recommended for use as collateral or additional material.

THE TEACHERS' GUIDE

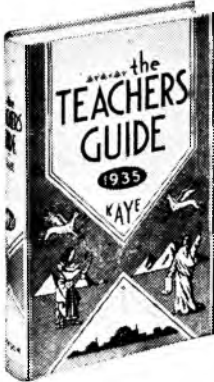
New! Up-to-date! Different! A Commentary on the International Sunday School Lessons for 1935. Orthodox, scholarly and practical. The author, Dr. J. R. Kaye stands unqualifiedly for the Divine inspiration of the Bible; for the Deity of Jesus Christ; for the doctrine of the Atonement; for the new birth and for the Miraculous as set forth in the Scriptures.

There are a number of new features in this new work such as the pronunciation of Bible names, the cross references and the correction of mistaken or inadequate renderings of the Authorized Version.

This lesson commentary gives careful attention to the practical application of the lesson. It emphasizes Biblical and historical settings.

The book has nearly 400 pages well illustrated, thorough in every detail yet sufficiently simple for the teacher without special Bible training.

Price \$1.50, postpaid



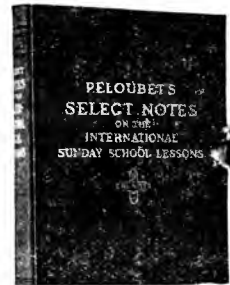
PELOUBET'S SELECT NOTES

The world's greatest commentary on the International Sunday School Lessons. Its suggestions to teachers, its maps and pictures, are comprehensive and thorough. All this matter is presented in a form which can be easily and profitably utilized.

No teacher can afford to be without the information given in this volume.

It is helpfully illustrated by over 150 pictures, several maps and colored full page illustrations.

Price, \$2.00, postpaid



HIGLEY'S

S. S. LESSON COMMENTARY

It presents the lessons in plain, concise, easily understood language that is both interesting and instructive and goes direct to the point without the use of unnecessary words. It is designed particularly for teachers who wish to be faithful to the Word of God and to present the lesson in the "demonstration of the Spirit and of power" rather than "with enticing words of man's wisdom." The editor is a layman, trained in teaching and a veteran Sunday school man of practical experience. His work is checked and approved by a widely known minister and educator.

The new lesson commentary now in its second year is meeting with great favor. The book contains 280 pages. Durable bound in cloth boards.

Price \$1.00, postpaid



ARNOLD'S PRACTICAL COMMENTARY

A practical and comprehensive commentary on the International Sunday School Lessons for 1935. Contains Lesson Introductions, Teaching Outlines, Practical Applications, Sidelights from Science, Blackboard Exercises, Questions and Maps. One-Minute Mission Talks; also special suggestions for different or age-groups of the Sunday School. 236 pages.

Price, \$1.00, postpaid



We can also supply other Commentaries as follows: Tarbell's Teacher's Guide at \$2.00; Snowden's S. S. Lessons at \$1.35; The Gist of the Lesson, 35c.