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The PREACHER'S MAGAZINE

“Earnestly aspire after a full deliverance from all sin, and a renewal of the whole image of God, and he will prosper you in all your labor. As soon as any penitents find peace, exhort them to go on to perfection. Preach full salvation receivable now by faith. This is the word the devil peculiarly hates, and stirs up his children against, but it is the word that God will always bless. Do not neglect strongly and explicitly to urge believers to go on to perfection.

“Preach full sanctification. Preach it explicitly, preach it strongly. Preach it constantly. Preach it wherever you have an opportunity. Insist on it everywhere. All our preachers should preach it, should make a point of preaching it constantly, strongly and explicitly. Explicitly assert and prove that it may be received now: that it may be received now by simple faith. If others grow weary and say but little about it, do you supply their lack of service.

“Speak and spare not. Let not regard for any man induce you to betray the truth of God: It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is frankly to declare what God has given you and earnestly to exhort all believers you meet to follow after full salvation.”—JOHN WESLEY.

The Preacher's Magazine

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Heterodoxy of Wrong Emphasis

THE EDITOR

WE all know how possible it is for one to say *yes* in such a way that it means *no*, and we know how slanderous faint praise can be. Well, it is possible for the preacher to preach truth, even vital truth, and yet produce the effect of error just by placing the emphasis at the wrong place, or even by substituting weak for strong emphasis or strong for weak.

I have known a preacher who approached his theme by a clear and faithful statement of the necessity and possibility of the new birth and of entire sanctification by the baptism of the Holy Spirit. Then he launched into a personal interpretation of the "social gospel." His hearers were orthodox, but many of them failed to observe the change of themes and contended for the acceptance of all that was said, because of the undoubted truth and appropriateness of part of what was said. This is the method of the Sophist and is a snare to those who are wanting in the power of analysis.

But I am not thinking of preachers whose purpose is to disseminate error. Rather I have in mind those who desire to propagate vital truth, but who are not very successful in doing so, on account of their tendency to emphasize the subordinate, rather than the dominant thought.

Of course emphasis is largely determined by the purpose. A sermon may be given as an inspirational or pastoral sermon. At another time the very same sermon may be given as an evangelistic address—only the emphasis is changed. This is why the object of a sermon is more important even than the subject of the sermon. In immediate mental preparation to preach it is more important for the preacher to ask himself, "What do I wish to accomplish by this sermon?" than to ask, "What shall I say on this occasion?" For the answer to the first question will determine the emphasis, while the answer to the second will bear only upon the material to be used.

A minister once complained to Spurgeon that he had no conversions in his meetings. Spurgeon's reply was, "Do you expect conversions?" The min-

ister had to admit that he did not expect conversions, although he would be very glad if they should occur. Then Spurgeon told how he himself expected conversions, planned to have them and conducted his meetings with the faith and expectation that they would take place. And it was not alone that his faith claimed souls, but it was that his emphasis required them.

But although some meetings demand immediate decision and action, some just as surely are dissipated by the provision for immediate action. A whole evening meeting, with a large crowd present, was given over as a missionary service. Large challenges were mentioned in connection with the address. But at the close, a call was made for a small cash offering for an unappealing purpose. And thus an influence that might have brought in a thousand dollars for a great cause during the course of months was wasted on an immediate call that was too small to be commendable—the emphasis was misplaced.

Preaching must be practical to be good preaching. And to be practical it must have a well defined purpose and must be adapted to that purpose. This principle should serve to determine where the emphasis should be.

The One Solitary Life

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never put his feet inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While he was dying his executioners gambled for the only piece of property he had on earth, and that was his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone, and today he is the centerpiece of the human race and leader of the columns of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned put together have not affected the life of man upon this earth as that One Solitary Life.—AUTHOR UNKNOWN.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Supreme Value in Christian Experience

Even the ornament of a meek and quiet spirit, which is in the sight of God of great price (1 Pet. 3: 4).

LIFE seems to be an appraisal of values. With the child the supreme value is play and this value persists on through the period of youth until, as the years of adolescence begin to wear away, other values arise. The meaning of life begins to dawn and then there is the searching for the supreme value toward which one should bend his energies. Happy is the individual who at this juncture has had a Christian background and responds with the call to the Christian life.

But within the Christian life itself there is still the selection whereby our sense of values is manifested. Some seek for the spectacular, and the line which brings the greatest thrill, others seek for values more unobtrusive. With one to be spiritual is to have great manifestations, and with another it is to have a spirit calmly controlled by the Holy Spirit and attuned to all that is divine. Such an ideal our text sets forth.

MEEKNESS

The value of meekness is clearly emphasized in Scripture. We listen to the words of the Master who says, "Blessed are the meek, for they shall inherit the earth," this we know is one of the Beatitudes. Moreover it gathers in its thought the proclamations of Old Testament writers, for in the Psalms we read, "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

Moreover also other promises and assurances to the meek are given us in the writers of Old Testament books. Again from the Psalms we read, "The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live forever." Then there is the promise, "The meek will he guide in judgment, and the meek will he teach his way." Once again the psalmist emphasizes the blessings that shall come to the meek when he says, "The Lord lifteth up the meek: he casteth the wicked down to the ground."

Like unto the psalmist the Prophet Isaiah gives assurances to the meek. In that great prophetic passage depicting the ministry of Christ we hear the word of promise, "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." And in an earlier passage we have the promise, "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

It is interesting in noticing these passages of Scripture to see that both peace and joy are emotions characterizing the meek. These emotions

seem to be an outflow of this state and condition. Do we desire peace? Let us then be meek in spirit. Do we desire joy? Likewise let us seek meekness. There is an inner satisfaction in this state of meekness that ever fills the soul with abundance.

In this connection let us read from a most devout student of the inner life of Christian faith, anointed by the Holy Spirit and filled with good works. "Doctor Upham—in his work entitled, 'The Life of Faith,' remarks, 'The state of mind which is described as meekness or quietness of spirit is characterized in a very high degree by inward harmony. When the judgment is rendered clear by religious influences, when the appetites are subdued, when the various propensities and affections, once rebellious and conflicting, are each and all in their place, operating where they ought to operate, and not operating where they ought not to operate, the mind not only presents the aspect of rest or quietness, but is obviously in harmony with itself, without which indeed the state of rest could not exist. The love of God is restored to its position as the supreme, the controlling principle; and every natural desire and affection is exercised in subordination to it.'—*Advocate of Christian Holiness*, pp. 183, 1881.

QUIETNESS

Closely akin to meekness in spirit is quietness. There is a quietness that is dead, because there is no activity, but the quietness indicated here is that which, on the one hand, holds communion with God and on the other is quiet when there might be an urge to speak.

From the *Advocate of Christian Holiness* we would again draw a comment. "Quietness of spirit is a grace sadly wanting in the Christian character of many religious professors. The unrest and disquietude of their spirits, the agitation of their minds, their uncontrolled natural appetites and the secret rising in rebellion of their yet only partially subdued wills, may be seen in their beclouded countenances and are manifest in their bursts of passion, and their ungovernable tongues. And nonprofessors of religion are very quick in discerning this unhappy temper, and very quick in speaking of it with detriment to the cause of Christ. It is to be feared that some Christian professors make very light of the sin of fretfulness; indeed they would hardly call it a sin; they would call it a softer name—a natural imperfection or ailing—and they would find an excuse for it in some disorder of their physical system, or in the multiplicity of their daily trials. But it is a sin and is clearly forbidden by the Word of God; and he who gives way to it thereby shows that the natural man has got the ascendancy at times over the spiritual—that he has not yet learned by divine grace to control himself—that he is tossed

about by his own passions—and that, if a Christian at all, he is a very weak and imperfect one. 'Disorderly passions,' observes Matthew Henry, 'are like storm winds in the soul; they toss and hurry it, and often strand or overset it. They move it 'as the trees of the wood are moved with the wind'; it is the prophet's comparison, and is an emblem of a man in passion. Now meekness restrains these winds—says to them, 'Peace, be still,' and so preserves a calm in the soul, and makes it conformable to Him who has the winds in His hand, and is herein to be praised, that even the stormy winds fulfill His word! Let all then seek this divine ornament and prize it more than all earthly good.'

Not only does the grace of quietness bring peace within, but it is the avenue by which the soul enters into a fellowship and understanding of God the Father and Christ the Son. We read in the Word, "Be still and know that I am God." When there is clamor within and restlessness, we cannot discern the will of God or know His purpose, but when all is quiet then through the still small voice God can speak to us.

These virtues thus so unobtrusive are in the sight of the Lord of great price. Men put value on other graces, but God seeks these finer developments of

the spirit. The bizarre, the stormy, the tempestuous are not the deeper manifestations of the transforming power of the Spirit of God. It is these finer lines. There are artists who paint with heavy brushes and coarse lines. At a distance their pictures look well, but when one draws near, the imperfections of the work appear. There are other artists who patiently draw fine lines with their brushes and one can stand close to the picture and its art appears the greater than at a distance, so with the soul.

Accordingly our author in the article in *The Advocate* quoting from Thomas Brooks says, "A quiet, silent spirit is of great esteem with God. God sets the greatest value upon persons of a quiet spirit. A quiet spirit is a spark of the divine nature. It is a heaven-born spirit. No man is born with a holy silence in his heart, as he is born with a tongue in his mouth. This is a flower of Paradise; it is a precious gem that God makes very great reckoning of. A quiet spirit speaks a man most like to God: it capacitates a man for communion with God, it renders a man most serviceable to God, and it obliges a man to most accurate walking with God. A meek and quiet spirit is an incorruptible ornament, much more valuable than gold."

The Preacher, a Prescriber to Souls

Third and last in a series of articles on "The Preacher's Passion for Souls"

Fred M. Weatherford

THE preacher is a physician of souls. He can better operate on wakeful patients than those who have gone far under the devil's opiates. He is an advocate, and he can better plead his cause before an educated jury than one that is illiterate or superstitious. His appeal is to man's will and if he is educated he is at least free from the fetters of exterior fear. If his appeal is to the conscience, it is to one that is dispossessed of superstition. If his appeal is to the heart that is intellectually illuminated, it is to one that was never more aching with unrest and hunger for divine realities.

The despondent defeatism of the clergyman of today springs from a shallow skepticism, which looks only at the worst features of a darkening age. Instead of challenging the stream of corruption, with the only antidote for its purification, he slumps by an absorption of its deflection.

The spirit of the age demands a type of preaching that is characterized by greater pulpit power. We are living in a day when it is easier to consult the whims, rather than the needs of people—to be popular rather than powerful—a time when men are characterized, not by the strength with which they breast the tide, but by the lightness with which they float on its current.

If genius is defined as energy exalted by inspiration, then we may declare that the power by which

we are to win and constrain a confused, materialistic world to prostrate itself before the cross will be through the call of lips characterized by a divine obsession that is impassioned with a martyr's conviction.

Truth, to be effective, must come from the preacher's brain, filtered and hot from the crucible of a flaming heart. It was this infusion of divine power that called the throngs to hear Paul at Athens, Chrysostom at Constantinople, Savonarola at Florence, Wesley of London, Whitefield of New England, Dale of England, Talmage of Brooklyn, and E. Stanley Jones of present world eminence. It is the same equipment, for every preacher, that will draw men to God in saving power.

A sermon, to be effective, takes its birth from two worlds; its father is divine, its mother human. If born of this twin parentage it will serve to accomplish the salvation of men.

Of the preacher's personality, it is observed that in so far as he is self-conscious he is weak; in so far as he is egotistic he is offensive. It is also observed that in his self-forgetfulness and abandonment to God lies the hiding of his power. The attitude of personality is felt by the audience like an invisible air wave or the scent of an intangible perfume.

The preacher must meet certain ethical demands before the people will receive him, or hear what

he has to say. His prescription may be ever so correct theologically, but unless the doctor is endorsed they will not take from him medicine essential to their spiritual recovery.

THE PREACHER'S AWAKENING ABILITY

That preacher who makes up his mind that the church is indolent, indifferent, nonresponsive and manifests little compassion toward the lost, and that little if anything can be done about it, had as well join the secular ranks of the forty-five hundred other clergymen who dropped out of the ministry last year. Such a condition is not chargeable to the people; it is chargeable to the compassionless, visionless, tearless and prayerless state of such preachers.

No amount of change in world conditions can ever invalidate the preaching commission. God's everlasting pledge is as certain of fruitful results, on complying with conditional divine requirements, as the impossibility of invalidating His preaching commission, "Lo, I am with you alway, even unto the end of the world."

Rubenstein was taken to church by a friend one day but the inability of the preacher to get his message across disgusted him. He was asked to go again, however, to which Rubenstein replied, "I will provided you take me to a preacher who challenges me to do the impossible."

Abraham Lincoln said, "When I go to hear a preacher, I want him to preach like he were fighting bees." Lincoln wanted action, but not all physical, for bodily exercise alone profiteth little.

The compassion of Christ should be the model for our compassionate attitude. His compassion was evidenced when He came to this old world and announced His mission, which was to seek and save the lost. Then the sacrifice He made to bring about the realization of that objective, should ever stand before our thinking, as well as challenge our attitude and action in behalf of a dying world. The compassionate love of Christ is best viewed from the cross. The cross represents the scene where love released mercy, for it was on the cross that justice broke into forgiving love.

The demonstration of the greater percentage of Christian compassion, is on the minus side of the first half of the whole. Christ is helplessly hopeless to save the world unless He has our co-operation. The sinner is utterly without hope unless we can get him to Jesus.

God says in His Word, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (1 Peter 4: 1). The spirit of suffering sacrifice is a part of the gospel commission, without which, success for God in the salvation of souls cannot be achieved.

THE PREACHER AND REVIVAL PRAYING

The preacher who does not spend hours in prayer during the week, will be spiritually light and unaffected, when he enters the pulpit on the Lord's

day. He will be void of passion and the anointing of divine authorization. No amount of physical or vocal energy, can atone for this lack, or bring a people from lukewarmness to spiritual fervor, activity and zeal; much less bring sinners to repentance or believers into a sanctified experience.

The disciples said, in Acts 6: 4, "We will give ourselves constantly to prayer, and to the ministry of the word."

Note also in Ephesians 4: 11, 12, where it exhorts the minister to work as well as pray, "He gave some, prophets; and some, pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

In Colossians 4: 17, we are exhorted in these words: "Take heed to the ministry which thou hast received in the Lord that thou fulfil it."

In 2 Timothy 4: 5, we are instructed as follows: "But watch thou in all things, endure afflictions; do the work of an evangelist, make full proof of thy ministry."

I heard Dr. John G. Fleck of Buffalo, New York, say at the National Preaching Mission, "If we have *anything* to say to this day of crisis, it will be because the pulpit begins with itself. We want a gospel that saves lives for people and saves people's lives."

This beginning takes us to the throne of grace. Revival prayers have a singular ability to move God. Moses, through such an effort, allayed the hot displeasure of Jehovah against Israel, causing the Lord to receive her again into favor. This effective prayer is stated in the following terse language: "I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy thee" (Deut. 10: 10).

Exodus 34: 28 informs us that Moses fasted forty days and wrote the Ten Commandments. From 1 Kings 19: 8 we read that Elijah fasted and prayed forty days, then compelled eight hundred and fifty of Baal's modernistic prophets to confess that Elijah's God was God. This he accomplished by the "fire of the Lord" falling on the sacrifice.

Time forbids us, except to make mention of the prevailing prayers of King Hezekiah, Ezra, Habakkuk, Nehemiah, Isaiah, Jeremiah and others.

But listen, brother, you cannot get up to the ear of God, to take things from the hand of Divinity without first gaining audience through importuning prayer.

The apostles met defeat one day in their efforts to help a poor man. They came to Jesus and asked of him the reason. In effect His reply was, you are too ease-loving to fast and pray.

O brethren of the living God, let us either have a revival, spill our blood or send for the undertaker.

Preacher, "Preach the Word"

E. E. Wordsworth

THE Apostle Paul said to his ministerial son, "Preach the word." And we should make a clear distinction between preaching the *Word* and preaching *about* the Word. Dr. Will H. Houghton, president of the Moody Bible Institute in Chicago, has pertinently said, "It is not what we say about the Word that convicts and convinces, but the Word itself." Oh, how true! Yet there are vast numbers of preachers, and some within the ranks of the holiness movement, too, who do not seem to realize this very important truth. Story telling is not necessarily preaching the Word. In fact it may be and often is very far remote from it. Shall we go a step farther and say that the mere telling of Bible incidents, although we think this is quite an improvement over stories unrelated to the Bible, is not all that is meant by the apostle when he exhorted his young preacher to "Preach the word"? It is simply amazing how much time one can consume just saying things that have no point particularly. No text of Scripture is being driven home. No verse is being illuminated by the speaker. There is an abundance of irrelevant matter and pleasing platitudes, but the sermon closes without the audience knowing how the subject matter treated has any relation whatsoever to the text that was read by the preacher.

Why do not preachers preach the Word itself more faithfully? Dr. George Watson, the eminent exegete, who recently went to his reward, said that when he was a young man he thought he had to bring something brilliant to the Bible, but of course, as is the custom, take a text as a sort of a starter, but when he became a wiser and more spiritual man he found that the Word itself is brilliant enough and all he had to do was to unfold it and give it out to the people. Nothing is so sharp, brilliant, pointed and needed as the Word itself. "For the word of God is quick and powerful, and sharper than any [brilliant story telling preacher included] two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner [a critic] of the thoughts and intents of the heart" (Heb. 4: 12).

A careful study of Peter's sermon on the day of Pentecost will reveal the fact that, although it was quite brief, yet it was packed with the Word of God and this brought conviction and three thousand souls seeking God. It was Paul's practice to reason out of the Scriptures. Mark you, not out of his head! It is one thing to preach out of one's head, and quite another thing to intelligently reason out of the Scriptures. The more closely a minister sticks to the Word the more effective his ministry will be.

Preachers should learn to expound the Scriptures and to properly treat the text announced. If your text is "Pray without ceasing," why go on exhorting and rambling and urging restitution. If you are preaching on the day of judgment why consume

time talking about heaven. Why not concentrate especially on the judgment! The subject materials of any text announced certainly ought to be related to the text. And they should be directly related to the text. One may deal in many generalities and even biblical truths that do not particularly emphasize and elucidate the text. Every minister ought to try to be clear and logical in his thinking and to become expert in explaining the meaning of the chosen text. Drive the text home to the hearts and consciences of the people, preacher. When Ezra read the law to the people he also "gave the sense." Every word was making a point. It would do many of our preachers good to sit at the feet of our beloved brother, C. W. Ruth, and learn from him how to drive home the text.

We are not suggesting that no stories be told, even those outside the Bible at times, but we are trying to say that all sermonic materials should be so organized and used as to make the Word plainer and enlighten the hearers.

The closer we stay to the Bible in our preaching the more effective and permanent will be our results. A certain evangelist of our acquaintance told us that years ago when he labored in a certain section of the nation he indoctrinated the people by clear biblical instruction and scores and hundreds were converted and sanctified under his ministry, but as the years went by other evangelists came and went who did not "preach the word" but *about* the Word. They preached and labored well and God blessed them and the work, but they failed to indoctrinate the hearers and their work has not been abiding and permanent, while his has stood the test of the years. If we want and desire permanent results, then we must give people the Word, and so enforce, elucidate, explain, and emphasize it that they see the truth. "*Thy word* is a lamp unto my feet." "The entrance of *thy words* giveth light."

No two preachers have the same mental construction. We should not even try to ape one another. But do not allow this to be an excuse for saying, "I cannot explain the Bible like Brother Ruth or J. W. Goodwin or Rev. Joseph H. Smith." You can be your individual self, and God wants you to be, but you surely can and must learn how to "preach the word." The need of this hour and generation is for a veritable army of real Bible preachers, men who know the Book, its doctrines, precepts, requirements, etc., and who can preach it with power. Mere eloquence, philosophy and psychology are not enough. Whitefield, the mighty field preacher, swayed the multitudes and won thousands to Christ, but he seriously lacked the ability of indoctrinating the people, while Wesley, though not so eloquent, taught and instilled doctrinal truths into the minds of his hearers, fortified them with good, wholesome literature from his own pen, and his work abides while that of Whitefield's is almost lost. Preacher, "preach the word."

Problems

Roy L. Hollenback

LATELY, it seems to me, we are making a more common use of our subject-word than we have ever made before. Possibly I have not been a careful observer. But I have been attending district ministerial "conventions" and "retreats" in our church for upwards of twenty years, and only recently has it been impressed upon me what common use we do make of the word "problem," in either its singular or plural form. Our printed programs are as full of this word as a Seventh Day Adventist book is of pictures!

All sorts of problems are discussed—and, of course, *solved!* We hear of the "problem" of the Sunday school; the "problem" of our youth; the "problem" of revivals; the "problem" of the budget; the "problem" of the city pastor; the "problem" of the country pastor; the empty bench "problem," etc. Almost an endless line of "problems." It is *problem soup* for the first course; *roasted problems* for the second; and *problem a-la-mode* for dessert! Problems! Problems! Problems! Do we never tire of the diet? I wonder why we do not sometimes call for a change of menu.

I suppose that back in the early church days the apostles met together for such retreats, and would discuss "The Problem of Jewish Tradition"; "The Problem of Gentile Assimilation"; "The Problem of the Neglected Widows of the Grecians," and others akin to their times. Well, perhaps they did. I do not know. Until I do know I am not going to deny it, nor wholly condemn our practice of discussing problems today. But the first opportunity I have in heaven to converse at length with the Apostle Paul I expect to ask him about this. If they did, I am curious to know how their programs and procedure back there compared with ours today.

I should not be surprised if the apostle answers me somewhat like this: "You brethren had it all wrong. Your motives were good, but you were exceedingly awkward in your approach. We who had the privilege of conversing personally with the Lord Jesus learned from Him that it was not well to talk about *problems*. In fact the Lord Jesus told us that there were no problems, save one. That was the *problem of faith*. So, when we met together in those days, instead of discussing difficulties, perplexities and hardships, we went to *prayer*, expressly for the purpose of increasing our faith. Upon each such occasion we would pray fervently for many hours, sometimes for whole nights. Or possibly we would continue in session for several days. We always found our love for all the saints deepening into a sublime and sweet fellowship. Our spirits were inspired to a buoyancy radiant with divine praise; and at times the place where we prayed was shaken by the power of God. We were emboldened to undertake any task; to face any opposition; to endure any hardship. We knew no fear. Nothing

could intimidate us after we had tarried in these retreats, because great courage and faith rested upon us. We would dare any situation that challenged us. With abounding zeal; gushing feelings of emotion and a consuming passion for souls, we would break forth in all directions to win the lost for Christ."

While we grant that the above words are a play of our imagination, yet I do believe that if one of those apostolic brethren would appear in one of our district gatherings, he would shame us out with such quotations from the Lord as "O ye of little faith!" or "Be not faithless, but believing!" Did not Jesus say, "If thou canst believe; all things are possible to him that believeth"? And again, "If ye have faith as a grain of mustard seed"—what will happen, Lord? Why, all of our difficulties and problems will be solved!

In the light of these promises, and the many others that doubtless occur to the reader's mind, is it not right and reasonable to say that we have *just one problem*—namely, *the problem of faith*? If "all things are possible," then where is the problem? If we can "remove mountains," then where are our difficulties? They have melted away and flowed down before us. Only one problem, then, is left—our faith. There is no other. Paul's great treatise upon God's ability, found in Ephesians 3: 20, contains just one circumscribing modification, and that is the clause: "According to the power that worketh in you." It is our limited faith that becomes our singular problem.

Now, beloved of the Lord, I may be all wrong in my conclusions, but I firmly believe that this is the problem we should face, and talk about, and exhort upon, and pray over. We need retreats of every kind and description for prayer and faith. All the way from the small group prayermeetings of the local church up to the district-wide gatherings of our preachers and people, we need to major upon *prayer! prayer! prayer!* Not to discuss it in theory so much as to exhort to its practice. And these gatherings should themselves be occasions of that practice. They should be the practice begun. Mighty wrestlings with God! Congregational prevailings! Everybody at it, faces heavenward, determined to have the Spirit poured upon us from on high. Praying in unity! Praying aloud! Praying in concert! Continuing instant in prayer! And all during the session, long or short, never relaxing from the spirit of prayer. Hold on! Mix fasting with it! Put heart-searching in it! Let tears flow freely! Get the fountains of the soul's deep broken up for the lost, and for the dearth and reproach of our Zion! Weep over our fruitless lives and our lack of solicitude! Let messages of burning be brought as the Spirit leads, on prayer, faith, soul-passion, zeal, etc. Not a cut-and-dried program now—just prayer! Not a form—just faith! Not a human

leader, unless it is a very modest one who knows how to let the Holy Ghost have free course; but a perfect, unlimited submission to the *presence* and *presidency* of the Holy Ghost. My soul is hungry, brethren, for this sort of a convention. All districts need them. All groups need them. We need them often. O Zion, God has a controversy with

us because we are so wanting in faith, and therefore greatly failing in the task our crucified Savior has left us. This will do more than a hundred papers and "problem" discussions to cure our many ills, and enable us to stand approved in the day of Christ's return. "When the Son of man cometh will he find *faith* on the earth?"

Ministerial Courtesy

By a District Secretary

IT is a well known fact that any man who expects to succeed in business must conform to some accepted code of ethics. The public can find too many merchants who are respectful, courteous and solicitous, to shop a second time with one who disregards these simple ethical practices. Although there may be present a personal element of dislike, for business reasons courtesy is extended, even if it is but a mask to cover the personal feelings beneath the surface.

If sinful and worldly men can adopt courtesy for business purposes, how much more should the Christian, and the minister especially, cultivate this all-too-much neglected grace. It seems that often we as the Lord's children, forget to extend to each other as brothers and sisters, those little courtesies which we studiously present to the outsider. Have you ever been in a home where things are spoken by one child to another, and in a manner, that the speaker would not think of using in conversation with one outside the family? Are there not too many "Christian" homes where this occurs? How about the family of God?

I am thinking now of a letter I wrote to one of my fellow ministers. It was a simple little communication, the main subject of which was a request for the church letter of one now living in our community and worshiping with us, written at the request of the individual himself. After more than a month a second letter followed the other, and although two or more weeks have again passed, no reply has been forthcoming.

If this were an isolated case not a great deal would be thought about it. But there have been numerous instances during the past several months which indicated a similar lack of ordinary courtesy in replying to inquiries and other matters presented in letters written to these peers of Christendom. Not only does our Manual require "being courteous to all men" as an indication of our being converted people eligible for membership in the church, but Peter insists also that we should be courteous.

Another instance in my mind where thoughtlessness almost became tragic, occurred elsewhere but came to my knowledge. A fine couple of young people were moving from one locality to make their home in another city not very far distant, and their pastor exacted from them a promise that they would not transfer their membership until the assembly

some five or six months off, using as an excuse the statement "for we are assessed you know on our membership for District and General Budgets, and your tithe ought to be sent back here until we report our new membership figures to the assembly and get an adjusted statement." The Manual provides that under such circumstances the pastor is to write the nearest pastor in the new locality, advising of their members' whereabouts, so that they may be visited and steps taken to not lose them from church attendance and responsibility. In this instance these fine young people stayed away from church several months, grew lean in their souls and were almost lost to the church entirely. These things ought not so to be.

When a District Superintendent can write to his pastors with tears in his letters, enclosing a stamped card for reply, only requiring the signature of the pastor, and a little effort to drop it in the mail, and then wait twice the necessary time for a reply receiving less than a fifty per cent response, it is time for us to study up on the subject of courtesy.

When a District Secretary gets out a letter to all the pastors on the district, carefully outlining some information to be furnished by order of the General or District Assembly, and point out that the instructions show that the pastor himself is responsible for the information, and beg him not to turn it over to some member of his board and trust them to return it at the specified time; and then have these simple little requests ignored, and the information is not received from many of them at all, the truth of the Master's words is painfully emphasized: "The children of this world are in their generation wiser than the children of light."

Every minister should keep all his unanswered correspondence in one place, and that right handy, until it has been answered. We all know that a preacher is a busy man, and does not have time to waste, but a little wise planning would enable him to make courteous response to all letters he receives, by taking a half hour or so once or twice a week to "clean up" his little pile of unanswered letters. Also a little practice in putting ourselves in the other man's place, and working out the Golden Rule in every matter, would greatly increase our usefulness as God's ministers by removing all reasons for charges against us that we are lacking Christian and ministerial courtesy.

Working the Whole Church Program in Small Town Churches

Paul K. Hayman

BEFORE beginning a treatise on this topic proper, shall we first take notice of the two district properties in the subject itself. First, what constitutes the whole church program, and second, the importance of rural and small town churches. It is not likely that everyone views the whole church program identically, but since it will be necessary to have something definite in mind in order to tell how to work it, shall we say that it consists of the following: *evangelism, finances and church organization*. And in our own denomination each of these three properties has its local, its district, and its general appeal. Then as to the importance of rural and small town churches let it suffice to say that on the Ohio District alone approximately one-third of the organized Nazarene churches are in rural districts and towns of less than 1,800 population. This fact should arouse the interest of everyone in this subject, and especially those pastors who are serving churches so classified.

Paul, in his first letter to the Corinthian Church, says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." Then continuing the same thought, "That there should be no schism in the body; but that the members should have the same care one for another, and whether one member suffer all the members suffer with it; or one member be honored, all the members rejoice with it." These scriptures present to us an excellent picture of a church as a unit made up of different interests, each of which is indispensable to the unit itself.

Now shall we consider evangelism as an integral member of the church body. The church has been, is, and rightly should be a set apart organization. Set apart from the world, and set apart to do a particular kind of work, that of winning men and women from sin to righteousness. This work should be considered first among all obligations by an organization designating itself a Church of Jesus Christ. This holds true to the small group representative of a comparative few, just the same as to a large organization situated in the midst of teeming thousands. However the methods employed in evangelism in rural and small town churches may be different from those used in city churches.

Perhaps the most difficult problem confronting one in carrying out a successful evangelistic program is how to arouse in people sufficient interest to cause them to attend the services. Indeed this is a difficult problem, and one whose solution many a pastor is seeking. Shall we offer a few suggestions: No one can be expected to seek for spiritual help at a place which does not have his confidence. We mean this, that there are altogether too many

church members who live much too loosely and carelessly away from the church, and by so doing cause the outsiders to lose respect, not only for the individual but for the entire church. Such conditions should not exist but where they do it becomes the duty of the pastor, by exemplary living and straight gospel preaching to lead a reform movement within the church itself. This can usually be done with the assistance of those of the members who are sincere in doing rightly. If this policy is followed it will not be long until it will be possible to inject some "new blood" into the church veins by adding a few new members until there will be a gradual build-up in church conditions. Those whose lives failed to measure up to their profession will either line up and go on with the crowd or just dry up and fall off. This cannot be expected to take place within too short a period of time but the right result is almost certain to come to pass and when it does the church will be looked to as a spiritual lighthouse and not a den of hypocrites.

However, this alone will not insure a full house to which to preach. In these days when there are so many agencies competing with the church in catching the interest of people, a mere passive attitude on the part of God's children will mean a gradual decline in church attendance. It is necessary that each member become a personal worker. That he become so filled with a passion for the salvation of others, that each day will see him inviting someone to church, and Sunday school, being a good neighbor, and witnessing for the Lord at every opportunity. Of course the pastor is expected to take the initiative in this work but he cannot alone be responsible. "Every member a helper," is no mean slogan for each local church and is certain to bring creditable results.

By a recent house to house canvass of our town of one thousand people we were able to add some thirty new families to our calling list and are hoping for some definite results in seeing many of these saved.

Here also can be said a word about participating with other denominations in union services. We have found this practice to be beneficial and suggest that whenever possible the church co-operate in this respect. New contacts can thus be made and the church can be placed before the community to a better advantage. The "holier than thou" attitude which might at times seem the easier way out, will in the end only detract from the usefulness of the church. Upon coming to our present pastorate the general attitude of the church was against uniting with the other three churches in town in holding union services on special occasions, as was the custom. We, as pastors, thought we saw where the church could profit by participating with the other groups on these occasions and used our influence to

*Paper read at Ohio District Preachers' meeting, at Lima, Ohio, in March, 1937.

change the attitude of our people. In a measure at least we have been successful and have had numerous opportunities to preach to folks who never perhaps would have come to our church had we shown a distant spirit instead of a co-operative one. We have spoken several times at the high school assemblies and on Good Friday last the entire group of elementary students was brought to our church for a special service. Some are of the opinion that to do this it is necessary to compromise, and let down the standard, but we have not found it so. Indeed how blessed to lift high and higher the "blood-stained banner" before such audiences.

Then, too, there is the good or bad influence wielded by the type of service that is carried on at each meeting. Something that is sensational only, will tend to attract crowds but when the sensationalism subsides, (and it is sure to do so) it will be more difficult than ever to interest the same crowd in a sane, substantial program. It is better to avoid sensationalism. Still there is almost as great a danger in the other extreme, that is, in carrying out programs that are too conservative, that will lead to dryness and formalism. Certainly there is a middle-of-the-road program in which prayed up men and women with spiritual freedom can worship God in such a manner as to favorably impress those that are unsaved.

So summing up evangelism, first let us strive to make each church a clean, honorable and respected organization. Second, let us tarry at the Master's feet until the pastor and each member is endued with the "working spirit." Third, let us be wise enough and spiritual enough to conduct a worship service that God can bless and people can appreciate.

Now a few words about finances in rural and small town churches. There is a saying that "the paying church is the praying church," and "the praying church is the paying church." We do not vouch for the infallibility of this statement but do assert that high spirituality and sound finances usually are found going hand in hand. But how to work successfully the financial program of the church is the stubborn problem of practically every pastor.

First, let us say that "making it financially" is impossible with a very limited number of churches. The great majority can meet their monetary obligations; not all on the same level but that is not expected. The practice of storehouse tithing is the answer to practically every financial difficulty in the church. But since the fact remains that many do not strictly practice storehouse tithing, what shall we do about it? Our answer is preach it, teach it, and set the example by doing it.

There are many good texts in the Bible on which to build an entire sermon on tithing and these should be used frequently. Too, since the principle of tithing has such an important bearing upon the prosperity of every church, it can be conveniently worked into numbers of other messages. At any rate, the principle and the practice of storehouse tithing should be so constantly kept before the people that its meaning will be no less understood than that of repentance, restitution and perfect love.

Then besides the preaching on this subject there

ought to be some good, clear teaching on its fundamentals. Many perhaps would tithe, who do not, if they understood more about it, that is, how it was instituted, why it is fair, and the many good results to be obtained from it. If they see that God required it, and that Christ placed His seal upon it, mere knowledge will soon develop into spiritual light which will have to be obeyed if salvation is to be retained. Another beneficial thing that the pastor can do to encourage paying of tithes is to place before his people the entire financial program of the church, so they will know just how the money they pay is being used. Indeed we cannot expect even Nazarenes to invest blindly. We hear the complaint from some that farmers and others whose incomes are more or less irregular cannot tithe because they cannot calculate how much it would amount to. We feel that this is only an excuse, to keep from tithing at all, for anyone who really enters into the spirit of tithing will not fear of overstepping the bounds just a little, anyway. Occasionally one finds a church group that will willingly support the local program, but that has no time for the district and general interests. It seems that such an attitude is either brought about through sheer ignorance or selfishness, both of which can be remedied. As to which budget should receive the most attention, that is, the local, district, or general, we say that wherever possible the unified budget should be worked. Any church that once experiences the blessing and benefit of having every budget paid on time will not be desirous of slipping back into just any slipshod manner of meeting her obligations. In other words, almost without exception, Spirit-filled, sufficiently enlightened Nazarenes will see to it that the pastor's salary and other local bills are paid regularly, will gladly assume their district apportionments, and will with joy participate in making the General Budget overpaid each year.

As to the preacher setting the example in tithing, that is understood. Indeed how foolish to preach a standard that is not practiced in living. No doubt there are many laymen who have been led to pay tithes by seeing their pastor faithfully executing the same obligation.

Finally, some things should be said about church organization, and in this we include the church itself and all of its affiliated agencies, the Sunday school, Young People's Societies, and missionary organizations. The number and type of these agencies should be determined by the strength of membership in the church, and in other local conditions. However, regardless of how many departments are demanded, each should fill its own place and collaborate to make the church as efficient as can be made. Again referring to the text in Corinthians, these agencies should not be considered independent, but members of the church body, and as such, should perfectly co-operate with it in fulfilling its mission.

Too much emphasis cannot be given to the proper selection of leaders for the Sunday school and other departments. A superintendent with a vision, as well as ability to co-operate, is absolutely indispensable to a successful Sunday school. Qualified teach-

ers can usually be found, or trained, who will carry a burden for souls and joyfully execute their duties. As with the church, the Sunday school also should be district and general minded, willing to join wholeheartedly with every planned proposition. The attitude of the pastor and superintendent will in a great measure, determine the attitude of the school in this respect. And in no place should the "working spirit" be more prominent than in the Sunday school. The aggressiveness displayed by each officer, teacher, and even the scholars, will be a strong factor both in attracting visitors and then in making them permanently enrolled. Let us create more enthusiasm, and more vital concern for the Sunday school! On with the Sunday school revival!

The same principles generally apply to Young People's Societies, and missionary organizations. Qualified leaders must be found if these societies are to fill their place.

The N.Y.P.S. president must have the confidence of the young people, have no lack of workable ideas, and the ability to fit in the general program. Above all he must be spiritual and carry a burden for the lost as every effort should center in gathering in the unsaved.

The purpose of missionary societies is to teach, to inspire, and to lead the church in its program of evangelism outside the local field. The importance of this work cannot be overestimated, and it is at once evident that the Missionary Society is able to perform a duty that no other agency can reach. This makes necessary wise, efficient leadership, well organized plans and perfect co-operation with district and general interests.

Now let us conclude by saying that just because a church is situated at the country crossroads or in the village does not mean that its future is hopeless or its usefulness curbed. The whole church program can be worked in a church like this. The command is, "Lift up your eyes and look on the fields; for they are white already to harvest." The challenge is, "It can be done!" The promise is, "According to your faith be it unto you."

An Increasing Restlessness

There seems to be an increasing restlessness among the pastors of our churches. Perhaps this is due in large measure to the restlessness of the churches themselves. Our age is enamored of novelty. The new preacher is a success until his newness wears off. We are quite aware that some ministers outstay their usefulness, and that it would be a Godsend to some churches if other churches would relieve them of the burden that they have to bear. We are convinced, however, that the curse of our age is not pastorates which are too long, but pastorates which are too short. One of our distinguished ministers, in an anniversary sermon, said, "One of the imperative needs of today is a greater patience on the part of the people with their pastor and a greater fortitude on the part of the pastor in facing the difficulties which are found in every church."—*Watchman Examiner*.

Planning and Conducting Revivals

W. P. Jay

PLANNING and preparation are necessary to succeed in any walk of secular or religious life. Let us consider briefly what should be expected of both the pastor and evangelist in planning and conducting revivals.

I. WHAT SHOULD BE EXPECTED OF THE PASTOR

He should first have the backing and sanction of his church board. Usually this should be done weeks or months before the revival.

If in a small town he should co-operate with other ministers of his town, so as to avoid conflicting dates with other revivals.

He should see that the revival and workers are well advertised. There are many ways to well advertise a meeting. Choose some good method and work it; just ordinary announcements bring little results.

He should provide entertainment for the evangelist where he can have a private place of prayer and study, if efficiency is desired.

He should not delay his plans for financing the meeting until the revival has begun. One-half or two-thirds of it should be pledged by his members, stating the amount they intend to give to the support of the workers, and have it in the treasury by the time the revival begins. After this the balance can easily be raised among friends of the meeting.

He should conduct special prayermeetings each night in the week preceding the campaign, which may be a glorious success in two weeks (by the time all are tired out) if the church is under the burden.

II. WHAT SHOULD BE EXPECTED OF THE EVANGELIST?

He should feel sure of his divine appointment to the work of evangelism. Paul said that Jesus "appointed some to be . . . evangelists . . . for the work of serving," etc. (Weymouth, Eph. 4:11, 12). A "jack of all trades" is usually efficient in nothing. Being a pastor one year and an evangelist another does not very well "equip him for the work of serving" efficiently at either. There are few exceptions to this rule.

He should have a message that grips himself, then others. It must touch life. . . . It should be reasonably short, to the point and with few preliminary remarks. And the all-embracing secret of a successful evangelist is close and constant contact with God, and a reverential, devotional study of His Holy Word.

He should be a booster; boost the church, the Sunday school, the W.F.M.S., the N.Y.P.S., and the *Herald of Holiness*, taking subscriptions, increasing the Sunday school enrolment, ministering harmony and balance between the preacher and his members, taking a love offering or pounding for the pastor. Above all, he should be a soul winner.

He should be able to "string fish" as well as to catch them. If he talks and preaches the privileges

and advantages of our church, people will become Nazarenes from conviction. To aid this important part of the work, I would advise the use of the membership cards furnished by our Publishing House at a reasonable cost. Order in time.

A Pastoral Essential

E. O. Chalfant

IN A recent District Assembly of Tennessee, Rev. H. H. Wise, pastor of our First Church, Nashville, in making his annual report said that he averaged sixty pastoral calls a week, or a total of three thousand a year. I think the membership of his church is about seven hundred, which is one of the three or four largest churches in membership in our denomination. It is reported that a great musician once said, if he failed to practice six hours a day he knew it; if he failed to practice four hours a day, his critics knew it; and if he failed to practice two hours a day, his audience knew it.

Is there not some parallel between the successful calling pastor and the successful pianist? Do you suppose that if Brother Wise should make only thirty calls a week, he would feel the difference; if he made only twenty his fellow pastors on the district and the District Superintendent would know it; and if he made only ten or less a week, his whole congregation would know it.

We have no intention of underestimating the value of the preaching ability of the ministry, yet it is our humble opinion that as many as ninety-five out of every one hundred who fail, or whose success at best can be classed as only very ordinary, are noticeably unsuccessful in the ministry because of their inability to make contact with new people and keep vital contact with the ones they do know and win them to our cause. I once heard of a woman preacher who called on a father eighty times without success; the eighty-first time he came to church, accepted Christ and became a beautiful consistent Christian.

Rev. C. E. Cornell of precious memory was not considered in our denomination as a great outstanding pulpiteer, although a very good and helpful preacher, but he earned the name of being one of the men who were right in the top row as our very best pastors. It was reported under reliable authority that while pastor of Chicago First Church he would make as many as fifty calls in one day. You would naturally ask, "How could he do this?" I do not know, but the fact remains that he did.

My attention was called recently to a young pastor who was failing. In fact he had been definitely unsuccessful on two charges, and was on his way to be eliminated from the third place, and from the ministry. He fell in line with Brother C. A. Gibson's ten-point program for preachers on the Ohio District; and took seriously two points in the program. One was to systematically and conscientiously make twenty calls a week on people outside of the membership of his church and Sunday school;

the second, to devote two hours each day to a well-planned study and devotion. As a result, he closed a year that had threatened to be his elimination from the ministry, with the best financial year the church had ever had, a substantial increase in membership, a unanimous recall as pastor, and the general feeling of victory and blessing in his own heart and life and work, and a continued ministry.

Let us always remember that getting human beings to church and to God, and getting them saved and sanctified wholly, and keeping on the eternal stretch after individuals, is the ever great essential of the Christian ministry.

Idol Worship

It is the Christian's function to ring out the message of the First Commandment. The bugle must give forth no uncertain sound. When men turn away from our God to serve other gods they become idolaters, and no idolater can enter the kingdom of heaven. Are you willing to go forth among the worshipers of Moloch, Mammon, Bacchus and Baal, and tell them that they are lost for time and eternity unless they turn from their idols to serve the living God? But remember, you can do no effectual ministry for Jehovah, if you have some of these idols hidden away in your life. It was to the shame of Israel that while they believed in God, they often turned to the worship of false gods. If we have gone lusting after power, after gold, after wine, after sensuality, we have paid homage to idols. Let us turn from these to serve again the living God. "Come ye out from among them and be ye separate, ye that bear the vessels of the Lord." Let us go forth to serve the men and women of this idol-worshiping world!—Editorial in *The Watchman-Examiner*.

Meditate Upon These Things

Does my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Have I ever won a soul to Christ?

How much time do I spend in prayer?

Do I practice daily Matthew 6:6?

Am I in fellowship with the Holy Spirit?

Am I trying to bring my friends to Christ?

Is there anything I cannot give up for Christ?

How does my life look to those who are not Christians?

How many things do I put before my religious duties? Do I care whether the midweek prayer-meeting is a dead or a live service?

Have I ever tried giving one-tenth of my income to the Lord?

Am I doing anything I would condemn in others?

Is my lamp well trimmed and burning?—*Exchange*.

**Open Letters to a Young
 Minister's Wife**

By a Minister's Wife

DEAR ANN:

When your letter came asking me to write you at least once a month and give you advice on how to be a good minister's wife I was filled with mingled emotions. First, there was a feeling that I was not qualified, that my own experience was too limited. Then I experienced a distinct shock as I remembered that twenty years as a minister's wife were already behind me. Next, a humbling sense of regret stole over me as some of my own past failures loomed up before me. This was followed by an inner shrinking from giving the impression that I might consider myself the ideal pastor's wife. Finally came the thought that frankly telling you about some of my own mistakes and those of other ministers' wives I have known, and discussing some of the trials and problems all ministers' wives must face, might fortify you against the evil day and inspire you to do better than some of us have done.

Now please do not take everything too personally and imagine that I think you could possibly be guilty of all the shortcomings that I may mention for I do not think anything of the kind. I have known and loved you a long time, Ann, and in my eyes your good qualities quite outweigh any little faults you may have. So I shall have to be more brutally frank, perhaps, than seems necessary, because love is a little blind and I might, if I followed my prejudiced heart, be too easy on you to do you any good at all. So now, as you have asked for it—here goes.

Something in your letter suggests that some well meaning but too sympathetic friend has tried to tell you that just because the people of the church called your husband as pastor is no sign that they have any special claim on you. I could read between the lines, however, that you do not feel that such an attitude is just proper and I want to say right now that you are right. It is true technically, that the church has no more claim on you than upon any other member. But in this relationship as in all others, "The letter killeth." There is a tacit understanding that the minister's wife holds a unique place in church life, and certain things are expected of her whether rightfully so or not. This must be reckoned with, and a minister's wife who disappoints a congregation because she assumes that they have no special claim on her will not only miss a priceless opportunity for service to God and humanity but will definitely hinder her husband's work and jeopardize his future. I know it seems hard to be held responsible even in a measure, for another's success or failure but in the case of a minister it is all too true that he has almost no chance of lasting success if his wife takes a wong

attitude. A man may succeed as a lawyer, a doctor, a teacher, a college president or a business man without the help of his wife or even in spite of her, but not as a minister of the gospel. So I am more than pleased to realize that you have rejected the legalistic attitude that your well meaning friend assumed. To accept such a philosophy would be to undermine the very foundation on which the work of a minister stands. Service must be the keynote of his ministry. If his wife chooses to be independent and demand her right to herself and, incidentally to him, while she may not willingly hinder her husband's ministry, her attitude will nullify his best efforts.

And do not think, Ann, that there have not been times during my life when I have been tempted to assert the fact that the church did not call me—and if I did not think of it myself, some friend who loved me thought of it for me. In fact there have been occasions when I have had to answer in my soul to the sympathetic, "Far be it from thee," just as the Master did. "Get thee behind me, Satan." If there is any watchword a minister and his wife should adopt it is, "Ye are not your own." Such a watchword will be the touchstone that, time and again, will turn you from the legitimate pursuit of your own interests and cause you to, "Seek another's wealth." But lest you mistake my meaning, let me hasten to say I am not inferring that you are to be the servant of the church for the church's sake. No, Paul expressed it when he said, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." It is because a minister is servant of all for Christ's sake that he cannot be a man-pleaser or a time-server; and because your life is linked to that of a minister, you too must serve for Jesus' sake. This motive will hold you steady when undeserved criticism and ingratitude come your way. If, on the other hand, people praise you for doing what is only your duty, as a servant of Christ, to do, you will take no credit to yourself nor get your head turned by their approval. You will give Christ the glory for putting you in a place where such service is possible. So you see, Ann, that there is, after all, a logical basis for the feeling on the part of the church about the minister's wife. She really is "on the spot" in the sight of God and man and her attitude will make it either the greatest place in the world to her or the most irksome. And, Ann, if you take the right attitude about a whole lot of things that I hope to write you about later, you will find that the life of a minister's wife has high moments of inexpressible joy that are seldom experienced by women in other walks of life.

But now, after inveigling you into usch an exalted mood, I must bring you rudely back to earth by saying, whatever you do do not go to the other extreme and take yourself too seriously. In other words do not take too much on yourself. Yes, I know that sounds like just what I have been warning you against, but it is not. It is a bit hard to

express just what I mean but maybe a comparison of your place in the church with that of a mother in the home will make it a little clearer. You have seen mothers who seemed not only to have a proper sense of responsibility but who actually overdid the thing. No one could do anything just right unless Mother personally supervised and censored it. It goes without saying that such mothers hinder their children's development. One reason they act that way is because it is the line of least resistance—easier to do the thing than to watch somebody bungle the job. Now, in a church there are lots of offices to fill and lots of jobs to be done. And you, because of your God-given talents and your training along educational lines are probably, as well, if not better fitted, to fill every one of those places than the average layman. The delicate point lies right here. The minister's wife should always be *willing* to fill any place she is fitted for, but for the good of the church and the development of leadership among the laity, she should not, in my opinion, hold very many offices in the local church if it can be avoided. I know there are exceptions, and sometimes, in a newly organized church, the pastor and his wife have to do almost everything or it will not be done. Then, too, sometimes some department of the church is weak, and by taking charge for a while, the pastor's wife may be able to give a new impetus to that department. I believe, however, that her greatest place of usefulness lies not in holding official places or being officious but in being what Paul calls a "Fellow helper of the truth," in modern parlance, a booster. You see, such an attitude is far different from sitting back indifferently and saying, "Why should I worry? The church didn't hire me."

It seems as though this letter has not covered much ground as to practical details or answered many of your questions but next time I will try to be more definite and explicit. Maybe I will write to you about how to be a good minister's wife to your husband. I have been trying to learn how to do that all these years. Feel free to write me any time for I am always so delighted to hear from you.

Affectionately yours,

HOPE VINCENT.

Religious Hilarity

MILDRED BANGS WYNKOOP

SOME memories are particularly fragrant relative to our early Nazarene spirit. Among others the memory of the inspiration connected with the "money-raising" services comes to me with force today. There was a complete lack of the "dread" often apparent now. Many times I have heard a frail widow "break up" the meeting shouting, just for the privilege of giving a few hard-earned dollars, all out of proportion to her meager income. Our most melting times and spiritual re-

freshings came with the giving of money. Do you remember?

Where is that spirit of hilarious giving today? Most of us begrudge even our tithe now, and groan audibly when the extra needs are presented. Where is the liberality of Pentecost?

Our trouble, perhaps is a misconception of the spirit of tithing. Many a man and woman is hiding behind his tithe, thinking, no, wishing—his tithe ended his responsibility.

I cannot remember that much was said, in those early days, about tithing and the people did not know when to quit giving. They did not measure their gifts by per cent but by love and that, to me, is the spirit of Pentecost.

The tithe is the very best any man can turn back into God's hand. But the tithe is often something more. It is sometimes what is left after the joy is taken out of giving—the pharisaical remains of dead love. Real love does not stop with what it must do, it gives until there is not anything more to give. And when love gives, joy abounds. Where is that spirit of hilarity in our services? It is, in many cases, buried under carefully calculated duty.

We need money. We go into the pulpit with our heads hanging and clothed miserably with prearranged defeat and an apologetic air. We say to the people, "We are all poor. We are giving all we can, but really can't we deny ourselves some chewing gum for the cause of missions?" We are so careful lest we, by our begging, offend some new member, or touchy old one. Members have been so hard to get, now, do not scare them away by embarrassing them with money matters.

God forgive us for playing false with men's souls. When we rob men of the privilege of giving we rob them of the spontaneity of religious joy that we upbraid them for not having.

I believe, further, that "budgets" have dampened our spirit of giving. Budgets are necessary and wise but by all means submerge them under the cover of the live, warm, vibrant needs that they represent. I could never get up much enthusiasm giving to the support of a budget but I cannot keep my money back from properly presented needs.

There is plenty of money in our Nazarene homes to supply the needs of 200 missionaries, rather than starve out sixty of them. There may not be enough to cover the elaborate and unchristian building programs some of us have fallen heir to but there is ample for commodious quarters in which to worship God and serve humanity.

"Nazarenes, let us really give again. Let's know the joy of unreserved love. Let's give again "until we see stars and then keep on giving until we see beyond the stars." Let's give "until it hurts and then keep on giving until it quits hurting." Let's give until God begins to smile into our souls and restores that lost shout. It may be a five-cent piece out of abject poverty or it may be a thousand dollars above our tithe. But, let's give! (Mal. 3:8-12).

GENERAL CHURCH PROGRAM

STEWARDSHIP

C. Warren Jones

Promotion of Church Stewardship

AS a rule it is the pastor who must head the work of stewardship. He it is who must set up a school so as to educate and train his people in the principles that go to make up a complete and fully rounded life. There are certain spiritual attitudes that must be cultivated in the lives of his flock. To successfully carry out the program the pastor must:

1. Preach stewardship, which deals more with attitudes than with quantities. It is based upon God's ownership of all things. Life, property and every talent which a man possesses is vested in God. The preacher must not only preach it but adjust his own life to the truth. His own consecration must be complete. Then out of the background of this experience he can lead his people.

2. He must preach a complete consecration; one that takes in the man and all that he possesses, for this is the very essence of the Christian life. The man who refuses to make this surrender cannot become a true Christian. This is not an easy road to travel. To build this fundamental Christian truth into the lives of men will require some patience, tact and much grace. There will be opposition. Selfishness will assert itself. Then, there is the old conception of ownership of property and that it rests in human hands. This ingrained idea will be hard to dislodge. But in spite of the opposition the faithful preacher of the gospel must give the truth of stewardship to his people.

3. His goal must be the molding and fashioning of Christian character. This work also requires patience, for character is not attained in a day nor as the result of one decision. Here is one argument for long pastorates. The pastor can with patience, prayer and faithful instruction by both precept and example, build Christian ideals into the lives of his people. He will not allow himself to be blinded by achievements of a day or an hour. His greatest joy will be to see men give themselves wholly to God and that their giving is an expression of this fact. The goal of all his work will be the development of Christian character and the securing of any sum of money for any worthy enterprise is not an adequate substitute. Stewardship must never be allowed to degenerate into the conception that it is giving of money to a worthy cause.

4. He will preach that stewardship is not so much the giving of money as the giving of life. The one who gives his life will not withhold his treasure. Other methods may produce more immediate results but the stewardship of the whole life will build more enduringly.

Stewardship is the dedication of life. The raising of money in the church is not the major interest, but the development of spirituality. The pastor who succeeds in building an enduring work must lay the proper foundation and his church must be made up of men and women who have fully consecrated their lives and become faithful stewards of the Master.

Stewardship

Christian stewardship is not something that is new. Jesus Christ in His teachings had much to say on this subject. One of His ways of teaching was by parables. In more than half of the parables of Jesus He introduces some phase of stewardship. For example, in the parable of the candle He is dealing with the stewardship of the gospel light and in the parable of the talents, the stewardship of property is set forth.

The question arises as to what is stewardship? It is managing life and its resources for God and the good of all. Christians who recognize themselves as stewards acknowledge Christ as Lord of life, of time, talents, influence and possessions. Stewardship applies to all the problems of life and relationships. It deals with attitudes, rather than with quantities.

God is the sovereign owner of all things. "The earth is the Lord's and the fulness thereof." "Every beast of the forest is mine, and the cattle upon a thousand hills." "The silver is mine, and the gold is mine." No truth of the Scriptures is more clearly taught than the fact of God's ownership.

We have learned that stewardship has to do with relationships. God being the owner, we are but the possessors of things and stewards of the Master. We are handling that which belongs to Him. He bestows upon us talents. We are the stewards of those talents. He permits us to come into possession of property. We thus become the stewards to manage the property in behalf of the owner.

Every faithful steward must render an account. This brings up the subject of accountability. This will make youth pause and ask, "What does God want me to do with my life?" It will make the

business man ask whether God is operative in the processes of his business. It will make all who have possessions ask whether the expenditures we are about to make serve the interests of the kingdom or not. And does the amount I have left represent selfish hoarding beyond my actual needs or does it represent the kingdom in action. Accountability to God must come back into life, if life is going to count for anything.

If the cause of Jesus Christ is to advance throughout the world, we must give more attention to Christian stewardship. We can talk about Christian service, but we shall not have it without the faithful stewardship of strength, time and talents. We can pray and long for a world-wide missionary crusade, but it will never take place without the stewardship of life and money. We need some for-all-time consecration, and the deeper the consecration, the more progress in fulfilling the mission of the church.

The work of the church is to evangelize the world. To successfully carry on this work it is essential that we have the faithful stewardship of money. We need money to support our churches, schools and to send missionaries to the ends of the earth. God has made us stewards of money and He expects us to recognize His ownership and our own stewardship by using it in the interests of His cause.

We must promote stewardship by carrying stewardship education to the entire church. The principles of stewardship should be taught in the Sunday schools, Young People's Societies, W.F.M.S. groups and in organizations for men. The church must take seriously this matter of stewardship education because, as has been said, stewardship is fundamental to the progress of the church. And we can never expect stewardship practice without stewardship education. Above all is the need of stewardship education for the children and youth, who will constitute the church of tomorrow.

The Stewardship of the Gospel

THIS is applying stewardship in winning men to Christ. Jesus said to His followers, "As the Father hath sent me, even so send I you." "Preach the gospel to every creature." We have been entrusted or made stewards of the gospel. Paul was gripped with this truth. He was called to preach the gospel and in one of the supreme moments of his life exclaimed, "The glorious gospel of the blessed God committed to my trust!" Paul saw that he had entered into partnership with his Lord. He recognized that this wonderful gospel, of which he was a steward, was living and active, sharper than a two-edged sword, and that it was the power of God unto salvation to everyone that believeth. He saw clearly also that his mission was to deliver from darkness to light, from the power of Satan unto God.

The stewardship of the gospel was to Paul a living reality. As a steward, he realized his responsibility. He knew that in order to be a good steward he must be self-effacing, illustrious and faithful. He was willing to subscribe to such a life.

He saw the advantages of such a partnership. Yoked up with divinity! What a wonderful relationship! It gave him a motive worth while. It lifted him above any self-interest. He was not working for himself, but was the Master's steward. His motive was the Man on the middle cross. It gave him enthusiasm. There was nothing dull or drab about this new relationship. The burdens and tasks and problems were light to bear. It was a delight to be about the Master's business. It gave him strength. Power to carry on was always granted, whenever needed. Obstacles and difficulties seemed to vanish. He was able to plow into the moral wastes of Asia Minor and Rome, and plant securely the living seeds of the kingdom. Paul and many that followed like Roger Williams, Jonathan Edwards, Whitefield, the Wesleys and Bishop Asbury were absorbed in the stewardship of the gospel.

Sowing Out of Season

THE industrious farmer is careful as to when he sows his seed. Not only is this true as to the season, but even the conditions existing are a determining factor with him. He desires a bountiful harvest and if his dreams are to be realized he knows that the sowing must be done at the proper time. One must sow in season. This is a law in the natural world.

The same fundamental truth or law holds good in the various phases of life. If a boy is to secure an education, he cannot put off the work of the kindergarten and primary grades until he is a man grown. No, that part of his education must be secured long before he reaches his teens. There is a time for everything.

What has this to do with stewardship? It has this much to do. Stewardship is the scriptural philosophy of life. God's people in order to live a full, rounded life must be acquainted with the fundamental principles of stewardship, which have to do with life and its various attitudes.

We are hindered today because too many people have the wrong philosophy of life. They take the wrong attitude toward God in relation to the things they possess. Only a few people will concede God's sovereign ownership. The masses still hold to the pagan idea that ownership is vested in men and as men they have a right to do as they please with their property.

The task before the church is to change the thinking of the people; substitute the teaching of God's Word for that which has become ingrained in the race. To do this and succeed we must begin with the boys and girls, even before they reach their teens.

Teach stewardship in the Sunday schools. Give the children the fundamental principles. Teach

them that God is the owner of all material things and that we are but the possessors. In this capacity we are stewards and as such we must give account of our stewardship; as to how we handle what God allows us to possess. The time for the sowing of the seed is in youth, while the children are in the Sunday school. If we fail to sow at the proper time, we can never hope for much of a harvest. Teach that hundred thousand boys and girls in our Sunday schools; rivet the principles of stewardship on their minds and hearts and in fifteen years we shall be reaping an abundant harvest. The sowing of stewardship principles must be done in season and that season is early in life.

The Harvest Time Coming

THERE is nothing more true than the above statement. Not only shall we reap, but we reap according to what we have sown. If a farmer sows wheat, he is going to reap wheat and if he sows barley he can expect to reap barley. The same law holds good in life. If young people sow wild oats, they will reap that which they have sown. "For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Not only does the law hold good in what we sow, but in what we fail to sow. If we fail to sow the proper seed we shall come up lacking in the time of harvest. As a church there is a sense in which we are either sowing for the future or failing to sow. Everyone will agree that it is not only what we are doing now to evangelize the world, but what are we going to be able to do fifteen and twenty years from now. To reach our maximum of efficiency, then, we must lay the foundation now. That foundation must be laid in the lives of our boys and girls; in the youth of our church. This is not only true in regard to the fundamental truths of Christianity, but as to the best ways of propagating the gospel and the fulfilling of the mission of the church. To advance the cause of Jesus Christ throughout the world Christian stewardship is fundamentally essential to success. To promote stewardship it is necessary to begin with youth. We cannot wait until mature manhood and womanhood and then hope to miraculously work a change in their thinking. To make the proper impression; to indelibly stamp the principles of Christian stewardship, it must be done early in life; before they pass the teen-age. Not only is that the time but the place to effectively accomplish this task in our church schools. If we allow our youth to slip through our schools without bringing them to Christ and teaching them their relationship to Jesus Christ, to others and to things, our beloved Zion is going to suffer. To save the day we must not fail now. The opportunity is ours. One hundred thousand in our church schools can be reached. The soil can be tilled and the seed planted and we shall reap a bountiful harvest in our tomorrows.

I am entirely convinced that we have about reached the limit in kingdom advancement by our present type of appeal and organization; and that we cannot ever worthily accomplish unless we put clear through the church Christian stewardship with all its implications—leadership, talent, time, thought, prayer and possessions. In this I find that thoughtful men everywhere agree with me. This, in my judgment, should be our immediate and major emphasis.—JAMES H. SPEER.

Stewardship Sermon Outlines Stewardship Responsibility

(Luke 16: 11)

H. V. Miller

1. No teachings of Jesus more pointed than His instructions concerning stewardship—Luke 16 one of them. Jesus takes an old Hebrew parable as basis truth contained.
2. Jesus by no means approves wrong doing of tricky steward; rather commends his spirit, persistence and application. In this lesson Jesus gets to us at least three lessons.
 - a. A negative lesson (v. 13). Inescapable fact—divided heart impossible—one reason steward failed. Where a man's treasure is, that is, where he deems things greatest worth are there will be his heart (Rom. 6: 16). A strenuous truth: no matter what we may say—things that rule our lives are our masters:
 - (1) Either willingly (1 Tim. 6: 9).
 - (2) Or unwillingly (Matt. 13: 22).
 - b. A positive truth (v. 9). Steward who respects his responsibility not only refuses wrong heart service but will use every means at disposal to be a blessing (legend, church in Constantinople built by Emperor Theodosius—on front inscribed "This Church the Emp. Theod. built for God." On morning dedication as all gathered to amazement all words changed to, "This church the Widow Eudoxia built for God." Called builders demanding explanation and none given—no one known by the name—she finally located outskirts city—questioned—had no money to give but as workmen passed by with oxen dragging mammoth stones polished and cut she had repeatedly spread long soft grass in way to make it smooth—this in God's sight more than emperor gave).
 - c. The other lesson is faithfulness as test stewardship (v. 8).
 - (1) Thoughtful and diligent application (not like old Negro who heard was duty to give tenth to Lord so planted garden with a division of tenth for God. Then took no care of God's share. People asked about the small patch and he replied, "That's the Lord's part").
 - (2) Earnest—how world gives itself leaving no stone unturned to gain material ends (v. 8).

- (3) Sacrificial—poor blind woman in Paris put 27 francs in offering remonstrated with and when pressed said, "I was blind and asked fellow straw workers how much money they spent for lights when too dark to work without them. They said 27 francs." Said the poor woman, "I found that I saved that much in a year because I did not need a light so gave it for a light to those in darkened lands."
3. What single word sums it all up? A synonym for stewardship: responsibility. Makes little difference whether it be money, souls, or influence all the same.

Theme—"The Law of Reciprocity"

Text—Luke 6: 38

H. B. Wallin

INTRODUCTION—There is a law in our world which is universally recognized, namely, "In order to get one must give." This is verified in field of commerce, agriculture or any other field one might mention. Thousands of dollars must be invested in any of these fields before returns for investment are realized.

I. THE MOTIVE OF ALL TRUE GIVING

LOVE:

God gave His Son for the *world*, etc. (John 3: 16).
Christ gave *Himself* for the *Church*, etc. (Eph. 5: 25).

II. THE TEST OF ALL TRUE GIVING

The sacrificial element. It cost God His *only Son*.

Illustrations—The widow gave less than a penny but it was *all that she had*.

Not so much what you give but what do you have left? (Mark 12: 43, 44).

The lad with five loaves and two small fishes. They fed the multitude after they were given to Christ (John 6: 9-14).

III. THE MEASURE OF ALL TRUE GIVING

Jesus said, "For with the same measure that ye mete withal it shall be measured to you again." "Good measure, pressed down, and shaken together, and running over, shall *men* give into your bosom.

Illustrations—The widow of Zarephath baking Elijah a cake first. God in return cared for her until the drouth was ended (1 Kings 17: 13-17).

CONCLUSION—Of the thirty-eight parables, sixteen relate to this theme. One verse out of every six in the four Gospels deals with money.

Bishop Fowler said, "On the judgment day more people will stand condemned for the way they have used their money than for any other one thing."

What one does with his money is a fine index to his character, for we become assimilated to that which most attracts our attention. If we love God with all our heart, then that love will find joyous expression in gifts commensurate with our ability to support His cause.

It has been said, "Acquisition makes the money; distribution makes the man. Distribution without

acquisition dissipates the money; acquisition without distribution dissipates the man."

The church must give tangible expression to her faith.

Seven Reasons Why Christians Should Tithe

D. I. Vanderpool

SCRIPTURE: Lev. 27: 30; Matt. 22: 21.

- I. SETTING—The first Bible record that we have concerning tithing was about 4,000 years ago when Abraham paid tithes to Melchizedek (Gen. 14: 20).
1. From then until now, the practice of tithing has had a place among many of God's people.
 2. Some churches make it a test of membership.
 3. Some people believe in it but seem to be poor bookkeepers.
 4. Still others think that it is a practice that belongs to the Old Testament dispensation.
- II. SEVEN REASONS WHY WE SHOULD TITHE
1. The tithe is the Lord's (Lev. 27: 30).
 - a. If the tithe belonged to the Lord in Moses' day, why is it not His now?
 - b. Jesus said, "Render unto God the things that are God's."
 2. The best Old Testament characters paid tithes.
 - a. Abraham paid tithes to the priest of God.
 - b. Jacob pledged God his tithe.
 - c. Hezekiah commanded the people to bring in the tithes that God's house might be supplied.
 3. Not to pay tithes, was considered robbery.
 - a. "Ye have robbed me . . . in tithes and offerings" (Matt. 3: 8).
 - b. To use tithes for investments is robbing God.
 - c. To hold a tithe for selfish purposes is robbing God. One man said he had \$750 tithe saved up but did not know where to place it. The church where he held his membership was out of debt, but the roof leaked, the pastor was underpaid and the church was back on the General Budget.
 - d. Paying God's tithe to care for poor kin-folks should be discouraged.
 4. Paying tithes is essential when seeking a revival.
 - a. Nehemiah restored tithing among the people and God's blessing came.
 5. God promises special blessings to tithers.
 - a. Will open the windows of heaven.
 - b. Will pour out a blessing.
 - c. There will not be room enough to receive it.
 6. It is reasonable.
 - a. A tithe is not too much to pay our Lord and Christ? Is it too small to be noticed? Remember the widow and her small gifts. Jesus took note of that.

7. Tithing is approved by New Testament characters.
 - a. Jesus said, "Ye pay tithes, which is right, but you leave out weightier matters" (Matt. 23: 23; Luke 11: 42).
 - b. Paul said, "Let every one of you lay by him in store as God has prospered him that there be no gathering when I come" (1 Cor. 16: 2).

Our love alone should make us desire to pay to Him his tithe and make Him some offerings.

CHURCH SCHOOLS
 E. P. Ellyson

Training Leaders

TO meet the changing needs of the world today the church needs a Spirit-filled and trained leadership among its laity as well as in its ministry. Modern inventions have affected almost every item of our daily lives. Educational facilities have been extended and the methods changed. The church today meets a changing world. The message is the same but the people who are to receive it are different.

Since God has chosen to send His message to the world largely through human channels it is imperative that those channels be the best possible to carry that message. Nowhere has God put any premium on ignorance, but He has commanded us to "seek wisdom and pursue it." The trained Spirit-filled pastor needs a group of trained, Spirit-filled laymen to man his Sunday school and other organizations. If he can get these his program will succeed and if he does not have these his program will not succeed in any large way. If he does not have these leaders in his church it is his place to train them.

The Leadership Training Course has been organized to help train persons as leaders who are capable and are willing to prepare themselves for more effective work. In no sense should training be substituted for the Spirit-filled life, but a trained person with the same measure of the Spirit in his life is capable of succeeding much more largely than without that training. If you are interested in inaugurating a program of Leadership Training the following suggestions are written for you.

1. Write to the Department of Church Schools for a supply of literature explaining the Leadership Training course. Leaflets will be sent that you can distribute to members of the church or Sunday school who are or should be interested in the course. Study these carefully until you are thoroughly familiar with the course.
2. Call a meeting of the church school board and have them authorize a Leadership Training Class.
3. Select the person as teacher who is the best fitted to serve in that capacity. This person may be the pastor, the superintendent, or any other leader in the church. Have him fill out the applica-

tion blank for accreditation and mail to the Department of Church Schools. The applicant may be formally accredited or approved for the course according to the applicant's educational background and experience in the church.

4. Make the plans for the class so that it will meet the requirements for credits. The requirements are, the class must meet for a minimum of ten sessions of fifty minutes each (twelve are recommended); the class must be registered with the Department of Church Schools; the teacher must be accredited or approved for that course; the recommended textbook or one approved by the department must be used; and the teaching must be of a high scholastic and spiritual nature. The class may meet for five (or six) sessions of one hundred minutes each, if that is preferred.

5. Call a meeting of all officers and teachers of the Sunday school together with any others who may be interested. Have a brief talk on the need of trained leaders and the responsibility of rightly and effectively presenting the lessons. Explain the Leadership Training course and announce the plans for your class. Enlist as many as possible to register for the class. Announce the class publicly in the regular church service. Have someone appointed who will interview those who should be in the class but are hesitant as well as some young people and older persons not now teaching but who may be developed into capable leaders.

6. Register the class with the Department of Church Schools. This is necessary to see that all conditions are met so that credit can be allowed.

7. The recommended textbook should be ordered either through the Department of Church Schools or direct from the Nazarene Publishing House. The textbooks should be delivered to the members of the class before the first session of the class so that they will have opportunity to study. For the members of the class to read the entire text before the class begins has proved to be profitable to the class discussions.

8. The teacher should feel his responsibility to make the class interesting, instructive, challenging and spiritual. We must have spiritual training classes if we are to have the type of trained leaders for our work.

9. The record of attendance and work done should be kept accurately on the form provided for that purpose. This report should be mailed to the Department of Church Schools within thirty days after the last session of the class. Credit cards are furnished to be given to each person finishing the course satisfactorily.

10. Keep right on with your training program. Before one class has been completed, begin to make plans for another class. See that each person secures the certificate and its additional seals as he becomes eligible for it. Direct all correspondence concerning the Leadership Training Course and request for literature to the Department of Church Schools, 2923 Troost Avenue, Kansas City, Mo.

GLOOMY MINISTERS

Some ministers, and possibly a few other people of observation and discernment, will appreciate the point of this little story which appeared in a London paper. A certain minister was scheduled to preach at an out-of-town church, and was to be met on the arrival of the train. His would-be host missed him at the station, and on a venture went up to a stranger who was standing on the platform, saying, "Excuse me, sir, but are you a minister?" The stranger looked at him sadly and replied, "Oh, no; it's my indigestion that makes me look like this."—*The Watchman Examiner*.

Ramblings from the Roving Correspondent

My peace of mind was greatly disturbed recently when I attended one of our larger churches and had the misfortune to be seated directly in front of two young ladies who I later learned were daughters of two prominent families in the congregation. My perturbation arose from the fact that all through the service these two young ladies (about eighteen or nineteen) indulged in a continual buzz of conversation. This was not a case of the first fifteen minutes being the hardest; from that time on it really got on my nerves. I managed by sheer force of will to get a few snatches of the sermon but in the main the service, for me, was ruined.

That experience and another, equally distressing, a few weeks later, are responsible for this plaint. The later episode was occasioned by a group of older girls—three of them this time—all of them assiduously masticating gum. Not only was the sight of this unpleasant but the sound was just as objectionable. Snap—crack—bang! How those girls did punish that gum. They were well dressed. If they were not members of the church, I am sure they belonged by right of family connections. They must have been either high school graduates or well along toward it.

I found myself wondering how I would cope with that problem if I were the pastor of that church. I have heard preachers interrupt their messages to publicly scold and even threaten young people for whispering but my reaction to that method always has been unfavorable. I've always thought that if I could not improve on that, I would grit my teeth and endure the annoyance. Perhaps in such cases the pastor is too far removed from the seat of the disturbance to be affected by it. I do not know. But I do wish that these young ladies could be instructed in the rudiments of good behavior and proper manners for church services.

Hints to Christian Workers

H. B. GARVIN

V. PERSONAL EVANGELISM HELPS

A SOUL is more readily and surely won for Christ when singled out from the worldly throng. A more thorough work may be done because personal evangelism makes possible "hand-picked fruit" for Christ and the church.

Personal evangelism affords the power of example in soul winning. When others truly see Christ in you their excuses and arguments fade into insignificance. By this the heart of the unbeliever is often opened to the gospel you preach.

An evangelist or pastor can preach from the public pulpit, but the personal worker may be accorded the key of confidence whereby he may unlock the heart and walk with ease and assurance into the sacred precincts of the inner life of the one whom he seeks to win for Christ. What an opportunity and privilege! May the Lord help us to use it and never abuse it.

It is wise to win people to yourself in order that you may win them to Christ and His Church, but personal magnetism will never take the place of holy evangelism. It does not speak well for the personal worker when he ties the people too closely to himself, and fails to fully win them for Christ and the Church.

The personal worker for Christ must not exalt himself above the people with whom he labors. He should be able to say with Paul, that mighty hero of New Testament times, "I am made all things to all man, that I might by all means save some" (1 Cor. 9: 22).

Nazarene Evangelist and Pastor

C. K. HELSEL

IN the tenth chapter of Luke we read of a beautiful deed of kindness performed for one who had fallen among thieves by a kind-hearted Samaritan who was journeying through the land. He carefully dressed the wounds and poured in the oil and the wine. Then he conveyed him to the nearest place where he could be cared for until he should be fully recovered and watched over him throughout the night. At his departure he arranged with the innkeeper for his care. The innkeeper no doubt fed him, washed and dressed his wounds, poured in more oil and wine when necessary, supervised his exercise, and finally sent him on his way, a well man.

Although this is not the conventional application, this parable seems to me to be a perfect illustration of the respective functions of evangelist and pastor in the Church of the Nazarene.

We would liken the evangelist to the Good Samaritan of the parable. The evangelist traveling through the land who has within his breast a burning passion for souls can but see on every side of him those who have been despoiled of everything worth while by that super-bandit, Satan, and his colleagues, and are in a dying condition spiritually. Forthwith he approaches them, pours in the healing oil of God's grace, and the purging new wine of the Spirit wherever they will allow him to do so. We take the liberty of supposing that the Samaritan of old gave his patient something very nourishing to strengthen him as soon as he was able to receive it just as the evangelist should give his converts some good spiritual hot chocolate to strengthen them. The true evangelist will make every effort to get his patient immediately established at the nearest place where he can receive care—namely, the local church, and will care for him dili-

gently and carefully until the morning comes and he goes elsewhere. He has faithfully performed his duty when he leaves the convert under the care of the innkeeper, the local pastor.

The pastor then should prayerfully, carefully, tenderly dress and bind up the wounds inflicted by the devil, and pour in more of the healing oil and purging wine whenever the patient's condition would indicate the need of such treatment. With what loving solicitude ought he to nourish him or her with "the sincere milk of the word" as well as the spiritual chicken broth, toast and poached eggs until such a time as the patient is able to assimilate the "strong meat" and mashed potatoes and gravy. With what kindly watch care ought he to supervise the "exercise" of the patient to see that he constantly fills his spiritual lungs with the breath of prayer, takes his first halting steps of faith until he gradually grows strong in the grace and strength of God and the Bible! With what consideration ought he to clothe the recovering patient with the garments of holiness, and set him upon the pathway to the New Jerusalem.

Twenty Wrong Motives in Attending Church

C. W. RUTH, *Evangelist*

1. To be entertained.
2. To kill time.
3. To meet your friends.
4. To see who is there.
5. To keep up the church.
6. To see what the preacher has to say.
7. To let people see your new clothes.
8. To have a good time, and enjoy yourself.
9. To please the pastor.
10. To merely discharge official duties.
11. Because the pastor expects me.
12. Because there is nowhere else to go.
13. Because friends want me to go.
14. Because I like the preacher.
15. Because I enjoy the music.
16. Because I want people to believe I am religious.
17. Because my conscience hurts me if I do not go.
18. Because I am paid for going.
19. Because it is my religious duty to go.
20. Because I want to make a good impression.

Are not all these selfish and ulterior motives? Should we live on this low level?

Twenty Right Motives in Attending Church

C. W. RUTH, *Evangelist*

1. To worship God.
2. To help others.
3. To learn more about Jesus.
4. To have my soul fed with the bread of life.
5. To declare His goodness to others.
6. To pay my vows to God and to the church.
7. To set the right example for others.
8. To honor and glorify my Savior.
9. To become better and more useful.
10. To be renewed and built up in the most holy faith.
11. Because I love God.
12. Because I am a Christian.
13. Because the "love of Christ constraineth me."
14. Because I meet my Savior there.
15. Because it is good for brethren to meet together.
16. Because I desire to let my light shine.
17. Because I want to do good.
18. Because it is the best place in the world to go to.

19. Because it is my heavenly Father's house.

20. Because it pleases my heavenly Father.

Should we not go primarily to worship God, and to serve Him in His holy temple? We should refuse to take the attitude of merely being a sponge. We should be as desirous to do good as to receive good. "It is more blessed to give than to receive," in the service of God as well as in financial matters.

"Let us consider one another to provoke unto love and to good works, not forsaking [on account of the radio] the assembling of ourselves together, as the manner of some is" (Heb. 10:24, 25).

"Much of the usual tithe-talk revolves about money; the money we owe; the way it should be paid; and, most of all, how it will come rolling into the church's coffers as the tithers increase in money and prosperity. All of which is true enough. But money is not the first or the greatest result of accepting the tithe obligation. Money is only a by-product of tithing."—ROBERT QUILLEN.

Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

Q. The young people of a certain church want a choir. Some are saved and others are not but the ones who are unsaved do not dress worldly; older members oppose. What can be done?

A. You could go on and have a choir anyway, but it is a question whether you would not stir up more problems than you would solve by the process. Why not have an occasional chorus, a few numbers by different ones of these young folks. It is likely that after a while those who now oppose will call for a choir made up of those of talent in the church.

Q.—I quoted one of our men in a board meeting, and the board, or at least some of them, questioned the man's ability, and some his authority. What can I do to adjust the matter?

A.—But little can be done in such a matter. You either told the truth in your quotation, or you misquoted, and in either event, truth will out. A bit of warning might aid you in the future. Be scarce with quotations. Then if you must quote be sure to be accurate. There has been too much of an effort on the part of some to try to quote someone else in an effort to force through something that the party wanted. To illustrate: A licensed minister was sent to a church by the General Superintendent at the assembly because this church had failed to call a pastor. The church came around to the time for election of pastor for another year, and the young man proceeded to inform them that they should vote for him for the General Superintendent would send him back anyway. This was exactly what the General Superintendent did not do. The young man made his statement in such a way as to make it sound as though he had permission from the General Superintendent to say as much. Even in direct conversation it is best to have permission before quoting. While the following is not in the question, I want to suggest it anyway. Never by inference or direct statement bring the officers of the church into such business, or decisions, unless they have first consented to be brought in.

ILLUSTRATIONS

Illustrations are the windows of the sermon. This department may serve as an exchange to which all preachers may send illustrations, incidents and anecdotes suitable for other preachers to use. Give proper credit to source from which the illustration is obtained. Do not copy copyrighted books or magazines without first securing permission from the copyright owner. An allowance of 50c in trade will be given to the sender for each illustration printed. Address all communications for this department to Illustration Department, THE PREACHER'S MAGAZINE, Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo.

Two Families

In a small southern town of about one thousand there moved two families from the North. They came in about the same time. Both had some wealth, each had seven children. The first were Christians and good workers in the church, attending regularly. The second were church members, but did not give God a place in their program. They became users of whisky and attended such places as would have it freely, their social life was among those who were of that type.

Today only one of the second family is living; the others died in poverty and disgrace, most of them by or through drink. The one living—the last reports I had from him was that he was in a hospital in delirium tremens.

The first family, the father and mother have gone to their reward; the children are all doing well, most of them living Christian lives and good workers in the church.

"Whatsoever a man soweth, that shall he also reap."—Submitted by GUEARY REED.

Huntsville's Big Spring

Sitting between the hills in the midst of the Tennessee Valley in a little town of thirty thousand people; below the heart of the town and shut away from the gaze of the passers-by there shoots a fountain giving twenty-four million gallons of the purest, clearest, sparkling water. How the thirst of travelers and beasts is quenched at its stream, flowing on out in life-giving abundance. There is enough water at this spring to slake the thirst of every man, woman, boy and girl in the town.

Jesus speaks of another stream that shall flow from the heart of His believers, and shall give abundant supply for every lost son of Adam's race.—Submitted by SUE PEARSON.

A Result of Fervent Prayer

Several years ago there lived an old Presbyterian preacher who served God and believed in prevailing prayer. During those days forest fires were quite common and ways of stopping were not so effective. Living as he did near the great forests his home was endangered. One day a fire broke out and was sweeping on at high speed. What could they do? His family became alarmed, but they noticed a calmness over the old prophet's face. His son in relating it later, said he thought they had better be doing something about the fire instead of taking it so easily.

Presently this humble servant called his family in and talked to the great Commander of heaven and earth. Right away there came a change in the elements. What was that they heard? The waterworks of the skies had

been harnessed up and God sent a torrent of rain. He hears and answers in the same old way as in Elijah's day. This man was my great-grandfather.—Submitted by SUE PEARSON.

While in a meeting in Ohio a young lady told me this incident. She said, "I was saved in a Church of the Nazarene, called to preach, and decided to go to a Nazarene college. My father, who was not a Christian, objected. He offered to buy me a car, send me to a State University, and give me spending money if I would give up the idea of preaching and have nothing to do with religion. Knowing that to accept this offer would mean the loss of my soul, as well as the souls of others, I refused and went to the Nazarene school. A few days before my father passed away I received a letter from him saying he knew he was about to die, but wanted to tell me that he was ready to go, and asked my forgiveness for ever making me that proposition."

If she had accepted his offer he probably would not have been prepared to die, but as a result of her life and refusal he died a saved man.—Submitted by H. S. JOHNSON.

The following was told by a student in one of our schools: "While visiting at home last week I met two men to whom I spoke about their souls. The first one laughed and called me a sissy. The second said, 'Well, I am comparatively young yet, and in good health. I don't see why I should be in any hurry to get to God.' The man who called me a sissy died in a car wreck and was buried on Friday of that week. The one who gave good health and youth as an excuse for not seeking God died of a broken neck from falling downstairs. He was buried on Saturday of that same week. 'The old must die and the young may die.'—Submitted by H. S. JOHNSON.

Possibilities of Carnality

You remember reading as a historical fact that a writer congratulated the Roman people that the empire was likely to pass to the young Nero. He was a beautiful child, so tender-hearted that he could not bear to see his playmates injured, or even the dumb animals around him. But that man lived to become the cruel Nero who could murder his brother and his mother, and set fire to Rome, and cover Christians with pitch, and set them on fire, that by the lights of those living, burning torches he might hunt his beasts in his gardens. He was a beautiful child, but the possibility of his becoming a monster of cruelty was there all the time (Dr. A. M. Hills).—Submitted by VERNON L. WILCOX.

Restoring Power of Christ

There is in the British Museum a little vase about eight inches high, called the Portland vase. It was made by the ancient Etruscans who inhabited Italy before Rome was founded. It is a blue glass enamel, with its surface carved away to represent the marriage of Peleus, the father of Achilles, to the goddess Thetic. It was made to hold the ashes of the dead. Alexander Severus discovered it in an Etruscan tomb, emptied it of its ashes, enclosed in it the ashes of one of his own family, and sealed it in a magnificent sarcophagus. And there it was left till the 15th or 16th century, when it was brought out as perfect as when it was made. The Duchess of Portland paid fifty guineas for it, and put it in the museum. It is a priceless gem of antiquity; no money could buy it. In 1845 a group of people stood round it, admiring it and listening to the story, when a poor drunken wretch near by, too drunk or too foolish to appreciate it, took up a piece of

specimen rock, threw it at the vase, and smashed it into a thousand pieces. He was hustled off to prison amidst the execrations of the crowd. The best artists of the world were brought together to restore that little vase; they took the fragments, and put little bit to little bit with transparent cement, till they had got every piece, it is believed, into its place. And there it is restored to its beauty. Do you know that Satan, drunk with envy of Jesus Christ, the Son of God, came to the Garden of Eden, and hurled a rocklike temptation, and smashed the image of God in the hearts of our first parents and in the heart of the race? There is just one Artist in the universe of God that can take the broken fragments of our ruined nature, and put us together again in the likeness of our holy God; and that Being is the Holy Spirit (Dr. A. M. Hills).—Submitted by VERNON L. WILCOX.

Results of a Personal Word

In a meeting in southern Ohio, three boys, all under twelve, were under conviction. No one asked them to give their hearts to God, and with the rest of the congregation they went out of the church. After the church was closed, and the lights put out, someone asked them, "Wouldn't you like to be Christians?" The reply was, "Yes, but nobody asked us." The person who had asked them wanted to pray for them right there, but the boys wanted to go back into the church and pray as other people did. They went into the church, and the three boys became Christians, and later they also became Bishops McCabe, Moore and Cox, of the Methodist Church (Dr. A. M. Hills).—Submitted by VERNON L. WILCOX.

An Angel Guard in China

In the early part of 1930, the city of Kwai-ping, in Kwangsi Province, South China, was besieged for four months by government troops. The army used airplanes in their attempts to rout the rebels and conquer the city, dropping 302 bombs on the city in this siege. Nothing so strikes terror to the Chinese as these air raids, and whenever they heard the distant hum of a plane or reports that a raid was imminent, most of the inhabitants would flee out of the city to the hills for refuge. At first the native pastor thought he had better leave the city when air raids were made, but he did not feel at liberty to do so, feeling constrained to remain and trust God for protection. Day after day the footsteps of hundreds who were fleeing to the mountains for safety, could be heard. One day, however, there was a pounding on the chapel door. Cautiously opening the door, the pastor saw some of the folks who, with their bundles under their arms, were fleeing out of the city. They told the pastor that they had noticed some men dressed in white on the roof, and were curious if he were not having some foreigners helping him construct a bomb-proof roof. The pastor said that no one was on the roof, and on their insistence, took them up on the roof to see, and lo, there was no one there. The pastor at first was much disturbed, thinking that possibly some of these folks were spies seeking to implicate him as a rebel. But he committed the matter to the Lord; and as he prayed it occurred to him that perhaps the Chinese had really seen the watching angels that God had promised should keep him. When the next bombing came, some of the same group and several others again saw the figures in white on the roof, and again they stopped to assert what they had seen and inquire. But the pastor, with a heart full of confidence, took his Bible and showed these men that God had sent angels in the past to protect His children, and affirmed that these they saw must be His heavenly guard. They believed him and instead of con-

tinuing their flight, remained in the chapel. Often thereafter the chapel was filled with folks seeking protection and each time the gospel was preached to them. The result was that more than twenty gave their names as inquirers, and several definitely accepted Christ as their Savior. What makes it more remarkable, a series of evangelistic meetings had been planned, but had been canceled because of the siege; but God in His own way sent the revival, in spite of the war that had spoiled their plans for revival.—Submitted by W. W. CLAY, Adapted from *The Alliance Weekly*, 1931.

BOOK CHATS

P. H. Lunn



As the poet wrote, "Lives of great men all remind us," their lives impress us in varying degree and remind us of different things. One of the most interesting life stories your Book Man has read in many years was a recent publication of the American Tract Society, *A MIGHTY WINNER OF SOULS, The Life of*

Charles G. Finney by Frank G. Beardsley, Ph.D. (\$1.50). There are enough details to make the story complete yet not enough of them to make it tedious. Finney's early life is sketched briefly but his conversion is emphasized. The remarkable life of this extraordinary man is portrayed in a refreshingly unostentatious manner. His difficulties with the established churches of his day reveal him as a man of uncompromising principles. His attitude toward the unkind criticisms of those who should have been his ardent supporters prove that his spirit was most Christlike. The sacrifices he made and the arduous labors in which he engaged must convince even a prejudiced mind that his consecration was unquestionable.

This is a book that every preacher may read with profit. Doctor Finney's views on the baptism with the Holy Spirit and the eradication of inbred sin do not coincide with the teachings of our church. His stand on these points of doctrine are mentioned in the book but not especially emphasized.

Another Chappell book! Yes, Dr. Clovis G. Chappell continues his contributions to the sermonic material of his day in this volume of sixteen messages on the miracles of Jesus—*SERMONS FROM THE MIRACLES*, by Clovis G. Chappell (Cokesbury Press, \$1.50). The author is not resting on his laurels of which he has acquired not a few. These sermons are invigorating and sparkling with anecdote and illustration. While not, strictly speaking, character sketches, they delineate the quirks, foibles and points of strength in human nature. Doctor Chappell's versatility is at its best in this new volume.

The two annual volumes—*DORAN'S MINISTER'S MANUAL* and *THE EXPOSITOR'S ANNUAL* are here. The former is a Harper product, the latter from Revell. (Each \$2.00.) Both compare very favorably with their predecessors. What with Sunday morning and evening sermons, suggested subjects and texts, prayermeeting addresses, children's sermons, bulletin board slogans, prayers, poems, suggestions for special services, bibliographies—there is sufficient material in either of these books to give a pastor of any church, large or small, more than his money's worth.

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

February for Stewardship Emphasis

Throughout the Church of the Nazarene the month of February has for several years been recognized as Stewardship Month. The pastor is wise who makes use of the common consciousness of the claims of Christian stewardship generated by the united and simultaneous efforts of the various agencies and periodicals of the denomination. This is the time to fortify the convictions thus awakened and to bring them to fruitful action in the local church through a local stewardship emphasis.

Six Kinds of Givers

1. The Modest Giver (Matt. 6:3).
2. The Cheerful Giver (2 Cor. 9:7).
3. The Liberal Giver (Prov. 11:25).
4. The Systematic Giver (1 Cor. 16:2).
5. The Proportionate Giver (1 Cor. 16:2).
6. The Sacrificial Giver (2 Sam. 24:24).

—REV. GUY L. MORRILL.

Could You Use Some Help?

Did you know that the General Stewardship Committee of the Church of the Nazarene stands ready to lend you valuable assistance in working out your problems in local church finances? If you will write them for a sample package of material you will discover a wealth of suggestion for promoting the doctrine of stewardship among our people and for organizing your program for genuine results. The little pamphlet *The Light in the Valley* may be a revelation of the way out. One pastor secured from a well selected list of the various pamphlets enough to give one to each family for a period of five Sundays. The pamphlets were placed in envelopes with the name of the individual on each and the board of stewards were charged with the responsibility to see that they were delivered to the person. Curiosity as to what was in the envelope prompted to a reading of the booklet enclosed. This, together with a sermon each Sunday on some phase of stewardship, led up to an every member canvass on the last Sunday. The giving increased phenomenally. From that time on there was money in the treasury for all bills, incidentally a new thing at that place. Results were abiding because a solid basis was laid. And to think, the material upon which this campaign was based was furnished free for the asking.

A Campaign of Sharing

The basic conception in the doctrine of stewardship is that all we possess belongs to God, for we have received it from Him. The corollary of this truth is sharing for God's glory and the advancement of His kingdom. "Freely ye have received; freely give."

A plan of stewardship campaign that has proved unusually successful seeks to major on the idea of *sharing*. Stewardship sermons feature this theme. The finance committee work out a tentative budget which is divided into *shares* of twenty-five cents a week for the year. A study of the minimum average earnings of each family group in the church is made and these are divided into groups according to ability. The minimum giving ability of a family group is given as one share or twenty-five cents a week. That is much less than the tithe of the lowest wage level. The higher income brackets are expected to give in higher proportion. Successive weekly letters to the membership present the plan and lead up to a voluntary expression from each wage earner or family group as to how many shares they desire to assume for the year. The total of the pledges is presented publicly although of course the amounts of each family's pledge is known only to the family and the finance committee. The plan by emphasizing the necessity for each doing his *share* and by showing graphically how small a proportion of the church were actually bearing its burdens brought a substantial increase in the church's income by drawing into the paying group a considerable number of former nonpayers.

Tithing the Test

It has been well said that money is the acid test of the Christian; that one whose religious convictions do not affect his attitudes toward money can hardly be said to be religious. No other system of money management has such complete endorsements in the Scriptures as the plan of tithing. The nontithers do not dispute, seriously, its biblical authority, nor its efficiency. In the last analysis the objection to tithing is an unwillingness to tithe. As soon as any individual becomes convinced that tithing is right, and then refuses to tithe, he is in open rebellion against the Holy Spirit, and such rebellion is always disastrous.—R. L. SMITH in *The Stewardship Spokesman*.

Tithing Among the Poorest

A missionary to India who believed in tithing was appointed to labor among the poor outcastes. He felt he should teach them too the joy and grace of sharing, but how could they give who seldom saw any cash. The Indian Christians settled the problem by proposing that they "give in kind." When the time for the collection came a clean blanket was spread and upon it were piled chillies, onions, eggs, chickens and even once a goat. The problem of proportion was worked out by placing one handful out of ten of rice, etc., in a special vessel in the home called the "vessel of blessing." The plan developed until in time huge baskets of rice were gathered and carried in at the Sunday morning service. Of course the work prospered and the people were enthusiastic in their religious devotion.—*The Stewardship Spokesman*.

Why Many of Us Fail

"An immense amount of waste arises from the habit of not putting one's whole energy into the work that is to be done. It does not make any difference whether the task is writing a sermon, plowing a field, or what not, there is the same necessity that the whole man should go into the work—that it should be done energetically, directly and adequately. The habit of playing at work, of doing it with only a part of the faculties that are required for its accomplishment, invariably turns out a poor job at the maximum cost. In other words, let us "work while we work and play while we play." Such a life is generally a successful life.—*The Watchman Examiner*.

Father, Forgive Them

"Why don't you pray that God will annihilate Japan—by an earthquake or something?" Madame Chiang besought her noble Christian mother.

"She turned her face away for a time. Then looking gravely at me, she said, 'When you pray, or expect me to pray, don't insult God's intelligence by asking Him to do something which would be unworthy even of you, a mortal!'

"That made a deep impression on me, and today I can pray for the Japanese people, knowing that there must be many who, like Kagawa, suffer because of what their country is doing in China."—*World Outlook*.

God Answers Prayer

I know not by what methods rare, but this I know—God answers prayer;

I know not when He sends the Word that tells us fervent prayer is heard, I know it cometh soon or late; therefore we need to pray and wait.

I know not if the blessing sought will come in just the guise I thought; I leave my prayers with Him alone whose will is wiser than my own.

—*Silent Messenger*.

"He prayeth best who loveth best,
All things both great and small,
For the dear God who loveth us,
He made and loveth all."

—COLERIDGE.

Christ In China

Said Foreign Minister C. T. Wang of China in an interview reported in the *Christian Herald*, "I am proud of the fact that Christ is gaining the heart and sympathy of China. Believe me, that is happening. His footsteps become clear and clearer in the good earth of China with every passing hour.

"Once we looked at the handful of Christians on the one hand and the massed millions of China on the other and said, 'You better go home and forget it.' But the handful stayed. The story of their staying is an epic which makes the defense of modern Madrid a sham battle. "Today the handful is winning."

Let Us Smile

The thing that goes the farthest toward making life worth while,
That costs the least and does the most, is just a pleasant smile;
The smile that bubbles from a heart that loves its fellowmen
Will drive away the cloud of gloom and coax the sun again;
It's full of worth and goodness, too, with manly kindness blent—
It's worth a million dollars, and doesn't cost a cent.

There is no room for sadness when we see a cheery smile;
It always has the same good look—it's never out of style—
It nerves us on to try again when failure makes us blue;
The dimples of encouragement are good for me and you;
It pays a higher interest for it is merely lent—
It's worth a million dollars, and doesn't cost a cent.

A smile comes very easily—you can wrinkle up with cheer
A hundred times before you can squeeze out a soggy tear;
It ripples out, moreover, to the heart-strings that will tug,
And always leaves an echo that is very like a hug.
So, smile away. Folks understand what by a smile is meant,
It's worth a million dollars, and doesn't cost a cent.

—SELECTED, *The Wesleyan Methodist*.

Father Careth

There is a story of a boy who left his home and went to the city alone for the first time. He set out with forebodings, but everything turned out better than his

fears. The conductor was kind; a stranger sat beside him and described the places as they passed. A driver at the city station knew exactly where he wanted to go. When it was all over he learned that his father had been with him all the day in another car, planning for his comfort and sending helpful persons to him. And so is our heavenly Father a "very present help."—*Zion's Herald*.

Evangelism Defined

"By evangelism I mean all those methods and activities by means of which Christ is brought to men and men are brought to Him for redemption."—BISHOP WILLIAM F. McDOWELL.

They Have Said

"Never mind where your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toil. You are working for eternity."—ALEXANDER MACLAREN.

"As far as I am concerned, I intend to devote the rest of my life to the problem of developing man in his organic and spiritual entirety. For the quality of life is more important than life itself."—DR. ALEXIS CARREL.

He who receives a benefit should never forget it; he who bestows should never remember it.—CHARRON.

When I cannot understand anything, it seems to me as though God had set a chair there for me to kneel down and worship.—SPURGEON.

The greatest work that any of us can do for another, whether old or young, is to teach the soul to draw its water from the wells of God.—F. B. MEYER.

Twelve Prominent Bible Characters

JOHN TIMBERS

Enoch. The grace of constant devotion. "Enoch walked with God" (Gen. 5:24).

Abraham. The grace of faithfulness. "Blessed with faithful Abraham" (Gal. 3:9).

Joseph. The grace of personal purity. "How then can I do this great wickedness, and sin against God?" (Gen. 39:9).

Moses. The grace of meekness. "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12:3).

David. The grace of divine courage. "Thy servant will go and fight with this Philistine" (1 Sam. 17:32).

Daniel. The grace of firm, unswerving integrity of heart to the sacred law. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat" (Dan. 1:8).

Jeremiah. The grace of compassion. "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. 9:1).

John the Baptist. The grace of humility. "The same John had his raiment of camel's hair, and a leathern girdle about his loins" (Matt. 3:4).

John the Divine. The grace of love. "God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).

Peter. The grace of intuition-inception of divine truth. "Thou art the Christ, the Son of the living God" (Matt. 16:16).

Paul. The grace of ardent desire for the salvation of men. "Brethren, my heart's desire to God for Israel is, that they might be saved" (Rom. 10:1).

Jesus. Combining all their excellencies and graces in their perfection with all the rest which makes Him "The Perfect Man."—*Gospel Herald*.

My Help

The tumult of the sea
Filled me with alarm;
But He reached out and lifted me
With His saving arm.

The burden of the day
Was more than I could stand;
But He who bore His cross away
Gave me a helping hand.

The sin-sick might have died,
Though I tried to heal in vain;
But He came down the mountain side
—And made them well again.
—GEORGE E. MILLER in *Christian Evangelist*.

Wayside Sermonettes

ABRAHAM LINCOLN

I cannot involve myself.
Necessity knows no law.
I do not quarrel with facts.
Every edge must be made to cut.

I have a congenital aversion to failure.
I am always for the man who wishes to work.

All good, intelligent people are very much alike.

If you make a bad bargain, hug it the tighter.

Ought he to have it, can it be done, and how?

Broken by it I too may be; but I never will.

When you cannot move an obstacle, plow around it.

Truth is generally the best vindication against slander.

Stand by the cause and the cause will carry you through.

In truth he was the noblest work of God—an honest man.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—February 6

THE LAW OF LOVE

Great peace have they which love thy law: and nothing shall offend them (Psa. 119: 165).

INTRODUCTION

1. Some truth, like tree-ripened oranges, fall naturally into golden sections.
2. This utterance of David makes its own life-laden divisions.

I. THE LAW

1. The law of God.
 - a. Law misunderstood makes God a despot.
 - b. Law is not the arbitrary edict of God.
 - c. Both law and grace emanate from the heart of God.
2. Law expresses the nature of God.
 - a. *Illustration:* Mother's demand for cleanliness and orderliness an expression of her womanly nature.
 - b. God's law bespeaks the nature of God.
 - c. God therefore must decree love and holiness.
3. God's law is the law of love.
 - a. "The first and greatest commandment" (Matt. 22: 36-40; Mark 12: 28-34).
 - b. "The end of the commandment is love" (1 Tim. 1: 5).

II. THE LOVE

1. Love is a relation between persons.
2. Love for God begets love for God's law.
3. The obedience of love.
 - a. Love obeys when it cannot understand.
 - b. Love interprets law in terms of the beloved.

III. THE PEACE

1. The peace of surrender. "Peace with God."
2. The peace of relationship. "Peace of God."
3. The peace of assurance. "Rest of faith."

IV. THE OFFENSE

1. Marginal reading, "They shall have no stumbling-block." Moffatt, "Their road is clear."
2. Life interpreted in terms of God. God sends or permits all.
3. "No stumbling-block."

Love rests in confidence.
God knows and cares.

Evening Message—February 6 WHEN JESUS MARVELED

And he marvelled because of their unbelief (Mark 6: 6).

INTRODUCTION

1. Jesus is rejected through unbelief by his home community.
2. "Unbelief is the rejection of testimony although supported by sufficient evidence."

I. THE EVILS OF UNBELIEF

1. Unbelief disregards the revelations of God.
 - a. God revealed through Jesus Christ.
 - b. God revealed through Holy Scriptures.
 - c. God revealed through human experience.
 - (1) Providential dealings through nations and individuals.
 - (2) Revelations through transformed character.
 - (3) Revelations through human testimony.
2. Unbelief insults God.
 - a. It casts the lie upon the Father's love.
 - b. It rejects the death of the Son.
 - c. It refuses the wooings of the Spirit.
3. Unbelief makes salvation impossible.
 - a. Unbelief paralyzes the soul.
 - b. Unbelief makes the promises void.
 - c. Unbelief sets aside redemption.

II. THE CAUSES OF UNBELIEF

1. The depraved heart.
 - a. First sin was unbelief.
 - b. A native disease of the heart.
 - c. The pride of self-sufficiency.
2. The influence of Satan.
 - a. "Tares among the wheat."
"An enemy hath done this" (Matt. 13: 24-30).
 - b. "Then cometh the wicked one, and catcheth away that which was sown in the heart" (Matt. 13: 19).
3. The love of sin.
 - a. Unconfessed sin a basis for unbelief.

b. Sin lovers willingly remain in unbelief.

III. THE EFFECTS OF UNBELIEF

1. Keeps the soul under condemnation. "He that believeth not is condemned already" (John 3: 18).
2. Renders useless the provisions of the gospel. "Must believe that he is and that he is a rewarder of them that diligently seek him" (Heb. 11: 6).
3. Limits the work of Deity. "And he did not many mighty works there because of their unbelief" (Matt. 13: 58). "Limited the Holy One of Israel" (Psa. 78: 41).
4. Consigns to damnation. "He that believeth not shall be damned" (Mark 16: 16).

CONCLUSION

1. Unbelief is a sin peculiar to those who have light.
2. Unbelief in any of its forms or degrees is the rejection of Jesus Christ.

Morning Message—February 13

LOVE MADE PERFECT

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love (1 John 4: 17, 18).

INTRODUCTION

1. "The foundation of Christian doctrine is laid in the Word of God."
2. "The confirmations of all doctrine are found in experience."
3. The text sets forth:
 - a. The doctrinal basis of Christian perfection, and
 - b. Encouraged confirmatory experience and testimony.

I. THE WORDS OF OUR TEXT "Fear" and "Love."

1. Contrasting motives in religion.
 - a. Pagan religion predominated by fear.
 - b. Christian religion predominated by love.
2. Love made perfect.
 - a. Some interpret this as God's love toward us.
 - (1) But God's love is already perfect.
 - (2) "He who loves God abides in God."
 - b. Rather it is our love toward God.
 - (1) Preceding verses refer to human love.
 - (2) Human love must needs be perfected.
3. Love in relation judgment.
 - (1) Confidence and assurance.
 - (2) Tormenting fear.

3. The affiliation of love.
 - a. *Illustration:* Magnet attracts particles of steel from dust.
 - b. When Christ comes love will draw those who love Him.
 - c. The Judge will not condemn those who are like Him. Daniel Steele calls them "facsimiles."

II. THE TENSES OF OUR TEXT

1. The past tense.

"As he was."

 - a. It is true that as He was so are we.
 - (1) Abused, misunderstood, persecuted.
 - (2) "As they have persecuted me, they will persecute you."
 - b. This is not the most glorious truth.
2. The future tense.

"As he is now *we shall be hereafter.*"

 - a. In heaven above.
 - b. Glorified state with Elder Brother.
 - c. This is not the most glorious truth.
3. The present tense.

"As he *is.*"

 - a. Our likeness does not consist.
 - (1) That we pass through trials.
 - (2) That we are adopted sons.
 - (3) That we are beloved sons.
 - (4) That we are not of the world.
 - (5) That we live in love.
 - b. Our likeness consists in that we are "righteous as he is righteous."
 - (1) Moral image of Christ.
 - (2) Righteousness of Christ.
 - (3) Holiness of Christ.
 - c. Inwrought righteousness.

III. THE WORDS AND TENSES MADE EXPERIENCE

1. There are those who have neither fear nor love.

Gospel hardened sinners.
2. Those who fear without love.
 - a. Conviction for sin.
 - b. Fear of hell and judgment.
 - c. Point such from Sinai to Calvary.
3. Those who are possessed by both love and fear.
 - a. Mixed impulse.
 - b. Degrees in Christian love.
4. Those who have love without fear.
 - a. Love the impulse to service.
 - b. Love the impulse to greater love.
 - c. Love made perfect.
 - (1) Casts out fear.
 - (2) Fear is the sin begotten emotion.

(Adam hid from God.)
 - d. Perfect love scripturally defined.

"Love the Lord thy God with all thy heart, with all thy soul,

with all thy might" (Deut. 6: 4, 5; Matt. 22: 37).

CONCLUSION

1. Impossible command.

"Carnal mind is enmity against God."
2. God's cure for fears.

"Circumcise thine heart to love thy God with all thine heart" (Deut. 30: 6; Col. 2: 11; Rom. 6: 6).

Evening Message—February 13

THE PROHIBITED SALE

Buy the truth and sell it not (Prov. 23: 23).

INTRODUCTION

1. Pilate's question, "What is truth?" (John 18: 38).
 - a. The quest for truth is agelong.
 - b. Jesus declares, "I am the truth" (John 14: 6).
2. The truth is the whole body of things to be believed, experienced, and practiced in order to obtain salvation.
 - a. Truth, "as the truth is in Jesus" (Eph. 4: 21).
 - b. Jesus the embodiment, source, and standard of truth.

I. THE COMMODITY RECOMMENDED

- "The truth."
1. Doctrinal truth.
 - a. The truth about God.
 - b. The truth about sin.
 - c. The truth about salvation.
 2. Experimental truth.
 - a. Truth obeyed liberates.

"The truth shall make you free" (John 8: 32).
 - b. The truth as authority and standard sanctifies.
 - c. The spirit of truth may indwell us.

"Truth in the inward parts" (Psa. 51: 6).
 3. Practical truth.
 - a. A right philosophy of life determines attitudes.
 - b. Truth in character, living truth.
 - c. A conduct motivated by truth.
 - d. Truth in action, truth embodied.

Christianity is practical.

"Pure religion and undefiled is this" (James 1: 26, 27).

II. TRUTH ON THE MARKET

1. Truth may be bought.
 - a. Truth's market.
 - b. The purchase price.
 - (1) Not to be had for nothing.
 - (2) No money can buy it.

"Without money and without price" (Isa. 55: 1).
 - (3) Were truth cheap it would be lightly regarded.
 - c. "All that he hath" (Matt. 13: 44-46).
 - (1) Must cost most dear.
 - (2) Be prepared to sacrifice popularity, ease, etc.

2. Truth may be sold.
 - a. Why would one sell truth?
 - (1) May be tempted that its price was too high.
 - (2) Tempted to believe that those about are more happy and prosperous.
 - b. What is expected from truth's sale?
 - (1) Regain popularity, ease, etc.
 - (2) Regain all that was sacrificed to purchase it.
3. The warning against selling truth.
 - a. In a sale one gets less than he paid.

One buys dear and sells cheap.
 - b. It is not certain one will regain what was sacrificed for truth.
 - c. You may not have opportunity or price to rebuy the precious commodity—truth.

III. HOARDING THE TRUTH

1. He who hoards must love the truth.

"Where your treasure is there will your heart be also" (Luke 12: 34).
2. He who hoards must have a safe place of deposit.
 - a. "Thy word have I hid in mine heart" (Psa. 119: 11).
 - b. "Earnestly contend for the faith" (Jude 3).
3. He who hoards the truth has a reserve for the "rainy day."
 - a. "An householder which bringeth forth out of his treasure" (Matt. 13: 52).
 - b. "A good man out of the good treasure of the heart bringeth forth good things" (Matt. 12: 35).
4. He who hoards the truth is rich toward God.
 - a. Rich in love, in faith, in hope.
 - b. Rich in deeds of patience, and charity.
 - c. Rich in his co-partnership with God.

CONCLUSION

1. Squandering eternal values for time values.
2. The eternal pauper.

Morning Message—February 20

THE WORLD'S BEST SELLER

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. 3: 16).

INTRODUCTION

1. The Bible so common that the romance of its origin and preservation is often lost.
2. This discussion intended to bring main facts in the span of a single message.

1. THE NEW TESTAMENT CHURCH WAS CHURCH WITHOUT A NEW TESTAMENT
 1. The Bible of the New Testament

Church consisted of the Old Testament Scriptures.

- a. Paul may never have seen one of the Gospels.
- b. For 150 years the Old Testament was the sole scriptures of the New Testament Church.
2. The date of the Gospels.
 - a. A generation after Jesus before Matthew was written (about 31 A. D.).
 - b. Mark, 57 to 63 A. D.
 - c. Luke, 63 to 68 A. D.
 - d. John, 85 to 90 A. D.
3. Four centuries had passed before the New Testament had taken its present form.

II. THE NEW TESTAMENT CHURCH WAS NOT FOUNDED UPON A BOOK

1. Other churches were founded upon a Book.
 - a. Mohammedans upon the Koran.
 - b. Mormons upon the Book of Mormon.
 - c. Christian Science upon Science and Health.
2. Jesus founded the Church upon His life and teaching.
 - a. Jesus wrote nothing. Except with finger upon sand.
 - b. Church founded upon the revelation of Jesus Christ (Matt. 16: 17).
 - c. Church was founded first and the Bible followed.
3. Jesus did not command His apostles to write.
 - a. Command was to witness. "Go," "teach," "preach," "disciple."
 - b. The gospel was spread throughout the world by oral transmission.
 - c. Many reasons the apostles did not write.
 - (1) Jesus did not command it.
 - (2) They were not literary men.
 - (3) Custom of the day was oral instruction.
 - (4) They expected the Lord to soon return.
4. Jesus and the apostles were the final authority as long as they lived on matters of faith and practice.

III. HOW THEN WAS THE NEW TESTAMENT COMPILED?

1. The sayings of Jesus were collected for preservation and authority.
 - a. Matthew combined the many collections into one.
 - b. Mark wrote from the preaching of Peter.
 - c. Luke, the Gentile, after personal investigations, wrote a careful account to his Greek friend Theophilus.
 - d. John's Gospel was later writ-

ten and is a more spiritual account.

2. *The Epistles and Revelation.*
 - a. Revelation was written by John in exile as he yearned for the churches about 96 A. D.
 - b. The Epistles followed after the death of all but Andrew and John, Paul, Peter, James, Jude, John.
 - (1) Some were written as special emergency letters to answer questions or to correct error.
 - (2) Others were written as circular or general exhortations to all the churches.
3. Compiled into one authorized volume to offset heretical and spurious epistles and gospels.
 - a. New Testament was written during the first century.
 - b. Was recognized during the second century.
 - c. Was compiled and established equal to the Old Testament during the fourth century.

CONCLUSION

1. The ability of the Bible to outlive those who would destroy or deny, is a proof of its divine inspiration.
2. It is today the "world's best seller."

Evening Message—February 20

THE CURE FOR LEPROSY

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour; but he was a leper (2 Kings 5: 1).

INTRODUCTION

1. Throughout the scriptures leprosy is treated as a picture of sin.
 - a. Lurks secretly in the system.
 - b. Has a small beginning.
 - c. It engages the whole body.
 - d. It is a foul, cancerous disease.
 - e. There is no human cure.
2. The healing of leprosy is a picture of the healing of sin.
 - a. Every cure of leprosy is attributed to God.
 - b. It is either complete healing or death.

I. AN HONORABLE LEPER

1. Naaman, the captain.
 - a. Beloved by the king.
 - b. Valiant in war.
 - c. Honored by the nation.
2. Naaman, the leper.
 - a. Position and wealth did not exempt him.
 - (1) Not an envied man. "The poorest beggar would not trade skins with him."
 - (2) Fame, riches, valor—with leprosy.

b. The most terrible disease of the East.

- (1) White leprosy — did not show itself immediately.
 - (2) Eventuates in an utter loss of feeling.
 - (3) In the end becomes virulent and loathsome.
 - c. Leprosy is slow death.
- ## II. THE DESPISED AGENCY
1. The captive maid.
 - a. She loved her master.
 - b. Was faithful to tell of the prophet.
 - c. God has often used the testimony of captives.
 - (1) Hebrew children; Joseph; Paul.
 - (2) "Word of God is not bound."
 2. The concealed prophet.
 - a. Wrong sources of relief in trouble. Naaman sought the king (vs. 5-8).
 - b. Elisha was God's messenger.
 - c. Elisha concealed himself but exalted God.

3. The muddy Jordan.

- a. The streams of Damascus were crystal clean.
- b. Unreasonable that muddy water should make clean.
- c. Not muddy Jordan but Elisha's God can heal.

III. THE COMPLETE RECOVERY

1. The remedy was simple.
 - a. Naaman expected to pay for it.
 - b. Naaman expected ceremony.
 - c. The simple gospel. "Wash and be clean." "Clay and the spittle." "The touched garment."
2. The remedy was offensive.
 - a. "I thought." "Is not this the carpenter's son?"
 - b. Went against Naaman's pride. "Are not the rivers of Damascus better?"
 - c. The cure demanded obedience. "Stretch forth thy hand." "Go show thyself to the priest." "Go wash in the pool of Si-loam." "Go dip in Jordan seven times."
3. The remedy was effectual.
 - a. A complete cure. "Skin as a little child" (v. 14).
 - b. Gratitude was awakened (v. 15).
 - c. Conscience was quickened (v. 18).

CONCLUSION

1. They who despise or neglect the remedy must perish.
2. They who must eternally cry, "Unclean." "Let him that is filthy be filthy still."

Morning Message—February 27

CHRISTIAN CONSTANCY

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (1 Cor. 15: 58).

INTRODUCTION

1. The coming of the Lord and the hope of resurrection have been the topics under discussion.
2. Paul argues for final victory over death through Jesus Christ.
3. Paul climaxes with an admonition for steadfastness.

I. THOSE ADMONISHED

- "Brethren beloved."
1. "Brethren."
 - a. All believers of one family.
 - b. Have the same heavenly Father.
 - c. Partakers of the same divine nature.
 2. "Beloved."
 - a. Beloved of God.
 - b. Beloved of each other.
 - c. Love is the tie that binds.

II. THE ADMONITION

- "Be ye steadfast."
1. A well grounded foundation.
 - a. In the truth of the gospel.

"Let the word of Christ dwell in you."

"Buy the truth and sell it not."
 - b. In public testimony for Christ.

"Confess him before men."
 - c. In performance of practical godliness.

"Pure religion and undefiled is this."

"Forget not the assembling of yourselves."

"By their fruits ye shall know them."

—Toward God.

—Toward the Church.

—Toward the world.
 2. Continued stability.
 - a. Unmoved by the fear of man.
 - b. Unmoved by the wiles of the devil.
 - c. Unmoved by the allurements of the world.
 - d. Unmoved by the labors and sorrows of the Christian calling.
 3. Abundant labor.
 - a. The work of the Lord.
 - (1) The spread of the gospel.
 - (2) The winning of men.
 - b. The work of the Church.
 - (1) Individual effort.
 - (2) Co-operative effort.
 - c. The stewardship of life.

III. THE MOTIVATION

- "Forasmuch as ye know that our labour is not in vain."
1. Intelligent service. "Ye know."
 - a. A service planned.

- b. A service of assurance.

"Godliness is profitable."
2. A service never lost.

"Not in vain."

 - a. "Love's labor never lost."
 - b. Labor for God has its fruitage.
 - (1) God will not overlook it.
 - (2) It will win some to the kingdom.
 - (3) It will render all without excuse.
 - (4) It will bring spiritual enrichment to the laborer.
3. A service "in the Lord."
 - a. This service is "in the Lord."
 - (1) As to quality of service.
 - (2) As to spirit in service.
 - (3) As to sphere of service.
 - b. This service is for the Lord.
 - (1) Love is the motive of service.
 - (2) God is the judge of service.
 - (3) God is the rewarder of service.

CONCLUSION

1. What a stimulus to Christian duty and service!
2. "In the Lord" the basis for true Christian stewardship.

Evening Message—February 27

THE CRIPPLE AT THE GATE

In the name of Jesus Christ of Nazareth, rise up and walk (Acts 3: 6).

INTRODUCTION

1. The Beautiful Gate of the Temple.
 - a. The eastern and principal gate.
 - b. Made of dazzling Corinthian brass richly ornamented with silver and gold.
 - c. Massive double doors which required twelve men to open and close.
2. The worshippers who assembled.
 - a. It is the day after Pentecost.
 - b. The followers of the Feast of Pentecost.
 - c. Those who had witnessed the Day of Pentecost.

I. THE CRIPPLE AT THE GATE

1. The appalling contrast.
 - a. The beautiful temple gate.
 - b. The twisted beggar.
2. Introducing the cripple.
 - a. An intelligent man.

Long he has studied faces to read kindness.
 - b. He is sensitive to human defects.

Conscious of his own, he discovers others.
 - c. He is a religious man.
 - (1) By choice at the temple gate.
 - (2) Many religious cripples in the pews.
3. Weakened ankle bones.
 - a. Afflicted from birth.
 - b. Sin's affliction brings destitution.

- c. No power to stand.
- d. Carried to the temple.
- e. An object of pity—not of criticism.

II. THE ALMSGIVERS

1. Some of whom beggars never ask.
 - a. Self-righteous Pharisee.
 - b. Legalistic scribe.
 - c. Joyless worshipers.
2. What men have to give.
 - a. Fluent advice.
 - b. Silver and gold.
 - c. Some have faith in Christ.
 - (1) Gold is no substitute for faith.
 - (2) There are worse things than poverty.
3. Freely received, freely given.
 - a. Lifting the beggar's vision.

"Look on us."

Away from himself and his needs.
 - b. The extended hand of human sympathy.

"Took him by the right hand."
 - c. The name of power.

"Jesus Christ of Nazareth."

III. THE NAME OF POWER

1. It was an instantaneous work.
 - a. The cure was by the power of God.
 - b. It was effected through Christ.
 - c. It was effected immediately.
 - d. It was complete and permanent.
2. It was a joy provoking work.
 - a. The healed man was joyful.
 - b. The witnesses praised God.
 - c. All entered the temple to worship.
3. It was a wonder working cure.
 - a. The throngs gathered.
 - b. Peter preached to the throngs.

CONCLUSION

1. Man is helpless without God.
2. Grace will effect a complete cure.

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SERMON OUTLINES

Three Rules for Ministers

(1 Tim. 4:15)

H. C. HATHCOAT

This advice was given by one who made a success and to one whom he wanted to make a success.

I. MEDITATION

Give definition. "Meditate on these things."

1. Hard to do in this fast age.
2. It is the listening side of prayer.
3. "We feed upon what we read, but digest only what we meditate upon."—BENGEI.

"Meditation is the mother of devotion."—SUCKLING.

"Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees."—*Detroit Free Press*.

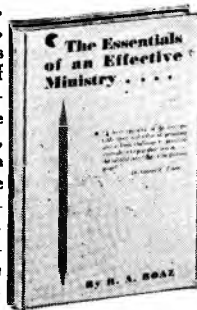
4. Upon what should a minister meditate?
 - a. God's Word (Josh. 1:8).
 - (1) Upon its promises.
 - (2) Upon its meaning.
 - b. Upon the Trinity (Psa. 63:5, 6; 104:34; Mal. 3:16).
 - (1) Upon their nature.
 - (2) Upon their work.
 - c. Upon his labors.
 - (1) Why isn't he reaching souls.
 - (2) Is he using the best methods.
 - d. Upon his own experience (Psa. 4:4; 77:6).
 - (1) Am I an example of believers?
 - (2) Do I detect unholy principles?
 - e. Upon the lost (Matt. 23:37).
 - (1) Keeps him burdened for souls.
 - (2) Keeps him diligent at work.
 - f. Upon nature (Psa. 77:11, 12; 143:5).

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- (1) Gets a better conception of God's power.
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CONCLUSION

Read Phil. 3:8.

II. CONSECRATION

"Give thyself wholly to them."

1. We should not entangle ourselves in business enterprises (2 Tim. 2:4).
 - a. More chances of making enemies (Jas. 2:1, 2).
 - b. Some emergencies are excusable.
2. We should make full use of our time (2 Tim. 4:7).
 - a. Recreation should be only the whetting of the sickle.
 - b. William Carey's statement: "My business is winning souls, but I peg shoes for a living."
3. Give attention to improvement (See 1 Tim. 4:13).
 - a. Have a systematic time for study if possible.
 - b. Call regularly on parishioners.

III. VINDICATION

"That thy profiting may appear in all things."

1. We are to make full "proof of our ministry."
2. God will exalt those whom he has set His seal upon.
3. Some ways and places our profiting will appear.
 - a. In our lives—more spiritual.
 - b. In our sermons—better sermons.
 - c. In our work—growing churches.

Some Tests of a Minister's Labors

H. C. HATHCOAT

(1 Cor. 3:9-15)

The test of any institution is its products, and the test of the product is measured by:

I. THE WEAR OF TIME

1. Some preachers have no influence by the time they get acquainted.
2. Some churches want to get rid of the pastor when he finds them out.
3. Some go too soon, others stay too long.
4. The pastor who can stay for years and wear well is a leader.—TRUETT.

II. HOW HIS CHURCH STANDS A CRISIS

1. These reflect the minister.
2. General Motors test their cars rigidly.
3. Some crucial crises of a church.
 - a. Election of officers.
 - b. Church programs.
 - c. Building projects.

III. STABILITY OF HIS PEOPLE

1. Does he have babies and weaklings?
2. Are they established in doctrine?
3. Is he producing leaders?

IV. THE VISION OF HIS CONGREGATION

1. Does it co-operate with the general work?
2. Does it take an interest in the state work and our needs?
3. Does it have the respect of the community or city in which it is situated?

Expository Outlines for February

Lewis T. Corlett

Protection

(2 Timothy 1:1-4)

I. PAUL DESIRED THAT TIMOTHY SHOULD MAKE PROGRESS

1. He was anxious for him to be a blessing.
2. Christ desires this for all His children.
3. Three suggestions are given in the lesson to help Christians.

II. PROTECT YOURSELF BY STIRRING UP THE GIFT THAT YOU HAVE (v. 6).

1. Anything can become common by continual use.
 - a. This tendency is prevalent today.
 - b. Detrimental for the Christian in regard to spiritual realities.
2. Doubt, fear and weakness enter when sense of appreciation weakens.
 - a. These are opposite to Christian living.

"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (v. 7).

- b. Appreciation maintained by witnessing (v. 8).

3. Stir yourself.

- a. Do not depend upon someone else to do it.
- b. Stir yourself by comparison with standards of God's Word.

III. PROTECT YOURSELF BY HOLDING FAST (v. 13).

1. In stirring hold fast to what you have.
2. Know the doctrine and keep it. "I am persuaded" (v. 12).
3. Be careful of speech and hold fast to sound words.
4. Never let go of God—be definite in your knowledge and then hold on.

IV. PROTECTION BY PERSONAL PRESERVATION—"Keep the Holy Ghost" (v. 14).

1. Safety lies in the Holy Ghost.
 - a. The Spirit of God is the source of salvation.
 - b. He is the One who stands by to take care of the Christian and give what assistance is necessary.

2. His protection is regulated by the co-operation of the individual.
3. The child of God should abandon himself to the Holy Ghost in the experience of sanctification.
4. Also he should study to use the Spirit of God and how to be used by the Spirit.

Life Here and Hereafter

(John 14: 1-15)

I. CHRIST'S CURE FOR TROUBLE

1. Faith is the basis of the cure—"Believe" (v. 1).
 - a. All Christians are subject to troubles.
 - b. Christ has provided a simple avenue of deliverance.
2. The ground of comfort.
 - a. Heaven is sure (vs. 2, 3).
 - b. There is a certain way to heaven (v. 6).
 - c. There is a means of being happy while on the way to heaven. Do the works of Christ (v. 12).
 - d. The help of the Lord is vouchsafed through the Spirit (vs. 16, 17).

II. SUCCESS IN LIVING HERE ASSURES LIFE HEREAFTER

1. Disciples had an unconscious knowledge of the way to heaven (v. 4).
2. Christ's self-revelation meets the unconscious knowledge (v. 6).
3. There is an intimate relation of the Christian with Divinity (v. 7).
4. Christ has already provided the future habitation (v. 2).

III. A CHALLENGE TO ALL CHRISTIANS TO LIVE GOD'S WAY

Sufficient Grace

(2 Corinthians 9—Text, v. 8)

I. PAUL REFERS TO THE ABILITY OF GOD

1. To make all grace to abound.
2. He implies that God's ability to work in individual life is regulated by the personal attitude to material goods.

II. MAN'S PART (v. 6).

1. Man's investment controls God's operation.
 - a. Man's sowing, not God's power, regulates the harvest.
 - b. Man's reception of grace dependent on the attitude taken to giving. "God loveth a cheerful giver" (v. 7).
2. Reminds the people to compare their blessings with the price of their salvation (2 Cor. 8:9).
 - a. An appreciation for the sacrifice of Christ develops liberality.
 - b. He is an example of giving. He gave all.
3. The meaning of bountiful giving.
 - a. No one to be put in bondage. "Not grudgingly or of necessity."
 - b. With a cheerful spirit.

- c. The spirit is worth more than the gift (2 Cor. 8: 12).
- d. The desire of the heart, if not stifled, is best. "Every man according as he purposeth in his heart" (v. 7).

III. GOD'S PART

1. Definite promise that He is able to make all grace abound (v. 8).
2. God will give sufficiency to all good works (v. 8).
3. He will give a good harvest in service (v. 6).
4. He blesses the spirit of co-operation with His work (v. 10).

IV. THIS IS THE OPPORTUNITY OF ALL CHRISTIANS

1. For personal values.
2. For personal victories.
3. For success in church finance.
4. For enjoyment of the glory of God.

Deliverance from Distress

(Psalm 130)

I. HE CRIED IN THE HOUR OF HIS DISTRESS (v. 1).

1. He presented his case to God (v. 2).
2. He feared the judgments of the Lord (v. 3).
3. His cry was based on the mercy of God (v. 4).

II. IN DISTRESS HE WAITED UPON THE LORD (v. 5).

1. He waited with patience (v. 6).
2. He was earnest in waiting (vs. 5, 6).
3. He waited with faith (v. 5).

III. HE HAD HOPE FOR DELIVERANCE (v. 7).

1. He remembered God's acts of mercy in the past (v. 7).
2. He recognized God's ability to deliver (v. 7).
3. He rested on the promise of God (v. 8).

IV. THERE IS DELIVERANCE FROM EVERY CONDITION

Assurance of the Lord's Interest

(2 Thessalonians 3—Text, v. 5)

I. THE ASSURANCE IS GROUNDED IN THE FAITHFULNESS OF THE CHRISTIAN (v. 4)

1. In prayer (vs. 1, 2).
 - a. An unselfish desire.
 - b. For the furtherance of God's cause.
2. By avoiding disorderliness (vs. 6-9).
 - a. Separate from it.
 - b. Rebuke it.
 - c. Follow Paul's example.
3. Avoid slothfulness (vs. 10-12).
 - a. Develop usefulness.
 - b. Seek to help others rather than seek to be helped.
 - c. Slothfulness results in making "busybodies."

4. By faithfulness in service. "Be not weary in well doing" (v. 13).
 - a. A personal protection.
 - b. A beneficent example.
 - c. Builds a helpful character.

II. GOD HAS PROMISED TO GIVE ASSURANCE

1. The Lord is faithful (v. 3).
 - a. To stablish.
 - b. To keep from evil.
2. The Lord plans the welfare of His children (v. 5).
 - a. By directing their hearts in the love of God.
 - b. By keeping in peace (v. 16).

III. CHRISTIAN SHOULD KEEP A WATCHFUL WAITING FOR CHRIST'S COMING (v. 5).

Heritage and Fruitage

(Isaiah 5: 1-7)

I. GOD'S AMPLE PROVISION IN THE PLANTING OF THE VINEYARD

1. A fruitful hill.
2. A good fence or wall.
3. Choicest vine.
4. Tower.
5. A winepress.
6. Everything necessary for fruitage.

II. GOD HAS PLACED AN INVESTMENT IN EACH CHRISTIAN

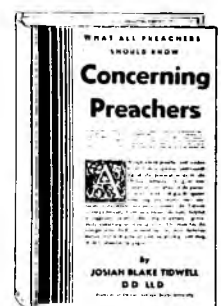
1. Everyone is placed on a plane of equality in seeking God.
2. God has endowed in creation.
3. God enlightens through His Word.
4. God arouses through His Spirit.
5. God enriches through His Church.

III. FRUITAGE DEPENDS ON USE OF GOD'S INVESTMENT

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