

## "LETTER TO THE MINISTER"

Selected from Adam Clarke

Concerning a choice of text—never take a text which you do not fully understand. Remember you are called not only to explain the things of God, but also the words of God. Seldom take a short text. Never take a text out of its setting, but always give the meaning intended by the Holy Spirit. Beware of allegorizing on one side, or literalizing on the other.

Concerning your behaviour in the pulpit and mode of conducting the public service—go from your knees to the pulpit. Be careful how you say things to make your congregation laugh. Never assume an important air while in the pulpit. Avoid fantastic attitudes. Endeavor to gain the attention of your congregation. You are a witness for God and are bound to tell the "truth, the whole truth, and nothing but the truth." Keep your eyes closed while you pray.

Read your text distinctly and begin to speak about the middle of your voice. Be sure to have the matter of your text well arranged in your own mind before you come to the pulpit. Preach Jesus Christ. Never ape any person, however prominent he may be for piety or ministerial ability.

Concerning your behaviour on your circuit or at the place where you exercise your ministry—never disappoint a place. Be punctual in getting in proper time to the place where you are to be entertained. Do not make a whole family wait upon you.

Never leave any place where you visit without reading a portion of Scripture and praying with the family. Take heed that while you avoid levity on the one hand you fall not in sour godliness on the other. Tell your secret trials and temptations to very few. Never go in debt for food, clothes or anything else; it is no sin to die in a ditch through hunger or cold; but it is a crime to go in debt when there is not the fullest prospect of being able to pay. Get a genuine friend whenever you can. Beware of forming hasty friendships.

Concerning your behaviour in the house where you lodge—on your arrival get as speedily as possible to private prayer. Show yourself satisfied with everything you receive. Be punctual at meals and rise when called. Be not nice in your food. Give the family where you lodge as little trouble as possible. Keep your room in such orderly manner that everything will have its place and that even your absence will testify to the regularity of your habits. Go out as little as possible to eat and drink. Go not from house to house.

Concerning the cultivation of your mind—pray much, read much, write much. Have always some essay, dissertation (Luke 10:7), etc., upon the anvil; and be sure you finish whatever you undertake. Read the Bible regularly through at least once in the year; and take down in order every text that you think you have sufficient light to preach from. Always carry a New Testament with you.

No man can fully explain the Bible who has not a general acquaintance with the most important sciences and arts. There are a multitude of texts in that blessed book which no man can explain who has not a tolerable knowledge of history, chronology, geography, astronomy, anatomy and chemistry. Illiterate piety may be useful in exhorting sinners to return to God, but it certainly cannot, with-

out immediate inspiration, explain and apply the deep things of God. \* \* \* The indolent preacher is soon known by his preaching: he has little or no variety. That knowledge which has for its object God and His works can never rob you of your religion, nor deprive you of your simplicity, but, on the contrary, will be a powerful means of increasing both.—Free Methodist.

## OBEDIENCE IS FAITH WORKING US

There are certain actions, and states of heart that makes the exercise of faith impossible. Disobedience to God in any form, or in regard to anything, which implies impenitency of heart, makes faith impossible. A soul in the church, or out of it, knowingly in rebellion against God in any measure, could as easily pluck the burning sun from the Heavens as to exercise faith.

Every disobedient soul is in rebellion against God. No one can believe without the help of the Holy Spirit, and He will not assist a rebel to believe, for that, to which a rebel has no claim. No one can believe when he will, except as he wills, "Not my will but thine be done." A sinner in rebellion against God, and conscious of condemnation, must repent before he can believe—he must submit perfectly up to the light he has, humble himself under the mighty hand of God, confess his sins, unconditionally forsake them, and not till then will the Holy Spirit help him to believe for pardon. What is true of faith for pardon is true of faith for any promised good, conditioned on faith. Perfect obedience to God is the condition of faith for pardon, or purity, or power. . . . To the fully surrendered soul it is easy to believe as to breathe: nay, obeying is believing—the last act of a soul surrendering to God is believing. We are commanded to believe, and when we shall have obeyed the command "Repent," we will be instantly helped to obey the command "Believe."

When a soul has fully surrendered to God he is conscious of the fact (i. e. that he has fully surrendered); and until he is conscious of the fact, he should not attempt to believe (i. e. to believe he is a candidate to receive).—Muller.

## THE PIG IN THE PARLOUR

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

A German clergyman used to invite the young folk of his church to his manse on the day after their confirmation, in order to offer them advice. One day the son and daughter of a well-to-do gardener, called, and the pastor asked the girl: "Has your mother a parlour?" to which the girl proudly replied, "Yes."

Turning to the lad he asked, "And does your mother keep a pig?" "Yes," replied the youth. "Does your mother allow the pig to come into the parlour?" he now asked the sister, who assured him that she did not.

"Well, then, my dear young people," he said, "your heart's a parlour, and sin is the pig; never let sin enter your heart." The girl, when she had reached an advanced age, still recalled this striking admonition.—Sel.

I have never seen a man who could do real work except under the stimulus of encouragement and enthusiasm and the approval of the people for whom he is working.—Schwab.

## SENATOR PREACHES ON PROPHECY

Senator Copeland spoke before a mass meeting of 15,000 Chicago Zionists. He quoted Adam Clarke's commentary to the effect that, while the prophecies respecting Palestine had not been fulfilled in his day, they would not fail. The senator then declared, "If Adam Clarke could visit Palestine today, he would see that his faith in the Prophet Amos was fully justified. He would see that Amos and Moses, Jeremiah and Ezekiel, and others of prophetic vision, knew whereof they spoke. And if he could see the Palestine of today as I saw it, he would realize that it is the fulfillment of the predictions of Amos, and he would probably say: 'He can do it because He is Jehovah and He has done it.'"—Pentecostal Evangel.

## NEW SICKNESS KEEPS CHURCH MEMBERS HOME

A new sickness has appeared recently and is known as Morkus Sabbaticus, or Sunday sickness. It is a disease peculiar to church members. The attack comes suddenly every Sunday. No symptoms are felt Saturday night. The patient sleeps well, and eats a hearty breakfast, but about church time the attack comes on and continues until services are over in the morning.

Then the patient feels easy and eats a good dinner. In the afternoon he feels much better and is able to take a walk, talk about politics, and read the Sunday papers. He eats a hearty supper, and about church time he has another attack and stays at home. He retires early, sleeps well, and wakes up on Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday.—Selected.

## THE NEGRO

In 1870, 18.6 per cent of the Negroes in the United States could read and write. By 1930 this number had increased to 83.7 per cent. This places the literacy of American Negroes considerably above that of several of the European nations—Italy, 73 per cent; Portugal, 45.3 per cent; Soviet Russia, 25 per cent. The aggregate Negro wealth in 1866 was \$20,000,000; in 1930, \$2,600,000,000, not counting real estate. In 1930 Negroes owned 22,000,000 acres of land, an area greater than New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island combined. In 1866 Negroes had invested in church property \$1,500,000; in 1930, \$200,000,000.—Watchman-Examiner.

## COLD

The coldest temperature ever recorded in the United States was sixty-six degrees below zero, on February 9, 1933, in Yellowstone Park, near the Montana border. The coldest temperature on record for New York State, forty-six degrees below, in 1904. The heaviest recorded snowfall for an entire winter was seventy-three feet, at Tamarack, in Northern California, 1906-1907, at an elevation of eight thousand feet.—Publisher Unknown.

"Liquor in all its forms and used for any purpose whatsoever I believe to be unmitigated evil." Dr. Howard A. Kelly, of Johns Hopkins University.