IN THESE hard days the very life of the Christian Church is bound up with the quality of spiritual leadership which it may be able to command. The gospel of Christ is fighting hard in a contest with those forces which would put a lower and less worthy interpretation upon human life.

In the face of that crisis, you ought to be ashamed to be a weakling, if by any measure of sterner effort, and larger reliance upon the grace of God, you could be strong. You ought to be ashamed to be an inefficient bungler in your presentation of the majestic truths of Christian faith and life, if by study and determination you can become as a sword of the Spirit in the hand of God. You ought to be ashamed to have the kingdom of God held back by your own ineffective methods, if by wisdom and training you might be able to see the kingdom coming in your community with power. For your own sake, then, for the sake of the people you serve, and for His sake, study to show yourselves approved unto God, workmen that need not be ashamed. —CHARLES R. BROWN, in "The Making of a Minister."
Is Your Message Adequate?

The Editor

LAST Sunday morning I preached through an interpreter's inadequacy in India. The majority of the people were seated on the floor. Even the native pastor wore no shoes. There were a few Mohammedans and a few unconverted Hindus; the rest were Christians of varying degrees of grace. All were, measured by our western standards, desperately poor. Some could not even read any language, but were attentive and seemed hungry for the Bread of Life. I preached to them on the fundamentals of our blessed faith and told them there is salvation from all sin for everybody.

Returning from the service to my place of en- terprise, I read a sermon by a popular preacher. The sermon was couched in good language and the order was faultless, but the preacher seemed to proceed on the supposition that there is nothing much the matter with men and that they need very little, if anything at all, to make them happy in the present and the future. I read in the foreword that the preacher is a master of a popular pulpit, and popular with a well known university. I visualized him standing before a culturally defined audience of well dressed, well educated, and worldly wise people who do not care what the preacher says, just as he does not condemn their sins too ruthlessly and just so he can quote poetry and discourse on art and literature. I visualized him as a preacher who is quite unaware of how very lost the world of mankind is, and who thinks all that is demanded is a little justification of obtuse religious ideas and encouragement in ap- prehensively passing philanthropy in the highest possible terms. I may be mistaken, but this is the only conclusion I can hold and yet feel kindly toward the inadequate message he seems content to bring.

But I am by no means in a critical spirit. I am thinking more particularly of the instances in which my message has seemed inadequate to the purpose of what a great preaching and incurable disease sin is, and of how insufficient even a true message is when it is given out as "word of life."

Years ago I was preaching in what we called in those days, "an inland town." That is, it was a town that was not reached by any railroad—and as yet we had heard of tramps, street cars and buses, and hard-surfaced highways. I was being entertained in the home of the village doctor, who was a Christian man of his responsibility as custodian of the health and lives of the people. A scourge of typhoid fever broke out. The doctor was busy almost night and day. In the midst of his cares, he was almost dis- couraged with my work. We have in this community a number of typhoid cases; but there is also much malarial. The symptoms of the two dis- eases are, in the beginning stages, very much alike. There is a way by which a patient has typhoid or malaria, but the method involves the use of equipment that I do not have, and time which I cannot spare. Therefore I am going by guess, in much of what I am doing. Success in treatment depends quite largely upon correct diagnosis, and symptoms do not always tell the story. I have the remedies, if I could just be sure when and how to apply them.

Mistaken diagnosis! And this applies to the preacher quite as much as to the doctor. Enslave- ment to the "social gospel" which has become some- thing of an obsession in some times, is based upon failure to see that human sin is fundamental in the individual and not simply accidental in the organiza- tion of social arrangements. Inadequate, because it is offered as a cure for a symptom, and cannot possibly reach the heart of the disease.

But next to mistake diagnosis is the attempt of the deep-seated involves coming the temptation to become ruined to the sight of incomplete curers. "There have not yet been any signs of life in your town," said the same apostle's observation concerning some who were saved, but not fully saved. It is so easy to conclude that a moderate state of spirituality is all we should demand of ourselves or, expect of others. This was no doubt the sentiment of the apostle, but it is more difficult to write a text that asserted without equivocation, "This is the will of God your sanctification."

I can scarcely hope to come to a conclusion on this topic that will be universally satisfactory. Therefore I think I shall conclude with just a few questions that I would like for every preacher to take with him to his place of study and secret prayer. First, Is your message adequate in that it covers all essential salvation principles? Second, Is your message adequate as to the deep needs of those who hear it? Third, Are you capable of controlling definite and lead to instant and continuous victory in the hearts' lives and those of those who have been converted? Will your message do for drunkards and gamblers and people who have no basis for human hope? Will it fill up the needs of the cynical and worldly-weary? In a word, Is your message adequate to meet all the needs of all the people to whom you are called to minister?

January, 1938

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Certainty in Christian Experience

We have received, not the spirit of the world, but the Spirit which is of God; that we may know the things which are freely given to us of God (1 Cor. 2:12).

Two questions have centered around certain- ly in Christian experience, the first one is whether it is possible and the second, what is its nature. Regarding the first we have never felt in our church that there should be any doubt or question, but in connection with the second, there has been confusion of thought wherein some resultant factors connected with the witness of the Spirit have been regarded to be the witness itself. Accordingly we need to do careful and clear thinking along this line. To aid in this we shall have reference to one of the standard writers of days gone by.

Receiving the Spirit

The work of salvation in the heart of man is through the Holy Spirit, the executive of the God- head. As the Spirit is a being not an influence then the incoming into the heart to carry on the trans- formation of the mind should be evident on the very face of the situation be discernible to the one who is the recipient. When two human beings contact one another, unless there is some defect of a serious nature in one, they are conscious of each other's presence in words or deeds, and we can then say, though one be divine and the other human, can we question the fact that the human will be con- scious of the divine?

In our experience the work of salvation in our hearts, if our minds would center more on the per- sonal elements rather than on the abstract, we would have less difficulty with the question of evidence. We center our thought on some mystic experience instead of a mystic fellowship. We construct with that mystic experience an ecstatic feeling and these constitute our criteria of the witness. If on the other hand we would emphasize that the Christian experience brings to us the positive side a mystical fellowship, fellowship with Christ and the Holy Spirit, that there may be resultant feelings in- duced as natural when being contacts being, we might more clearly understand the nature of the witness.

When we have fellowship with human beings, we find that it does not consist pri- marily in the fact that there may be some modes of contact but not the highest; the highest is the communion of friend with friend, perhaps with no a spoken word yet in that inseparable distinct fellowship, the meeting of spirit with spirit.

So it is with the divine. The highest moments of fellowship come when the soul has passed the realms of sense into communion that is spiritual.

"That We May Know"

The one primary stand from the standpoint of assurance is the receiving of the Spirit is that we may know. There is no question about the matter, we are to have certain knowledge. That we should have certain knowledge on such an im- portant question is not to be doubted. We desire to know in connection with matters of far less import, how much more in this, "The mode," says Bishop Foster, "is exceedingly difficult either to understand or convince; but the thing certain is, that Christian knows by experience, and upon authority of God's word. This much we may say, the method of the Spirit's witness is not a visible one, nor by any visible signs: it may be accompanied by such, but it is not ordinarily: not by an audible voice; not by a visible manifestation; not by a sensible touch, not anything of this kind; and yet the witness is direct and assured, as much so as to be accompanied with outward manifestations. It is a con- sciousness wrought in the soul," that a change is wrought in the soul. The soul takes knowledge of itself—its own state—and so bears witness to the change; the Spirit of God joins with ours in that manner in which spirit can impress other spirit, and asserts also the same truth; we are conscious, or by some means assured, that such an impression is made, and made by the divine Spirit; and though we cannot tell how, yet the soul knows, beyond a doubt, that the impression is from God. Thus God's Spirit, co- operating with ours, attains the change, and be it by combined testimony, thus rendered, without any exter- nal sign, the soul reposes with the consciousness of entire peace.

The witness, then, is a communication to the soul, not however through voice or other means, but through the operation of the Holy Spirit that the work has been wrought.

The Things freely Given unto Us

The witness of the Spirit accordingly is as we have described, at least we have done our best to describe it. This is of those experiences that we understand only when we have had a like experi- ence ourselves. And, as in the Christian faith, language seems to limit in giving us an ex- planation. With the witness there are certain at- tending elements, the stirring
Taking Heaven Against the Wind

Basil Miller

The winds of life never thrust men of achievement. Like the constantとうながり on his dripping cars, into the port of heaven. We are shamed to accomplishments on gentle breezes. We arrive on the line of another year, one with an unyielded field, where dreams are written in the winds, will blow many an entrant out of the fray—but for those who would achieve for our Master, let us face it with the wind blowing in our faces.

As the wild bells ring out to the skies, the old year goes out, the new year, may we draw three pictures of life and watch men as the winds blow across the scene.

The Soldier in the Battle
Life is a battle field, and its victories are not won by moral cowards. However sharp the sword, or keen the lance, to our chosen career, nothing can take the place of courage. The price of strife are not to be placated easily.

The Sailor on the Sea
Life is pictured as a sea, a turbulent, raging ocean whipped by many a stormy wind, and dashed by howling tempests, and roughened by turbulent

The Climber on the Mountain
The path to the summit is beset with trials which the climber to that heavenly city must face. He must climb with all the might of his strength, and with the help of many others who have struggled with him through the storms.

The Worthy Companion
Men do not travel alone—we are social creatures—the inheritance from the past and from another builds our characters—the hand of the Master wields the chisel which carves the statues of our lives. Greatly endowed men sometimes become moral cowards when not touched by this power of Jesus. Men of small import and limited abilities, when inspired to face the winds by the Christ, outstrip the ages with their achievements. We are to write the story of the success of the Church could largely be told in the delineation of characterless ability who were God-possessed so that they dared face life's difficulties as empowered by the Spirit.

However you paint the scenes of this coming year—as a battle field, and you a soldier therein, as a turbulent sea, and you a sailor; as a mountain, and you a climber—the winds will blow, and to win the goal you must face them.

The worthy Companion of the sail on this battle field is Christ. He has conducted many such a campaign, and when you face the terrors of the enemy under His charge, you need not fear the outcome. The worthy Pilot on this sea is Jesus. He has sailed the storms of life for many years, and guided them safely through the winds that howl around them. The worthy Guide on the mountain of life is called Jesus. He is acquainted with every steep and towering peak. He has guided others across the dangerous ravines and chasms. The Pilot of the sea under His charge you, as Bunyan painted Christ, "will come to the Delectable Mountain."

Facing the Winds
Though the winds may may cut like a razor and its voice shriek like fury, take heaven with it in your face. You will be called upon to go into winds which are the storms of great gun firing over the ocean, but in facing them you are qualified to dwell with the immortals, for those who have faced these winds have been great. When God wants a man he permits life ruthless, and the conflict of the storm and the怎样 with mighty blasts he is converted to the royal shape which heaven demands.

The winds of Providence will bend him, but they
Nevek break him. The storms will try him with all their skill. The tempests will goad him and what that he never forgets him? Often in the field he is disappointed; in the race he becomes lonely, that his struggle may be harder still. While God loves him and inspires him, yet often he is restrained, and the glow within him dimmed and not permitted an expression. The soul is battered by disappointments. The tantalizing goal is placed beyond his reach. The great change in the world, the desert interval, which he masters. Then a mountain is hauled into his pathway, which he scales.

Preaching Power

Article Two in a series on "The Preacher's Passion for Souls"

FRED M. WEAVER

THE NINETEENTH-CENTURY preachers who mark the New American history, so age has more imperatively needed the heralding of the gospel message from pulpits anointed with the power of God.

The element which gives success in preaching is termed ministerial power. It is the indescribable and spiritual in its character as to be beyond the reach of definition or explanation. The term, however, is scriptural and we have nothing so expressive in the message of the minister without which sermonic effort is drab and futile, to all salvation attempts.

The word power, as used in the English version, is represented in the Greek Testament in the two forms of δύναμις and εὐδοκία. The former of these words indicates authority. The official exercise of miraculous endowment are in all cases expressive by the words διάκονος, though in a few instances διακόνων is enjoined.

Ministerial power is everywhere expressed by the word διακόνος, as in Luke's Gospel, 'Tarry ye in the city of Jerusalem, until ye be endued with power from on high.' Again, taken from the pentecostal scene, "God hath given to us the spirit of power, and of love, and of a sound mind." Following again upon the same precept, preaching was not with enticings of words of man's wisdom, but in demonstration of the Spirit of power, that your faith would be power to them that believe in the Lord, in power of God. Another quotation states, "For the preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God."

This is a superseding, divine bestowment, to that of the original crisis in Christian experience. This was emphatically true of the apostles. They were not trained at the school of rhetoric; they had been made Christian through the forgiveness of their sins; they had bestowed upon them the great commission; they were not speciously instructed by Christ, to wait for a second crisis in Christian experience, designated to delegate to them, and to us, a power from on high, to successfully sustain them.

This spiritual power is not beauty of presence, nor dignity of form. It is something we need more than learning, or wisdom, or oratory, or any thought of our receptability, or popularity. Immortal souls, come first of all to listen for the tidings of the Savior. Upon the issues of the divinely illuminated sermon, the destiny of immortal souls may be sealed for good; while upon the absence of this illumination, may hinge their doom. More persons die every week than there are pulpits in the land. Let us insist upon preaching sermons to the dying.

This power may demonstrate itself in the most eloquent speaker; it can also thrill in the accents of the unlettered man. It uses the medium of language, in all of its multifarious forms. It creates a tongue of fire, to preach the gospel among all nations, in all tongues. It can be given to any man, with its peculiar idiomatic expression, the knowledge of divine revelation. It is the clothing of an unseen power, that the Lord (not God only) in the eye of the speaker, by whom the heart of the hearer is moved to action.

It is historically true that morality and spirituality have improved or regressed, in keeping with the waning or waxing power of the pulpit. The fact that the power of the pulpit is waning is chargeable to the seats of learning. Education is a flame by which the intellect is lighted, but the place where you light your intellectual and spiritual torch, is the determining factor, as to the kind of fire you will spread, when you attempt to kindle others.

The waning power of the pulpit is a challenge to modern aspirants. The pulpit need be by no means obsolete, nor obsolescent. The preacher must demand of himself to be a paramount power in human society. Let it be remembered that the church is the only foundation for moral and spiritual cleansing. It is the preacher's commission to be a living force among men. To exercise the power of his calling, he must have the function of exercising a mighty, divinely authorized power in human leadership.

Let the preacher bear in mind that the royalty of the pulpit adheres in the truth of God being proclaimed without fear or favor. Wee to the preacher the pulpit, to the people over whom he does not have authority. On the contrary, it is an almost invariable disaster. Our first school of education is which we move. If one of this circle is advanced beyond his fellows it is often means not more friendship and fellowship but less.

A Friend in Power

C. B. STRANG

In the business realm employers have found that one advanced from the ranks is more demanding of his forward workers; he will work for them but an utter stranger would be.

It is harder for our friends to see our virtues than our faults and in the same way in which we do not take the attitude of Nero Claudius with Seneca, yet it would be well to learn early in life that we must progress on our own merits, and not through the pull of friendship. A good "push" is worth more any day than a good "pull." And all of us can develop the good "push," even though we never have the "pull." How foolish for ministers, then, to expect to get "by" because of friends in power or position. Although there are exceptions.

And although it is hard to say, I am inclined to believe that a friend in power is usually a friend lost. Power usually indicates position, and position brings...
The Intellectual Life of the Minister*

Chauncey L. Henderson

I

Considering the intellectual life of the preacher, to the exclusion of the moment, of the particular questions of loyalty and spirituality, the bond is not exalted at the expense of the heart. Piety is the first and indispensable requisite of the pulpit. The man who does not have a personal knowledge of the Christ, a fixed purpose, and a daily striving to do what pleases Him, can neither be His friend nor His messenger. While thus exciting the spiritual life, it needs frequent utterance, that piety cannot be a substitute for mental power and poise. In such a man, the Lord chose humble men, to be sure, but they soon responded to His teaching and the young fishermen became fervent apostles of the life of Christ and the deep, heartfelt experiences of Christianity. The same reason for the constant presence of a preacher is his teacher. A prophet declares that, "the priest's lips should should knowledge." "Give attention to reading," is the word of the Apostle Paul. He would have His ministers "workmen that need not be ashamed rightly dividing the word of truth." Add knowledge to faith. Faith is to be rational and knowledge spiritual.

Piety and spirituality are not mere emotionalism. Truth must reach the heart through the intellect. In reaching the affections, truth becomes love and purpose. Therefore feelings which are not based on a thoughtful and not conducive to deep spirituality.

The Spirit is the spirit of wisdom and understanding. It is a guidance by the conviction day by day bringing truth to bear upon the 'perception and reason, the mental nature. He is the Spirit of truth and so enables the teacher to rid the mind of superficial and thoughtless dealing with the mighty problems of being.

Revelation is embodied in history, literature, and prophecy. The King's Highway is lifted, plain even for a simple-minded wayfarer, the life to which it points transcends human experience, and should the tracks of infinite leaders. The truths of Christianity make their appeal to reason and demand the exercise of the highest reason of the mind. The pulpit, then, largely become a responsibility.

*Paper read at the Ohio District Preachers' Meeting by pastor of our church, Middleboro, Ohio.

for the intellectual development of humanity. The Bible stands in an ever growing environment of medi- tation, criticism, and interpretation. Christianity has created the pulpit and the sermon with its educative force, with its duty of feeding the mind as well as the heart. It cannot do the latter without the former. There are good men not marked by mental keen- ness and culture, even illiterate men, who have been spiritual forces and influence the world. Dr. Robertson McNeil, said, "The greatest good has been accomplished by the untutored men who have declared that the highest need of man is moral and mental and intense love of souls," but the highest culture can find itself unbound in the great gospel of Jesus Christ.

The world is not going to be won by mere social- ism, or emotionalism, but by the mind of God given to the seeker of the truths of revelation. The world is not going to be won by the intellect and the half drowned, but by the mind of God given to the seeker of the truths of revelation. The world is not going to be won by the intellect and the half drowned, but by the mind of God given to the seeker of the truths of revelation. The world is not going to be won by the intellect and the half drowned, but by the mind of God given to the seeker of the truths of revelation.

The developed intellect has a relationship to the character of the minister himself. It will make him sincere, humble, well-balanced, unerring, and earnest with a will and a determination to do the true in thought and in life, and this is the natural result of a sustained scholarship.

There are possibly three types of ministers: the one living only in the past—traditional, nothing new under the sun. The second, the one always living in the speculative future. The third, the one who by the right concept, will not exclude any, to the prev- 1ence of the other, but lives in the secret present of the ministry, and has a task to perform today, that is his alone.

To be a sincere student of the Scriptures requires a constant active perception and a breath of wisdom, which is the result of true mental culture.

The developed mind is close kin to a sanctified heart in one respect: it is humble. Oh, for the hu- manity that comes from the home of the mind; more of the heart, and above all, the honest effort to follow it! The humanity born of his larger vision of truth and truth that he can respect, and the kindliness of the right concept, but more Christlike tolerance for those who see and follow the same truth as God gives us to see the truth. In short, the developed mind is one that never evil of the fellow who does not agree in every de- tail. It is said of Jasper Hodge of Princeton, that he taught himself to do the greatest clerical work, by labor, by economies, and perhaps, even by agoraphobia.

To be well prepared for the task he should make a careful study of men, their heredity, training, ideas, motives, and characters, and the circumstances of each individual whom he is to influence. He should take his apostle's words: "He that is to rule must first rule over himself. He who would guide the body of Christ, should take up the cross and follow the Son of God. He that would be his Master should be willing to suffer for his Master. He that would be his Master should be willing to suffer for his Master. He that would be his Master should be willing to suffer for his Master. He that would be his Master should be willing to suffer for his Master. He that would be his Master should be willing to suffer for his Master.

The Matthew 25:42, reveals the absolute need of the minister to be prepared to face the different phases of human life, and that he must be ready to meet and handle them in a spirit of love and forgiveness.

The developed mind is built upon the foundation of the Word of God. It is the result of a constant study of the Scriptures, and a constant application of their principles to the life of the individual. It is the result of the constant use of the mind in the study of the Scriptures, and a constant application of their principles to the life of the individual. It is the result of the constant use of the mind in the study of the Scriptures, and a constant application of their principles to the life of the individual. It is the result of the constant use of the mind in the study of the Scriptures, and a constant application of their principles to the life of the individual. It is the result of the constant use of the mind in the study of the Scriptures, and a constant application of their principles to the life of the individual. It is the result of the constant use of the mind in the study of the Scriptures, and a constant application of their principles to the life of the individual. It is the result of the constant use of the mind in the study of the Scriptures, and a constant application of their principles to the life of the individual. It is the result of the constant use of the mind in the study of the Scriptures, and a constant application of their principles to the life of the individual. It is the result of the constant use of the mind in the study of the Scriptures, and a constant application of their principles to the life of the individual. It is the result of the constant use of the mind in the study of the Scriptures, and a constant application of their principles to the life of the individual.
and the leading of the Spirit are the two leading factors in the preparation of the sermon, which must be a growth, rather than a manufactured product, to be effective. The minister should be ever seeking truth for truth's sake, never lacking a message for men. There is a close relationship between the developed intellect and the style of the message or sermon. In all references to the trained mind, we have always considered the trained mind habituated with the Holy Spirit, and in no way make a comparison between a trained mind of the non-Christian and the Christian.

The question will arise in some minds; will there not be an appeal to the pulpit and the laity, if the message is not placed. Can I most dilate or understand? Let us think, with the writings of the Apostle Paul in mind, did he write to the Romans in childish words? Or the Galatians? The masterpieces of yesteryears were products of great minds. They have been read with much profit both by minister and laity. The writings that will stand the test of criticism are those which are the product of the developed intellect.

Our Concern for the Lost

John W. Ackley

In this, we can have all the culture and refinement in the world and still go to hell. The truth of this statement does not keep the intelligent unsaved man from committing his sins, but it is the truth that the Church of the Nazarene is interested only in saving people who are not just as intelligent as relative importance the experiences in art, literature, and music which educated people have always sought. Concerned man, every creature, every hungry soul might have been reached with the gospel, is filled with resentment because of the reference to education that the gospel falls on "stony ground.

Similarly, I wonder whether or not there may be a connection between the fact that in the exercise of his most sacred services. The preacher must not allow himself to lose the feeling of romance in his preaching or the respect of God's service to his fel lowmen. The professional is self-conscious and selfcentered. He knows how the revival ought to be conducted. He understands perfectly just how the church must be managed in order to "put it over". The man of God must ever keep in mind that there are so many angles of approach to human nature, corresponding with just so many changes in mood and attitude which is the only wisdom and guidance of the Holy Spirit is sufficient at all times. II. There is the danger of familiarity. The preacher is so familiar with the text that he can get the divine truth places on him on the ground. Our God has created us a creature of God and holy things, either purities or naibs and consumed. The young in Christian experience will constantly delight in spiritual conversation, discussing the Bible, and talking about the Lord. How often as one advances (?) in the Christian life does this unhappiness in fellowship? Must we permit these elementary truths and facts to lose their freshness through familiarity? While our preacher is becoming less interesting, let us make sure that our emotional reaction through deeper fellowship with the Spirit keeps pace, not mere dry doctrine and the great truths of the Holy Ghost.

IV. The peril of stagnation. A few months ago the writer was somewhat abruptly approached by an entire stranger in the following manner, Recognize the writer as coming to me to preach to you a minute. The greatest thing in the world is sentiment. We responded, "That may be one of the things to which I relate a little human interest incident that had concerned him). There was a time that I could appreciate a sentiment like that, but now I don't care; my heart is as hard and unfeeling as that stone over there. What is the reason for that? The writer responded, "I do not know the exact cause of a situation like that with you, but I think I can tell you what the good people are like you say, hard and feelingless. They are off center; their devotional life does not keep pace with their advance in knowledge and light, and the result is spiritual stagnation and hardness of heart. The man must go on, for you have certainly got my number."

Of all men, the preacher is especially in danger of spiritual stagnation. There is an impression in some minds which he gets to where he knows too much, because of a need of the exercise of a filtering sys tem that he might prevent the growth of wrong motives. How many of us today are willing to face and examine our motives and analyze them in the light of the incident, do we always "do it as unto the Lord, and unto me? Are we in deal earnest always for the salvation of man for Christ's sake, or are we trying to "put it over big" and appear successful? May God in His grace lead us to be a people who will quite us and make us "good ministers of Jesus Christ."

A man was talking to John Wesley, and saying that he did not know what he could do with his people. The greatest thing that he could do was to build a stone fence, over which a cow was looking. "Do you know," asked Wesley, "why that cow looks over the fence? It is because she cannot look through it. And that is just what you must do with your troubles; look over and above them."
Listen
F. W. Higgins

W HAT a charming woman," remarked a friend as they walked down the street after a call.

"Yes, she is indeed," I was trying to discover within her charms. She did not talk much yet followed the thread of the conversation with such interest, and in such an enlightening and captivating manner that I believe her charm is in her ability to listen.

A pastor had just left a home where he had been making a 'call.' His lack of vague dissatisfaction remained on the faces of those visited. At length one burst out with unrestrained relief, "Oh, now I know what it is!"

"What is it you know, Ruth, explain yourself," said her mother.

"I know what makes us all feel so durn hurt after Mr. Silverstream leaves. I just feel that every time, but I never knew what the reason was. I hope it is because of his unwillingness to listen. He seems to have a program of conversation arranged—good enough in itself, but the way he goes about it reminds me of a lesson in concentration and salesmanship. He succeeds all right, but he gave neither ear nor voice to a chance to talk.

"Ruth has said it, Mother," the young son of the home put in. "I feel like an idiot while Mr. Silverstream is flowing like testimony's 'Hobby,' and all because he will not allow me to add my bit. He monopolizes the conversation, for our good as he thinks, but each of us would be glad to really make our acquaintance. One never gets to know a person that way. Day by day, the sick one should naturally have the preference, instead of being read to and talked at so much.

"Now children, you must not criticize your pastor. He is counted one of the ablest men in our community, a wonder in the field of our salvation. It would be hard to please all his flock, and we must not be too exacting."

"But while she would not admit it to Ruth and John, she knew that their valuation was correct. Their pastor's fault was that he preferred monologues to dialogues in conversation, and while he had a touch of pride in thus holding the floor, it resulted in others being ill at ease in his presence, and dissatisfied after his departure. He failed in giving them a chance to share their burdens, and little knew the problems they would have liked to have talked over with him; how many oppressed but timid souls that hoped for advice and sympathy in vain. Even the ablest ones were over the attempt to break the discourse conversation their human phonograph had prepared.

It has been said that if there is one Bible teacher to every five hundred preachers, one thinker to every thousand speakers, and it might be added, one good listener among a hundred world-destroying rationalists. A good listener is complimentary to the speaker. He provides the interest and inspiration without which no sensitive person may con-

verse. A good listener contributes additional items of interest without disturbing the stream of thought, but an enlarging and enriching it. A good listener never concedes the advantage of being able to ask the question, but where the topic is of mutual interest, great pleasure is derived

- Every congregation should realize that there is a real share in the giving forth of a sermon. The listener may pour forth its stream to an unanl audience successfully, but to bring forth truth to the best advantage to an attentive audience, is very difficult. The intellectual and spiritual capacity of the listeners largely determines the speaker's compass, for truth unreceived comes back upon the author. A thrilling audience lays no constraint for the deep things upon the pulpit. A pastor once remarked how the hoisting of a flag upon the ceiling seemed of greater interest to the people than the sermon which he had spent much of the week in preparation. The avowed face, closed eyes, or blank stare freeze the words upon the lips and the inspiration of the heart.

Paul Rader was invited to give some addresses in a certain place, and was admonished to preach just as you do at home," in Chicago.

"Oh, that is impossible," he replied. "Here I am surrounded by a praying people. Each class and hand, even to the urchins, are organized and active as soul winners. These are my inspiration and prayer helpers who make the atmosphere in which soul is saved. I cannot preach anywhere as I do here.

Yet churches are so blind as to think that a certain brand of preacher can change everything. If they can only get him; not realizing that if the people themselves are not men and women of prayer the warm church nest will certainly never be provided in which sinners will repent.

Selfishness is revealed inattention to the burdens and claims of others. A loving heart, warmed from the climax of its own self-life and rest in God, is free to listen to others' burdens with the ear of sympathy. We may never be gifted or great, but the humblest may cultivate the art of listening.

E. R. Sill says, "The very essence of culture is shaking off the nightmare of self-consciousness and attaining a sort of Christian Nirvana—lost in the great whole of humanity, thinking of others, caring for others, admiring and loving others."

One has said: "The Bible does not need to be defended; it needs to be taught." Joseph Parker was asked for the best reply to attacks upon the Bible. "Circulation!" was the answer. C. H. Spurgeon, upon being asked if he could defend the Bible, replied, "Defend it! I would as soon defend a lion. Let it out; it can defend itself."

The desired repairs were quickly secured and a spirit of happy co-operation was engendered in the congregation.

A pastor used the circle plan by dividing his membership alphabetically. He called the circles or groups "The Active As," "The Busy Bs," "The
Conquering C's, "The Darling D's," etc. Each group selected its own chairman and set to raise a given amount of money. In this particular case the amount asked was $30 a member. A large bulletin board displayed spirited friendly rivalry.

Another Plan

Two cards, such as accompanying, were prepared in duplicate, one for the contributor and the other for the treasurer. As payments were made, according to this card, the two cards were put together and, by a special punch, the date on each card was punched out. In this way an indelible entry was made for both the contributor and the treasurer and each retained his own card as a receipt.

The plan provides the simplest and surest order of bookkeeping, as the treasurer files his card in an alphabetical order. The great advantage of this plan is that it brings in the largest amount of the money, namely, by comparatively small amounts paid regularly through a lengthened period of time. For example, young men and young business women who would, not have subscribed a lump sum of $30 gladly agreed to give $1.00 a month for the thirty months.

This plan is especially effective in a round-up campaign to follow the giving of larger lump sums. When the people have made their main offerings to the building fund, they may be challenged to make added subscriptions running through the months to cover a debt or to defray the expense of furnishing.

WE NEED $6,000. EACH SQUARE REPRESENTS $30 HOW MANY WILL YOU TAKE?

A Practical Proposal

A pastor felt keenly the need of a new building for his church. The resources of the congregation were exceedingly meager. It did not seem possible to build in the usual way. The pastor challenged his men to join him in a campaign. A few found him agreeable, assenting that they would go out on a program of faith and heroic self-sacrifice. While the excavating was being done, the pastor managed to secure material for the foundation. Men who could give time during the day came and gave their service; other men who had regular hours for employment came and gave two or more hours at night.

Thus, step by step, the building went up, the people giving as they were able and the pastor soliciting from friends of the congregation, while the men, cheered and encouraged by the women, freely gave of their labor. Neighbors and lookers who had been indifferent and even critical came to offer sympathy and help, and thus the building continued to grow.

A Simple but Effective Device

The following simple device was used in securing funds. "We required $4,000 for our purpose. We formed on a blackboard a large block presenting 120 squares as shown below. Each square was to represent $50, thus making the $6,000. We asked men and women to take as many as possible of these squares. A generous brother led off by taking 30 squares, representing a subscription of $1,500. Others accepted a varying number of squares. In a few instances two or more young people joined together in taking one square. The blackboard, which was kept before the congregation, showed from time to time just how our venture stood.

At last all the squares were filled and the congregation rejoiced over the accomplishment of the task."

FINANCING THE NEW BUILDING BY INSURANCE

From many church inquiries are coming as to how church building projects may be financed and asking concerning sources from which money may be borrowed. We offer herewith the experience of two churches, one of which needed a rather large sum and the other a smaller sum. There are of course trust companies and brokerage concerns which are willing to lend money to churches, usually on the basis of a bond issue. Generally the churches seem able to secure loans on a more satisfactory basis from insurance companies.

OUR CHURCH MANAGED IT

The church needed $95,000 to complete its building. The estimated value of the building when completed was $250,000. This church could not hope on such a building to borrow the $95,000 which was needed.

An insurance company lent the church the desired $95,000. The church took 102 twenty-year-endowment policies insuring the lives of 100 of its young people for a little over eleven to thirty years. These policies cost $43 each a year. The insurance company accepted as security for the $95,000 a mortgage on the church property and the 100 policies. No personal security was asked.

The church pays annually $4 per cent on $95,000, or $3,800.

One-hundred policies at $43.00 each $4,300 Total annually $4,300

When this amount has been paid for twenty years the church will receive $100,000 which will pay the $95,000 indebtedness and leave $5,000 in the treasury. These payments will of course be reduced by any deaths among the insured and by any additional payments which the church may find itself able to make from the surplus.

By this arrangement the church comes quickly into possession and use of a great complete plant with funds for that part of its life which will rest the burden of paying for the new building. It is the plan of the church to put the $100,000 needed annually into the regular budget so as to avoid special offerings and special campaigns for the building fund.

HOW TO BUILD CHURCHES THROUGH POOR-J. GRANT HINKE

Secretary of State and Chairman of Building Committee, Olympia, Wash.

Many of the states have enacted laws permitting insurance companies to write group insurance, and that without examination, provided the insured falls within certain age limits. This opens up possibilities in those states having such laws, which all do not understand. I want to give it to those smaller congregations that are situated as we are with little property, few wealthy members, but with a yearning desire to have a good church building. The Church Extension Board must lend on business lines, when it has the funds available. A savings and loan company applies first mortgage rates, and that will not raise enough money. A bond issue fails because of poor property valuation. The members can raise only a limited amount by subscription. Now, what shall we do?

Many of the old line insurance companies will lend at once money at six per cent, providing the congregation will take out endowment, insurance for twelve years, on the loan and make the church the beneficiary. We have a property that could not be valued at more than $12,000 at the outside. We own the lot clear of encumbrance. We have some money in the building fund. We are borrowing $50,000 at 6 per cent to build on our lot. We take out $100,000 of 15-year endowment insurance. Get the member in your church who is an insurance man to read the mortuary tables but his at his command. He will tell you some facts that may be more important to you. Our loan will be paid off in less than 13 years, and unless our insured are possessed of more expectation than the average it will be paid off in 15 years. I am not an insurance man, but I have been shown figures by insurance people which any who will may verify. If none of our membership dies in the 15-year period and no one lapses we will have paid $105,000 in premiums as they will average around $70 a thousand. We will also have paid $45,000 interest on our $50,000 borrowed now to build our church. This makes a total of $150,000 paid over a spread of 15 years. In return we get our church building now, and the help of new members who will come in to help us carry the load, and at the end of 15 years we will get $100,000 paid endowment insurance plus the earnings. This will pay off the principal and leave us with more than $50,000 in our treasury. We do not plan to follow this procedure of course, but only show that we pay $50,000 to get now what we need and will use for more than the next 15 years in the way of church facilities.

Our plan is relying on the principle last in possible. No one likes to pay interest longer than necessary. Each death places a credit on our $5,000 paid in premiums; each church borrower saves a cash surrender value, which will further reduce the note. A better way to it is have a new member take up the lapses, when a member moves away, and carry on with it—Christian Evangelist.

SUGGESTED SUBSCRIPTION RECORD

Subscription should of course be written and should be carefully preserved. No particular statement or verbiage is required to make a subscription legal. We give below two suggestive forms:

Address

Date

1 hereby subscribe $ for the erection of a new church building for the Church.

(Signed)

Date

Address

For the erection of a new church building at Church, I subscribe for shares, each share being $3 per month for sixty months, payments to be made in equal installments at the end of each month. (Signed)
THE NEW STEWARDSHIP POSTERS

Edwin H. Hall

At a recent meeting of the General Stewardship
Committee, new arrangements were made to circulate
to each local church a new Stewardship Poster for
each of the three subheads that in addition to the Easter
and Thanksgiving posters, there will be two others
each year. At all times there will be a new, fresh
poster on each of our Christian Living themes which
help create new interest in the great cause of
stewardship, which has to do with every phase of our
Christian living. There is no doubt about the quality
of the posters to be distributed. As in the case of the
Easter and Thanksgiving posters, the new ones will
not be pretentious, but will meet the requirements of
the larger and smaller churches alike. The chief
concern is that the proper use be made of the posters.
Therefore we offer the follow-

suggestions which we trust may help some pastors

make a better use of them:

1. See that your poster is put up on display and
taken down at the proper time. Little need be said
about the Easter and Thanksgiving posters, since they
are sent out at about the time they should be
put up on display and since the Easter and Thanksgiv-
ing seasons occur in March and October, respectively.
I occasion so much out of date. While the Easter
poster should be taken down immediately after Easter,
and the Thanksgiving poster immediately after
Thanksgiving, the fall of the displays, even until
Christmas, and yet not appear so much out of date.
Only recently we saw an Easter poster that was distribut-
ed three years ago, on the wall behind the pulpit. This
antique relic was faded and creased from rain that had
evitably blown in during a storm a few years back. Any
faded and dirt covered poster or motto has out
lived its usefulness. At no time should there be
more than one poster on display at a time. Only
one other point of caution here and that is that since
these posters come in mailing tubes, they are
easily to be set aside and forgotten or neglected.
This can be avoided by leaving them where they are
often seen, until they are put on display.

2. Put your poster where it will be easily seen, not
in a corner or shade or where the glare of the
light will prevent the folks from seeing it clearly.
Advertiseers understand this and our secular mag-
azines give the following.

"In the heights of the Rockies of Colorado, where I was recorded, a man had fought four men

on the side. We were still living in frontier conditions; the smaller camps knew nothing of
the baton, the country was rich in crime. Promptly the indigenous lymph chased them by
the question, 'Where are they?' The printed poster

was out, and here was the real

story, the fight, the crime, the

crime, the fight.

The heart of men both young and old are burning to

solve this problem. That is why we have printed these

posters.

3. Make your poster look attractive and artis-
tic. No one will take the time to say, 'That poster

is just a bunch of words put together.' All the.

posters do not have to be elaborate, but they

should be neat and attractive. That is, they

should be worthy of the place on which they are

hung.

4. Be a well planned teacher or two the pastor can

make his poster have more influence: The

 posters are the pastor's silent assistants.

Prayer a Mind Cure

I regard prayer as a master and mind cure, and
personal religious experience as the highest and
truest form of psychotherapy. There can be no
question that the religion of Jesus, when properly
understood, is a rich and wonderful field of study.
There is no question that both to prevent and cure numerous mental maladies, mental
abnormalities, and personality disorders. It must
be evident that fear and doubt are disease producing;
while faith and hope are health-giving; and in my
opinion the highest possibilities, of faith and the
strongest power for mental transformation, are
indeed the sublime beliefs of religious experience. The teachings of Christ and the
works of artists and prophets, and despair—Dr. William S. Sadler, Director of
the Chicago Institute of Research and Diagnosis.

JANUARY, 1938

Personal Evangelism

Need of Personal Evangelism

BILLY SUNDAY said before his death, "We should have
brought this message to the people."

Salachi-Bernsteins, modern garments, 

blaming-ridden, blathering, bashing, hurrying, almost as if you had
Christian to Christ loves you, but we've been playing with re-
ligion; you are filled with everything but charity. I stood on a street corner and a crowd coming toward me. It seemed that I could write on one man 'Human Greed' and on another 'Re-
call', on another 'Human Cruelty', but on the next one, 'Human Cruelty' and still on another 'Human Avarice'.

I do not think of my own experience in the real picture.

About the same time I insured an insurance
agent walking up in a preacher to sell him life insurance.

Not knowing the preacher's work the agent asked his nec-
ecessary. Upon being told that he was a minister, the in-
stant answer came, "You don't need to repeat our company's
word except for or because they are likely to live a long time." Then I pictured the two. A picture of the frugal
flour of the fields of hell and a person living long. Then it dawned on me. The whole picture taught me the
lesson. The reason the preacher lived long was because he did not sacrifice his life. The reason the man was full of the
fields of hell was because the preacher "lived long." It is curious to see men on the way to ruin.

The hearts of men, women and children are burning to

solve this problem. That is why we have printed these

posters.

It is estimated by many authorities that over 1,000,000

men are now in institutions other than penalities. They

have committed no crime, are under no threat of

punishment as criminals. Some one out of every hundred are born

ill, in prison. The other 99 are people that should be

brought out of their prison, just as you would

arrest a drunkard and put him in jail.

A year or so ago France spent $42,000,000 for war; half the

money was spent more than four years' work for

war. Great Britain's army and navy cost 1% of its

budget. Some nations are being over-emphasized for the protec-
tion of men. Magyarks, slave adds in the bor-

ers of the next conflict. A German inventor, developing new pokers for the next. A German inventor,

designed an ordinary gun from approximately 2,000 feet (present rapid fire guns seems to leap from

the field) to 4,000 feet. They are increased by the new powder, perforated half inch armor plate. With

this new powder the gun has been developed only over a distance of 3,000 feet, guaranteeing deader mark-

smanship.

The annual theater and movie picture bills in the United

States, according to the Federal taxes report for 1921, was

$300,000,000.00.

William Taylor of Missouri once said, "I have walked

in Africa with over 200,000 black faces men, women and

children on their way to the slave markets of the

world. It was literally a prison ship, a slave ship, a

bleached bones of the poor victims lying on each side of

the ship. The black woman faced the white man and

she bowed her head and shut her eyes and walked down the

slope. She knew not where she was or what was

happening. She only knew that the white man was

taking her away."
The Preacher's Magazine

January, 1938

Book Chats
P. H. Lunn

This month we have the parade of booklets of the School Lessons Com-
mendal, there are three or four of-
mendals suitable for other preachers in-
use. Give prefer-

it is to me-
factors, especially from the stand-
point of orthodoxy. These, with others of Secular Com-
not do so.'

scheduled subjects. Dr. Kuyper's Test

one is not sure to succeed if you will make of

I walked down the street toward the building. Looking into

is a very likely answer to the old

Albert G. Ramsay

...We have

The Church and the Advertising Sign
A recent discussion in the New English Review under the

The Preacher's Magazine

Hints to Christian Workers
H. R. Garvey

The best important step in preparation for Christian

 every endeavor in Christian service is a further prepara-

Continuing our discussion of last month's

that the importance of having every part of

service contribute something to the at-
mosphere and spirit of worship that the

underway. Do it well or not at all.

I believe that much of the unplaned struggle of the

believing that there is a heaven and hell, and
does the Holy Ghost in order to get on

among others, and in the New English Review, it is an

The Church of England is a rival to

the New English Review, it is an

The Church and the Advertising Sign
A recent discussion in the New English Review under the

The Church and the Advertising Sign
A recent discussion in the New English Review under the

The Church and the Advertising Sign
A recent discussion in the New English Review under the

The Church and the Advertising Sign
A recent discussion in the New English Review under the

The Church and the Advertising Sign
A recent discussion in the New English Review under the

The Church and the Advertising Sign
A recent discussion in the New English Review under the

The Church and the Advertising Sign
A recent discussion in the New English Review under the

The Church and the Advertising Sign
A recent discussion in the New English Review under the
A Consecrated Young Couple

At a District Assembly my wife and I were assigned to the home of a young couple, who lived just outside the city limits of the town where the assembly was being convened. This young man was the superintendent of the Sunday school. Upon our arrival at their home we found that it was a small but comfortable residence, affording woodland for their needs and large enough to accommodate several guests. After our luggage was all placed in our room, he took me for a walk over his ten acre irrigated farm. It had the most perfect truck farm crop ever seen. He turned his big imp on at his well and showed me how it prevents the need for six horses, sprouting water, adequate to provide all that he needed to water his crop. Then we went through his fine potato dewater plant; looked over his big, nice, red barn; looked at his fine, healthy bees, his Jersey cows and his large frame of stalls. It seemed that all the while this young man was wanting to say something, and hardly knew how to get at it. So after we had finished our tour of the place, we sat down at the barn and spoke about as follows: "Brother Galen, we don't own a dollar on this whole place. We have paid a little of all that we have put into it. God has blessed us, and we appreciate what he has done for us. You know we are needing money to build a church and church school." Then he added, "We are both the sons of farmers, and one of our folks don't realize how badly we need it. My wife and I have been trying to build the kind of a church we need. We can roll up the sleeping bag and not what it would cost to build the kind of a church we need. We have both young yet, and our children are young, and we have been trying to seriously offer our place, putting it into a church and starting over again. And now Brother Galen, I want your advice on the matter." Submitted by W. G. Glenn.

Passion for the Lost

A little girl in the Southland was converted. She was the daughter of a poor family. She was deterred at first and had to be pulled away from the regular of papers and books. "Who will you spend eternity with?" and there it went. The wind swept it away. "You don't want to be in heaven, do you?" He spoke to her, and then he said, "Since I cannot be there, may I be there in spirit?"!<br>

Don't Forget Who You Are!

"In sleepy days, a visitor at a plantation was watching a group of slaves shocking and shoveling off their work in the field. 'What job do you all have to do?' she asked. "We have to do something for Jesus. One day in the sun near a window she asked one of the group, "Who would you like to see you?' and there it went. The wind swept it away. "You don't want to be in heaven, do you?" He spoke to her, and then she said, "Since I cannot be there, may I be there in spirit?"<br>

Problem Peaculiar to Preachers

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions, or better yet, your case in Preacher's Magazine, 1923 Treas. Ave., Kansas City, Mo.

--Questions and answers are taken from Preacher's Magazine, 1923.

Q: — Three or four Nazarens being near the church I pastor but they retain their membership in one of our other churches. Is it my duty to speak to them here and we certainly seek them, but they claim their pastor or other Nazarens to attend our church. How do you think the Nazarens and church, and I know they help very little in the church and church school, and a Nazarens? And, as I do not attend their church that is the question.

A: — I hardly know what to advise you in a case like this, as the pastor of the church from which these folks have moved and where they have membership seems to be unethical, and if I understand the Manual, not very hard to the laws to which he has subscribed. I refer to the Manual, page 51, article 50. It does not state that he shall encourage members upon moving to another locality to join our church in that place. I think that is interfere, however. And finally, I am sure that if he wants to retain the Golden Rule he would do it. It must of course be understood that the member who has moved into your locality has taken up perfectly permanent residence there and will not be going back in two or three months. I think these people in Nazarens and live in your community, you should visit them and make them feel that you wish them to attend church and church school; but a preacher to a larger group than his membership, I would be pastor to them whether they came or not, and if you try to make them do it, you will only hurt their feeling a little because he latest three years.

Q: — What is it to allow the Sunday school classes to nominating or elect their own teachers?

A: — It is neither wise nor legal to do so. It might be all right for them to express their desire by a straw vote, but it will always be found to be best to follow the Manual in these things. It is also the practice in every Sunday school work all right, even if you do not follow the Manual; but when you come to a case where needs are involved, I think you will find it difficult. I advise following our regular course.

Q: — In coming to my present pastorate I find that my predecessor has made many wrong moves, and has planned a new plan for the church. How should I deal with this? I am 60 years old, and have been young. I have the feeling this is to be a test of the enemy and I know he sees it on many preachers. We are workers together with God and all our days of labor are limited, and I want to be too be in heaven under the sun, you know what it is to be, what a very large number of people have to work, it is necessary that another plan be constructed. Now my question is, what is the position of this in the church and church school, and a Nazarens? And, as I do not attend their church that is the question.

A: — I hardly know what to advise you in a case like this, as the pastor of the church from which these folks have moved and where they have membership seems to be unethical, and if I understand the Manual, not very hard to the laws to which he has subscribed. I refer to the Manual, page 51, article 50. It does not state that he shall encourage members upon moving to another locality to join our church in that place. I think that is interfere, however. And finally, I am sure that if he wants to retain the Golden Rule he would do it. It must of course be understood that the member who has moved into your locality has taken up perfectly permanent residence there and will not be going back in two or three months. I think these people in Nazarens and live in your community, you should visit them and make them feel that you wish them to attend church and church school; but a preacher to a larger group than his membership, I would be pastor to them whether they came or not, and if you try to make them do it, you will only hurt their feeling a little because he latest three years.

A: — I hardly know what to advise you in a case like this, as the pastor of the church from which these folks have moved and where they have membership seems to be unethical, and if I understand the Manual, not very hard to the laws to which he has subscribed. I refer to the Manual, page 51, article 50. It does not state that he shall encourage members upon moving to another locality to join our church in that place. I think that is interfere, however. And finally, I am sure that if he wants to retain the Golden Rule he would do it. It must of course be understood that the member who has moved into your locality has taken up perfectly permanent residence there and will not be going back in two or three months. I think these people in Nazarens and live in your community, you should visit them and make them feel that you wish them to attend church and church school; but a preacher to a larger group than his membership, I would be pastor to them whether they came or not, and if you try to make them do it, you will only hurt their feeling a little because he latest three years.
The preacher replied, "For weeks when I have prepared the
sermons for my church and for the cause of Christ, I have
felt a burden upon my heart. I have been so close to you,
that I feel as if I were with you always. When I
spoke to you personally about it you said we were in debt
and should not have any more gifts." The superintendent
saw a great light, and said, "Yes, until now I was
not aware that we were in debt, but now I see it."

The Sunday school soon began to catch fire, and before
the month was over the financial situation improved
and the church could afford to pay off its debts.

Q:—"Is there something you would
like to say in your sermon today?"
A:—"I think the subject is very
important, and I believe the Lord
will bless it if we preach it with
earnestness and sincerity."

Q:—"What is your favorite
hymn?"
A:—"My favorite hymn is 'Jesus
Loveth Me More than I Do.'"

Q:—"What do you think
of the world today?"
A:—"The world today is
full of crime and sin, but I believe
that the Lord will use us to
save souls from eternity."

Q:—"What do you
think of the new
church building?"
A:—"I think it is a
beautiful building, and I am
sure that the Lord will bless it.

Q:—"What do you
think of the
future of the
church?"
A:—"I believe that
the church will grow
and thrive under the leadership
of the Lord."

Q:—"What do you
think of the
world's
problems?"
A:—"I think that the
world's problems can be solved
through the love of Christ and
the power of the Holy Spirit.

Q:—"What do you
think of the
church's
financial
situation?"
A:—"I think that we should
continue to give to the church,
and that the Lord will bless
our efforts.

Q:—"What do you
think of the
church's
outreach
program?"
A:—"I think that
the outreach program is a
great way to reach people with
the love of Christ.

Q:—"What do you
think of the
church's
ministries?"
A:—"I think that all of our
ministries are important,
and that the Lord will bless
them if we serve Him with
earnestness and sincerity.

Q:—"What do you
think of the
church's
missionary
efforts?"
A:—"I think that
our missionary efforts are
important, and that the Lord
will use us to reach people
with the love of Christ.

Q:—"What do you
think of the
church's
educational
program?"
A:—"I think that
our educational program is
important, and that the Lord
will bless it if we serve Him
with earnestness and sincerity.

Q:—"What do you
think of the
church's
stewardship
efforts?"
A:—"I think that
our stewardship efforts are
important, and that the Lord
will bless them if we serve
Him with earnestness and
sincerity.
HOMILETICAL

A Preaching Program for January

Orrv J. Rame

Morning Message—January 2

FORWARD WITH GOD
(_New Year's Sermon)

Speak unto the children of Israel, that they go forward (Ex. 14:19).

I. THE COMMAND IS FIRST DIRECTED TO LEADERS

1. Moses must command the people forward:
   a. "Speak unto Israel that they go forward." (Ex. 14:19)
   b. This is leadership by example as obeying the command. (Ex. 14:19)

II. THE COMMAND FORWARD MEANS TO GO FORWARD

1. Some things to be left behind:
   a. Taskmasters of Egypt.
   b. Servitude of sin.
   c. Pursuit of self.
   d. Pursuit of pleasure (Ex. 10:19).
2. Some things to take forward:
   a. "Weapons of God ever upon them." (Ex. 14:19)
   b. "Fleeing from the wrath to come." (Ex. 14:19)
3. Some things to be done:
   a. "Go and speak unto Pharaoh king of Egypt." (Ex. 14:19)
   b. "Flee unto the mountains." (Ex. 14:19)
4. Some things to be ready for:
   a. Israel's mission.
   b. God's power.
   c. God's victory.

I. THE COMMAND IS FIRST DIRECTED TO LEADERS

1. Moses must command the people forward:
   a. "Speak unto Israel that they go forward." (Ex. 14:19)
   b. This is leadership by example as obeying the command. (Ex. 14:19)

II. THE COMMAND FORWARD MEANS TO GO FORWARD

1. Some things to be left behind:
   a. Taskmasters of Egypt.
   b. Servitude of sin.
   c. Pursuit of self.
   d. Pursuit of pleasure (Ex. 10:19).
2. Some things to take forward:
   a. "Weapons of God ever upon them." (Ex. 14:19)
   b. "Fleeing from the wrath to come." (Ex. 14:19)
3. Some things to be done:
   a. "Go and speak unto Pharaoh king of Egypt." (Ex. 14:19)
   b. "Flee unto the mountains." (Ex. 14:19)
4. Some things to be ready for:
   a. Israel's mission.
   b. God's power.
   c. God's victory.

I. THE COMMAND IS FIRST DIRECTED TO LEADERS

1. Moses must command the people forward:
   a. "Speak unto Israel that they go forward." (Ex. 14:19)
   b. This is leadership by example as obeying the command. (Ex. 14:19)

II. THE COMMAND FORWARD MEANS TO GO FORWARD

1. Some things to be left behind:
   a. Taskmasters of Egypt.
   b. Servitude of sin.
   c. Pursuit of self.
   d. Pursuit of pleasure (Ex. 10:19).
2. Some things to take forward:
   a. "Weapons of God ever upon them." (Ex. 14:19)
   b. "Fleeing from the wrath to come." (Ex. 14:19)
3. Some things to be done:
   a. "Go and speak unto Pharaoh king of Egypt." (Ex. 14:19)
   b. "Flee unto the mountains." (Ex. 14:19)
4. Some things to be ready for:
   a. Israel's mission.
   b. God's power.
   c. God's victory.

I. THE COMMAND IS FIRST DIRECTED TO LEADERS

1. Moses must command the people forward:
   a. "Speak unto Israel that they go forward." (Ex. 14:19)
   b. This is leadership by example as obeying the command. (Ex. 14:19)

II. THE COMMAND FORWARD MEANS TO GO FORWARD

1. Some things to be left behind:
   a. Taskmasters of Egypt.
   b. Servitude of sin.
   c. Pursuit of self.
   d. Pursuit of pleasure (Ex. 10:19).
2. Some things to take forward:
   a. "Weapons of God ever upon them." (Ex. 14:19)
   b. "Fleeing from the wrath to come." (Ex. 14:19)
3. Some things to be done:
   a. "Go and speak unto Pharaoh king of Egypt." (Ex. 14:19)
   b. "Flee unto the mountains." (Ex. 14:19)
4. Some things to be ready for:
   a. Israel's mission.
   b. God's power.
   c. God's victory.
The Preacher's Magazine
January, 1918

THE JANUARY, 1918

The January, 1918 issue of The Preacher's Magazine features various articles and Sermons. The first page includes an introduction and a description of the magazine's focus on theological and pastoral issues. The issue contains a variety of sermons and articles, addressing topics such as pastoral care, biblical interpretation, and theological reflection. The articles are written by various authors and are aimed at providing practical guidance and theoretical insights for preachers and church leaders. The magazine aims to offer a platform for the exchange of ideas and the promotion of spiritual growth among its readers. The January issue is part of a series that continues throughout the year, offering a comprehensive resource for those involved in the ministry and theological education.
Expository Outlines

Lewis T. Corlett

God's Expectation

Lesson—1 Peter 1:1-25

Text—1 Peter 1:15, 16

Converse with a Sinner or a Child of Sin

1. God does His best to help His children.
2. Children of God should expect and desire progress.

The King's Highway

Lesson—2 Corinthians 5:17

Text—2 Cor. 5:17

The Spirit Given Light

Lesson—2 Corinthians 5:1-10

Text—2 Cor. 5:1-10

The Spirit's Girdling Light

Lesson—35:15

Text—35:15

In the wilderness, among sand wastes, weary land, lonely places (v. 11).

More important than timber, lawyer or doctor.

The Gospel has lifted (v. 10).

The Spirit's girdling light.

The Spirit's girdling light.

The Spirit's girdling light.

The Spirit's girdling light.

The Spirit's girdling light.

The Spirit's girdling light.

The Spirit's girdling light.

The Spirit's girdling light.

The Spirit's girdling light.
The Freshness of the Gospel Lesson—2 Corinthians 5:17. The classical hymn tune and 2 Cor. 5:17.
1. Praise, Reckoned Something New on the Road to Damascus
   a. Its freshness never fails, never is a secret to hol
  2. Maintained its glory of revolution.
   b. People of that day recognized the Christian faith as a
   c. A building to suit the needs of the
   d. Eternal in the heavens.

An Outline Study of the Book of Hebrews
Paul S. Hill
Chapter Thirteen
The last chapter of Hebrews is a continuation of the argument which began in chapter 12, however, it has this difference: the exhortation of chapter 12 is mostly in reference to the attitude of Christians toward the world while chapter 13 is concerned with the attitude of Christians toward each other. "Let brotherly love continue," we are instructed to one another in our spiritual relationship. The practical aspects of the Christian life are embodied in the phrase, "Let brotherly love continue," which is repeated throughout the Epistle.

The text deals with the Christian's responsibility to his fellow believers and to his family. The writer challenges the reader to be a true friend and to consider the welfare of others. He exhorts the reader to live a life of purity and holiness and to maintain the Christian faith.

Let us consider the practical implications of the text. The emphasis on unity and love among Christians is essential for the survival of the Church. The writer stresses the importance of keeping the faith, and he reminds the reader of the necessity of being steadfast.

The chapter concludes with a benediction, "May the grace of our Lord Jesus Christ be with you always. Amen." This benediction marks the end of the Epistle and is a fitting conclusion to the main body of the text. The Epistle has been a wonderful introduction to the New Testament and a valuable resource for understanding the Christian faith.

Points for Emphasis
A popular vest-pocket commentary on the International Sunday School Lessons. The material in this commentary is prepared especially for Sunday School teachers. We recommend it unreservedly.

Some Special Features

The Preacher's Magazine
January, 1938

The Minister's Annual for 1938
The Annual continues to place the busy pastor in his debt for the valuable, almost indispensable service it renders him. A work started alone in the measure of success. It is in morning and evening services for every Sunday in the year: midweek services, the entire program of sermons to Juniors and children; participation in church services; and day school. The labor of the Church has divided into many occupations, but the main one is to spread the Gospel. The work of the Church is not more one, but one that will be more and more separate to carry out the program of the Gospel. The Church is the body of Christ, and the minister's work is to teach the Bible and the doctrines of the Church.

Let us then be of good cheer, let us be of good cheer, let us be of good cheer. For God hath spoken.
Peter and His Lord
By Clarence E. Macartney

The Great Physician
By Dr. G. Campbell Morgan

The Great Physician
By Dr. G. Campbell Morgan

The Great Physician
By Dr. G. Campbell Morgan

The Essentials of an Effective Ministry
By H. A. Boox

Sermons From the Miracles
A new book by Chas. G. Chappell. Sixteen pictorial sermons on the spiritual significance of the supernatural powers of Jesus as recorded in the Gospels. These sermons reflect the unusually wholesome and homely quality of this popular author. $1.00

99 NEW SERMONS FOR CHILDREN
By L. C. F. Hallock. This is not a reprint edition but a new set of children's sermons. Dr. Hallock's third book of this kind proves that his material is in demand. Pastors, Sunday school superintendents, teachers and all who work with children will find much help in this volume. $1.00

Concerning Preachers
What All Preachers Should Know
By Joseph B. Tidwell of Baylor University. Waco, Texas. This experience of preacher and teacher of a life's experience of preaching and teaching, a manual for the practical and spiritual training of young men who begin the life of the pastor. $1.00

Prayer and the Bible
By D. D. Gordon. A new devotional volume by the helpful author of the "Quiet Talks Series," which will receive a wide reception among Christians in all parts of the world. $1.00

The Borcham books are religious essays written in a distinctively beautiful style and replete with illustrations and anecdotes. Most preachers who try one volume want all the rest. The following volumes were originally priced at $1.75 each but are now available, in One Dollar reprint editions. Besides these there are fourteen volumes that are still priced at $1.75 each. A list of these will be sent on request.

A Book of Everlastings or Texts That Made History. A Calendar of Christmas, More Texts that Made History.

The Crystal Painters
Faces in the Fire. A series of short gripping essays.

A Peep of Toeholes. Another volume of texts that have helped to shape noble personalities.

The Golden Milestone. Essays that take the common things of life and transfigure them in your mental vision.

A Haunch of Stars. Great texts that have moved great minds.

The Heavenly Octave. A study of the beatitudes.

The Luggage of Life. Mountains in the Mist. Sketches on the Moor.

The Other Side of the Hill and Home Again.

A Reel of Rainbow. Rubies and Rose-cannes. Shadows on the Wall.

A Temple of Topaz.

MISSIONARY ILLUSTRATIONS.
By Alfred B. Boeufs. For the use of ministers, teachers and missionary leaders among young people and adults. The author, who was for twenty-five years a missionary, has compiled these stories of his own experiences and those of other-world-wide missions for the use of all interested in the work of missions throughout the world. A volume of thrilling missionary stories which may be used to illustrate sermons and to illustrate all addresses seeking to teach courage, faith, the abundant life, and other inspirational truths. $1.00

FAIRY AND THE BIBLE
By L. D. Gordon. A new devotional volume by the helpful author of the "Quiet Talks Series," which will receive a wide reception among Christians in all parts of the world. $1.00

Concerning Preachers
What All Preachers Should Know
By Joseph B. Tidwell of Baylor University. Waco, Texas. This experience of preacher and teacher of a lifetime's experience of preaching and teaching, a manual for the practical and spiritual training of young men who begin the life of the pastor. $1.00

The Borcham books are religious essays written in a distinctively beautiful style and replete with illustrations and anecdotes. Most preachers who try one volume want all the rest. The following volumes were originally priced at $1.75 each but are now available, in One Dollar reprint editions. Besides these there are fourteen volumes that are still priced at $1.75 each. A list of these will be sent on request.

A Book of Everlastings or Texts That Made History. A Calendar of Christmas, More Texts that Made History.

The Crystal Painters
Faces in the Fire. A series of short gripping essays.

A Peep of Toeholes. Another volume of texts that have helped to shape noble personalities.

The Golden Milestone. Essays that take the common things of life and transfigure them in your mental vision.

A Haunch of Stars. Great texts that have moved great minds.

The Heavenly Octave. A study of the beatitudes.

The Luggage of Life. Mountains in the Mist. Sketches on the Moor.

The Other Side of the Hill and Home Again.

A Reel of Rainbow. Rubies and Rose-cannes. Shadows on the Wall.

A Temple of Topaz.

MISSIONARY ILLUSTRATIONS.
By Alfred B. Boeufs. For the use of ministers, teachers and missionary leaders among young people and adults. The author, who was for twenty-five years a missionary, has compiled these stories of his own experiences and those of other-world-wide missions for the use of all interested in the work of missions throughout the world. A volume of thrilling missionary stories which may be used to illustrate sermons and to illustrate all addresses seeking to teach courage, faith, the abundant life, and other inspirational truths. $1.00

FAIRY AND THE BIBLE
By L. D. Gordon. A new devotional volume by the helpful author of the "Quiet Talks Series," which will receive a wide reception among Christians in all parts of the world. $1.00

Concerning Preachers
What All Preachers Should Know
By Joseph B. Tidwell of Baylor University. Waco, Texas. This experience of preacher and teacher of a lifetime's experience of preaching and teaching, a manual for the practical and spiritual training of young men who begin the life of the pastor. $1.00
Thoughts on Holiness from the Old Writers

Olive M. Winchester

Supreme Value in Christian Experience

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

Life seems to be an appraisement of values, and when the eye of holiness is play and falsification, this value persists on through the period of youth until, as the years of adolescence begin to veer away, the meaning of the 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 to 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.

Holiness

The value of meekness is clearly emphasized in Scripture. Ascribed to the Master who says, "Blessed are the meek, for they shall inherit the earth," we know is one of the Beatitudes. Moreover it gathers in the thought the proclamations of the 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 of heart are found in the New Testament books. Again from the Psalms we read, "The meek shall eat and be satisfied; they shall praise the Lord that seek him with your heart shall live for ever." Then there is the promise, "The meek will he lead captive, and the meek shall be lifted up." Once again the psalmist emphasizes the blessings that shall come to the meek when he says, "The Lord will lift up the meek: he shall establish the poor in his time."

Like unto the psalmist the Prophet Isaiah gives assurance that the meek shall inherit the earth, and be surrounded with the 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, he hath sent me to declare good tidings unto the meek: he hath sent me to bind up the brokenhearted; 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 shall also inherit the earth, and shall delight themselves in the abundance of peace."

Quietness

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

From the Advocate of Christian Holiness we would again draw a comment. "Quietness of spirit is more precious in God's sight than the offerings of many religious professors. The unrest and disorder of their spirits, the agitation of their minds, their uncontrolled natural appetites and the secret rising in rebellion of their yet only partially subdued passions, may great consternations and are manifest in their bursts of passion, and their ungovernable tongues. And nonprofessors could do nothing with the simplicity of their daily trials, the simple meekness of the meekness, the quietness of the meekness, that is so loving."

A minister once complained to Spurgeon that he had no conversions in his meetings. Spurgeon's reply was, "Do you expect conversions?" The minister had to admit that he did not expect conversions, although he would be very glad if they should occur, but he had based his self-expecting conversions, planned to have them and conducted his meetings with the faith and expectation that they would take place; he did not want to take alone that his faith claimed souls, but it was that his emphasis required them.

But although some meetings demand immediate decision and action, this is surely dispelled by the provision for immediate action. A while evening meeting, with a large crowd present, was given over to the way of salvation and central challenges were mentioned in connection with the message. At the close, a call was made for a small cash offering for the un大切な 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 comprehendable—the emphasis was misplaced.

Preaching must be practical to be good preaching. And to be practical 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 thirty 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 foot 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 pitiful care of the disciples.

Nineteen centuries have come and gone, and today He is the centerpiece of the human race and the fountainhead 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 and emperors that ever reigned, have not affected the life of man upon this earth as that One Solitary Life—Atonement Unknown.
The Preacher, a Prescriber to Souls

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

Fred W. Featherston

T HE preacher is a physician of souls. He can better operate on woe-sick patients than those who have gone far under the devil's opiate. He is an advocate, and we can 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 dispensed of superstition. 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 definition of the clergyman of today springs from a shallow skepticism, which looks upon the worst features of a darkening age. Instead of challenging the stream of corruption, with the only antibiotic for its purification, he aliquots its defeat into faint praise.

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 to be faithful—a time when men are characterized, not by the strength with which they bear the tides, but by the lightness with which they float against current.

If genius is defined as energy excited by inspiration, then we may declare that the power by which we are to win and constrain a confused, materialistic world to protrude its old world and announced His mission, which was to seek and save the lost. Then the sacrifice He made to bring about the love of faith, the love of the world before the cross, was through the call of lips characterized by a divine elevation that is impassioned with a martyr's conviction.

Thus, to be effective, must come from the preacher's heart, flint and unchangeable, like a flaming heart. It was this infusion of divine power that called the thrones to hear Paul at Athens, Chrysostom at Constantinople, and 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 advancements 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 heading of his power. The attitude of the preacher should be such as 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 if the doctor is en-dangered by the infusion of a medicine essential to their spiritual recovery.

The Preacher's Awakening Ability

That preacher who makes up his mind that the church is indolent, indifferent and quiescent, who is always more than an earthly god.

By the lightness which characterizes the power, not by the strength, rather than the needs of people—In observing that in his self-forgetfulness and abandon- cation to God lies the heading of his power.

According to F. W. Featherston characterizes the power, not by the strength, rather than the needs of people.

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

Rufuskin 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 Rufuskin replied, "I will provided you take me to a preacher who challenges me to do the impossible."

Abram said, "When I go to hear a preacher, I want him to preach like he were lightning down the cracks." A Lincoln wanted action, not all physics for exercise enter the little little little.

The compassion of Christ should be the model for our compassionate attitude. His compassion was everywhere present. In all the world and announced His mission, which was to seek and save the lost. Then the sacrifice He made to bring about the love of faith, the love of the world before the cross, was through the call of lips characterized by a divine elevation that is impassioned with a martyr's conviction.

The demonstration of the greater percentage of Christian compassion, is on the minus side of the first half of the whole. Christ is helpless hopelessly powerless to save the world unless He has our cooperation. 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." (1 Peter 4:12). 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 unfixed, when he enters the pulpit on the Lord's day. He will be void of passion and the animating of divineauthorization. No amount of physical or vocal energy, can stone for this lack, or bring a people from lukewarmness to spiritual fervor, activity and zeal; much less bring sinners to repentance or believers into glory.

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

Note also in Ephesians 4:11, 12, where it ex- horts the minister to work as well as pray, "He gave some, prophets; and some, pastors; and teach- ers, 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 fulfill 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 thine ministry." I.

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, acharly 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 that I should see the evil that comes upon Jericho."

Exodus 34:28 informs us that Moses fasted forty days and wrote the Ten Commandments. From Kings 19:8 we read that Elijah fasted and prayed forty days, then compelled eighty hundred and fifty of Israel's meddlesome prophets to confess that Elijah's power was of God, and the Lord charged Elijah with the fire of the Lord falling on the sacrifice.

Time forbids us, except to make mention of the prevailing prayers of King Hezekiah, Ezra, Habbak- kuk, Nehemiah, 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 important prayer.

The apostles met one day in their efforts to help a man named Peter, and asked the Lord about him the reason. In effect His reply was, you are tooease-loving to fast and pray. For this reason, he may 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 men, "Preach the Word." And we must make a clear distinction between preaching the Word and talking about the Word. Dr. Will H. Houghton, president of Bethany Bible Institute in Chicago, has pertinently said, "It is not what we say about the Word, but the conviction and contents, but the Word itself." Oh, how true! Yet there are vast numbers of preachers, and some within the fold of the church, 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 at 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 planning 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 evangelist, recently went to his region, and said that when he was a young man he thought he had to preach the heart of the text--the thought of God--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 became more and more impressed that the text must be clear, correct, and sound, and he had to do was to unfold it and give it out to the people. Nothing is so sharp, brilliant, piercing the soul of God as a Word itself. "God's Word is a lamp unto my feet," and 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 shining and permanent, while his has stood the test of time. If we want and desire permanent results, then we must give the people the Word and so enforce, elucidate, explain, and emphasize it that they see the truth and can "jump unto my feet." "The entrance of thy words gives light unto mine eyes." No two preachers have the same mental construction. We should be more anxious to know the text, but do not allow this to be an excuse for saying, "I cannot explain the Bible like Brother Ruth or J. W. Goodwin, and I am not able." You can be your individual self, and God wants you to; but you surely can and must learn how to "preach the Word." The test of this hour and generation is for a veritable army of real Bible preachers, men of the Book, its doctrines, precepts, requirements, etc., and who can preach it with power. More eloquence, philosophy and psychology are not the things that a highly gifted preacher "swayed the multitudes and brought the gold-sand to Christ, but he seriously lacked the ability of indoctrinating the people with sound thoughts not so oftentold, taught and instilled doctrinal truths into the minds of his hearers, fortified them with joy, wholesome, wholesome words, and he was successful in his work abides while that of Whitefield's is almost lost. Preacher, "Preach the word."
leader, unless it is a very modest one who knows how to let the Holy Ghost have free course; but a perfect, unlimited power--and power is the word, if you please--is the presidency of the Holy Ghost. My soul is hungry,Blendin, for this sort of a convention. All districts need this. 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 is the age of the presidency of the Holy Ghost. When the Son of man cometh will he find faith on the earth?"

Ministerial Secretary

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 millions of merchants who are respected, courteous and solicitous, to stop 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 the courtesy, those little courtesies which we outwardly present to the outsider. Have you ever noticed that often the things are spoken by one child to another, in a manner, that the speaker would not think of 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 had followed at the letter, and another two or more weeks have again passed, no reply has been forthcoming.

I do not believe a great deal would be thought about it. But there have been numerous instances during the past several months which have impressed upon me courteously of the necessity of replying to inquiries and other matters presented in letters written to these poor of Christendom. No one would argue that the Minister should be courteous to all men, as an indication of our being converted people, but a spirit of membership in the church, but Peter insists also that we should be courteous.

Another instance in my mind where thoughtlessness showed a complete lack of courtesy elsewhere but came to my knowledge. A fine couple of young people were moving from one locality to make their home, having been called to preach, 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 to the extent that the pastor does not have to the church attendance and responsibility. In this instance these fine young people stayed away from church several months, grew lean in their souls and were about lost to the entire church. These things ought not to be.

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

When a District Secretary gets 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 that the pastor himself is responsible for the information, and beg him not to turn it over to someone of his board and trust them to return it at the appointed time, the pastor in simple little requests ignored, and the information is not received from many of them at all, the truth is that the Pastor's spirit is less because we are so wanting in faith, and therefore greatly failing in the task our crucified Savior has left us. This is the age of the presidency of the Holy Ghost. When the Son of man cometh will he find faith on the earth?"

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 districts of the whole church program itself. First, what constitutes the whole church program, and second, the impact of the small town church. It is likely that everyone views the whole church program differently, but since it will be necessary for us to consider 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 changed.

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 the 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; and whether 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.

Now shall we consider evangelism as an integral member of the church body. The church has been, and rightly should be, set apart organization. So the idea of a soul and not apart to do a particular kind of work, that of winning men and women from sin to righteousness. This work should be a part of all the obligations by an organization designating itself a Church of Jesus Christ. This holds true to the small group representation of a community, just as to a large organization situation in the midst of the winning of 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 spiritual help at a place which does not have his confidence. When we mean this, that there are altogether too many such failures."

October freezer 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 and unapproachable one. We have spoken several times at the high school assemblies and on Good Friday last the entire group of ele-
ments came to the church for a special service. Some are of the opinion that to do this is necessary to compromise, and that we would not have a church if it were to be there. Indeed, however, the attitude of some is not found to be so. In fact, indeed, it is better to have a church than to have none. Still there is a great danger in the other extreme, that is, in carrying our programs that are too conservative, that will lead to dryness and formalism.

There is a middle-of-the-road program in which we try to please both parties and the majority. But this program is not the answer to the problem of our times. It is necessary that we make a choice between the “working” and the “non-working” church. The non-working church is more likely to have a lower attendance and less interest in the church’s activities. The working church, on the other hand, is more likely to have a higher attendance and greater interest in the church’s activities.

As the church, the Sunday school also should be district and general minded, willing to join whole-


I. What Should Be Expected of the Pastor

He should first have the backing and sanction of his church body. Usually this should be done when the minister accepts a call.

In a small town he should cooperate with other ministers of his denomination, so as to avoid conflict-
dating dates with other revivals.

He should see that the revival and workers are well advertised. There are many ways to do this, including advertising in the local press, distributing flyers, and using social media.

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 preacher and his family by the time the revival begins. After this the funds can be easily raised among friends of the meeting.

He should continue the prayer meetings each night in the week preceding the campaign, which may be a glorious success in two weeks (by the time the church is titled) 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 “the” appointed some to be evangelists, for work of serving, etc. (Eph. 4:11,12). A “jack of all trades” is usually efficient in nothing. Being a pastor one year and a missionary the next does not very well “equip him for the work of serving” efficiently at either. There are exceptions.

He should have a message that grips himself, others. It must touch life. It should be capable of being understood by the people. The message must reach the hearts of the people and make them understand the message.

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 disinterested. 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. Challans

IT was reported under reliable art-Do I practice daily Matthew 6:6?

Christ of the membership of his church and Sunday school: the second, to devote two hours each day to a well-planned study of the Word. As a result, he learned a year that had threatened to be his elimination from the ministry, with the best financial year the church had ever had, and a year of pastor- ship, a unanimous recall as pastor, and the general feeling of victory and blessing in his own heart and life and work. pastor. Do I practice daily Matthew 6:6?

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 very 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 we turn away from our God to serve other gods they become idols, and no idolator 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 effective ministry for Jehovah, if you have some of these idols hidden away in your life. It was to the shame of that ish who believed in God and knew not God, and who trusted in the arms of false gods. If we have gone hasting 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 daily Bible? Am I enjoying my Christian life? Have I ever won a soul to Christ? How much time do I spend in prayer? Am I in fellowship with the Holy Spirit? Am I trying to bring my friends to Christ? Is there anything I can do 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 count my religion a duty or a privilege? Churchwide 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.

FEBRUARY, 1918

Open Letters to a Young Minister's Wife

Dear Ann:

When your letter came asking me in write at least once a month and give you advice on how to be a good minister's wife I was filled with mingled emotions. My two ministers' wives 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 do not think that I 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 Mrs. Ann, and in my eyes your good qualities quite outweigh any faults you may have. So I shall have to be more brief, perhaps, than seems necessary, because love is a little blinder and I might, if I followed my prejudices here, be easy on you to do you an injustice. So now, as you have asked for it—here goes.

Something in your letter suggests that some well meaning the sympathetic friend has tried to tell you that just because the people of the church called your husband pastor is no sign that they have any special claim on you. One could read between the lines, however, that you do not feel that such an attitude is justifiable for service to God and right now that you are right. It is true technically, that the church has no more claim on you than upon anyone else, but this relation is not the same as in all others. "The letter killeth." There is a tacit understanding that the minister's wife holds a unique exalted position, but there are certain things that are expected of her whether rightfully or not. This must be reckoned with, and a minister's wife who discards this position because she assumes that they have no special claim on her will not only miss a priceless opportunity for service to God and her husband, but will definitely hinder his work and jeopardize his future. I know it seems hard to be held responsible 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 wrong attitude. A man may succeed as a lawyer, a doctor, or in any form of business, but without the help of his wife or even in spite of her, but not as a minister of the gospel. So I am asking that you see it to your soul's interest that you have rejected the legalistic attitude that your well meaning friend assumed. To accept such a philosophy would be to undermine the entire position of the work of a minister stands. Service must be the key-note of his ministry. It is his calling, not just his work. His calling. His ministry, her attitude will nullify his best efforts.

And do not think, Ann, that there have not been times in 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 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, 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 referring that you are to be the servant of the church for that is not the case. Just as he said, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants, for Jesus' sake." And no minister is served of all for Christ's sake that he cannot be a man without honor. But Christ's is linked to that of a minister, you too must serve for Jesus' sake. This motive will hold you steady when undue criticism, and ingratitude approaches 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 I write Ann, that there is, after all, a logical basis for the feeling on the part of the church about the minister's wife. She represents not only the sight of God and man her attitude will make it either the greatest place in the world to her or most lethal. And, Ann, if you have a 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 is a most ex-pres-sible joy that are seldom experienced by women in other walks of life.

When pleading you into such an ex-alted mood, I must bring you rudely back to earth by saying, whatever you do not go to the other extreme towards either the two words do not take too much on you. Yes, I know that sounds like just what I have been warn-ing you against, but it is not. It is a bit hard to
promotional content
The Stewartship 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 griped 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 Christ is 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 made a custodian and active, was far shaper than a two-edged sword, and that it was the sword of God unto salvation to everyone that believeth. He said also that this 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. He was a steward of the grace of God. In this reality we have left off our present selfish basing beyond my actual needs or does it represent the kingdom in action. Accountable stewardship backs 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 pray and long for a world-wide missionary crusade, but it will never take place without the faithful stewardship of time, talent, and means. We need some form of all-inclusive concentration, and the deeper the concentration, 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 into 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. Education itself has been said, stewardship is fundamental to the progress of the church. And we can never expect stewardship practice without stewardship education. All this is the need of stewardship education for the children and youth, who will constitute the church of tomorrow.

The Hardest 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 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 what they have sown.

"For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall from 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 fall 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 sowing for the future 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 places of life. If a boy is to secure an education, he cannot put off the work of the kindergarten until his twentieth year. If a man is to become a 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 intellectual philosophy of life. God's purpose is that all life be secured, rounded life must be acquainted with the fundamental principles of stewardship, which have to do with its very nature and its value.

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 conceive God's sovereign ownership. The axies 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 the world's wisdom and active, to save the nation 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 the stewards. In this capacity we are stewards, and as such we must give account of our stewardship; as to how we handle what is His. The time of sowing the seed is in youth, while the children are in the Sunday school. If we fail to sow at the proper time, we reap little or nothing. Teach that hundred thousand boys and girls in our Sunday schools, rivet the principles of the gospel through the minds, and in fifteen years we shall be reaping a abundent harvest. The sowing of stewardship principles must be done in season and that season is early in life.

Stewardship Sermon Outlines

Stewardship Responsibility

Luke 16:10-17

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. There is a matter of attitude.

b. A positive lesson (v. 9). Steward who respects his responsibility only way to win heart service but will be everywhere at disposal of a master (legend), church in Constantinople built by Emperor Theodoric—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." Teacher is that, if we are not doing the same thing, is that better, or do we give as workmen passed by with oxen dragging magnificently polished and cut granite stones spread long grass in way to make it smooth—this in God's sight more than emperor gave.

Again we are led to fulness as test stewardship (v. 8).

(1) Thoughtful and diligent application (not overdoing it) who disposed of fifty dollars duty to give tenth to Lord so planted garden which yielded one hundredfold. Then took no care of God's share. People asked about the small patch and he replied, "I did not expect you to sow it, but the seed planted and we shall reap a bountiful harvest in our tomorrows."

(2) Earnest—how word gives itself leaving no stone unturned to gain material ends (v. 8).
acquisition dissipates the money; acquisition without distribution begets envy. The church must give tangible expression to her faith.

Seven Reasons Why Christians Should Tithe

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 it is God's plan to keep them from poverty.

4. Still others think that it is a practice that belongs to the Old Testament dispensation.

II. 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).

III. The Text of All True Giving

The sacrificial element. It cost God His only Son, Saviour. The widow gave less than a penny but it was all she had.

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

The lad with five loaves and two small fishes. They fed the multitude after they were given to Christ (John 6: 11).

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 judgement day more people will stand condemned for the way they have been needful to keep 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 ourselves.

It has been said, "Acquisition makes the money; distribution makes the man. Distribution without application blank for accreditation and mail to the Department of Education which will be formally accredited or approved for the course according to the applicant's educational background and experience in the field (13: 42)."
GLOOMY MINISTERS

Some ministers, and possibly a few other people of observation, have been disturbed of late by the appearance of a young lady in a London paper. A certain minister was scheduled to preach at a non-Catholic church, and was to be met on the arrival of the train. But a very young lady missed him at the station, and on a venture went up to a stranger who was standing on the platform, saying, "Excuse me, sir. You are a minister." The stranger looked at her sadly and replied, "Oh, no; it's my imagination. They warned me not to look like this."—The Watchman Examiner.

Rambles from the Roving "I'm not a dog," said the young woman, "I'm a bird."—The New York Times.

My peace of mind was greatly disturbed recently when I attended one of our larger churches and noticed that the minister was being 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) inclined in a continual buzz of conversation. The pastor was not a case of the first fifteen minutes being the hardest; from that time on it really got on my nerves. I mustered up every force of will to get a few sentences of the sermon but in the main the service was ruined.

That experience and another, equally distressing, a few weeks later, are responsible for this column. The latter was occasioned by a group of older girls—three of them this time—all of them astoundingly munchy. Not even the most die-hard of a gourmand can be teatrified, but even the sound was just an objectionable crack—long! How those girls did punish that crack! They were whispered. If they were not members of the church, I am sure they were led by right of family connections. They must have been either high school graduates or well along toward it.

I had no idea of 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 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 more young ladies could be instructed in the rudiments of good behavior and proper manners for church services.

Hints to Christian Workers

V. Personal Evangelism Helps

A. Personal evangelism is the key to our Christian work. If we Christen when we meet, out of the worldly thing, a man can be brought to Christ, and lead others to Christ.

B. Personal evangelism makes possible "hand-to-hand" work for Christ and the church.

C. Personal evangelism affords the power of example in soul winning. It is through touch, talk, and touch that the strength of our religious convictions and arguments fade into insubstantiality. By this means, the hearts 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 accused of depending on 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 shun it.

It is a wise thing to win people to religion in order that you may win them in Christ and His Church, but personal evangelism will never take the place of the holy evangelist. It does not equal work for the personal worker when he wins the people too closely to himself, and fails to fully win them for Christ and the church.

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

Nazarene Evangelist and Pastor

C. R. Bell

In the tenth chapter of Luke we read of a beautiful deed of love in which the one who had fallen among thieves by a hard-hearted Samaritan who was journeying through the land. Carefully he dressed the wounds and poured in the oil and the wine. Then he conveyed him to the nearest place where he could be sized for until he should be fully recovered and restored "sore" him throughout the right. At his departure he took the innkeeper for his caretaker. The innkeeper did not feel 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 possible seems to me to be a perfect illustration of the respective functions of evangelist and pastor in the Church of the Nazarites.

We would liken the evangelist to the Good Samaritan of the parable. The evangelist traveling through the land who has within himself a burning passion for souls but can not use on every side of him those who have been deprived of everything worthwhile by that super-man, Simeon, and his colleagues, and are thereby enabled. From him he would approach them, pour in the healing oil of God's grace, and the purifying wine of the Spirit wherever they will allow him to do so. We take the liberty of supposing that the Samaritan could not have done anything without the thing he could strengthen as soon as he was able to re- icent just as the evangelist should give his converts some good spiritual but not according to standards. The true evangelist will make every effort to get his patient immediately established. He must either care—namely, the local church, and will care for him diligently and carefully until the morning comes and he goes elsewhere. He has faithfully performed his duty when he has converted the care of the inquirer, the local pastor.

The pastor then should prayerfully, carefully, tenderly do for the new convert what the evangelist did for the devil, and pour in more of the healing oil and purifying wine whenever the heart of the believer is in that need of such treatment. With what loving solicititude ought he to nourish him or her to let them know that the soul can not be saved "as well" as the spiritual chicken broth, soup and pricked rings until such a time as he or she can be "food for the strong meat" occurs and argues them into intelligence. By this means, the hearts 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 accused of depending on 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 shun it.

Twenty Right Motives in Attending Church

C. W. Burt, Evangelist

1. To work for Christ.
2. To help others.
3. To bring home about Jesus.
4. To have my soul fed with the bread of life.
5. To declare my faith in Christ.
6. To pay my vows to God and to the church.
7. To set the right example for others.
8. To be a light and guide for others.
9. To become better and more useful.
10. To stand up in the need of the holy faith.
11. To become God's friend.
12. To be a good influence for others.
13. To become God's instrument for the salvation of souls.
14. To become God's tool for the salvation of souls.
15. To be good for brethren to meet together.
16. To desire to be light shining.
17. To desire to be an ornament of grace.
18. To desire to be in the best place in the world to go to.
Two Families

In a small southern town of about one thousand there moved two families from the North. They came into 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 processes. They both used to walk and attend church where it would have freedom, their social life was among those who were of the same type.

Today only one of the second family is living; the other died in poor circumstances, most of them by or through disease. The one living—the last report I had from him was that he was in a hospital in Memphis.

The first family; the wife and husband were 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 Oscar Bin.

Tunbridge's Big Spring

Sitting between the fold of the Tannerean Valley in a little town of thirty thousand people; below the heart of the town and shut away from the eye of the passer-by there stands a fountain giving twenty-four million gallons of the purest, clearest, sparkling water. Three hundred travelers and tourists came to its stream, flowing on its life-giving abundance. There is enough water at this spring to make the thirst of every man, woman, boy and girl.

Jesus speaks of another stream that shall flow from the heart of God and shall give abundant supply to every lost son of Adam's race.—Submitted by Sue Poxson.

A Result of Fervent Prayer

Several years ago there lived an old Presbyterian preacher who lived in the north. During those days forest fires were quite common and ways of stopping them were very limited. Lively as he did near the great forests his home was endangered. One day a fire broke out and was sweeping on high speed. What could he do? His family became alarmed, but he noticed a cistern over the old preacher's face. His son in youth had taught him that better be doing something about the fire instead of taking it so seriously.

Promptly this humble servant called his family in and talked to the great Commander of heaven and earth. Right at once, a wind arose in the sky, and the flames were in the same spot they had just been. It was that they heard? The waters of the skies had been harnessed up and God sent a torrent of rain. He heard and answered in the same old way as in Elijah's day. This man was his great-grandfather.—Submitted by S. Tanzen.

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 parents did not want me to go. He offered to buy me a car, send me to a State University, and give me my money back in the heart of me preaching and have nothing to do with religion. Knowing that to accept this offer would mean the loss of my soul, as well as much of the Bible and the love of the Nazarene school. A few days before my father passed away I received a letter from him saying he knew about the offer to be afraid, but the father asked me to be 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 preaching in her life and if she had done a saved man.—Submitted by H. J. Stansig, Miami.

The following was told by a student in one of our schools.

"While visiting at home one day I met two men to whom I spoke about their son. The father looked at me and called me a sinner. The second said, "Well, I am comparatively young, and is in good health. I don't see why I shouldn't see any hurry of getting into the church. The only living—the last report I had from him was that he was in a hospital in Memphis."

The first family; the wife and husband were 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 Oscar Bin.

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 to pray for them went away, but the boys wanted to go back into the church and pray at other meetings until they went into the church, and the three boys became Christians, and later they also became Baptists, and here they are, living a joyful life, with a testimony recorded in the church.

An Angel Guard in China

In the early part of 1930, the city of Kwei-ping, in Kiang-su Province, was besieged for four months by the government troops. The army used airplanes in their attempts to rout the rebels and conquer the city, dropping 320 bombs on the city in this time. Nothing short of a miracle reached the Chinese as these air raids, and whenever they heard the explosions they would whisper that a raid was imminent, most of the inhabitants would flee out of the city to the hills for refuge. A young pastor thought, "How can the city when air raids were made, but he did not fail to do liberty to do so, feeling constrained to remain, hoping for victory. One day after day the footsteps of hundreds who were fleeing to the mountains for safety and comfort were very scarce if he were not having some foreign help in building a bomb-proof roof. The pastor said that no one was on the roof, and on their influence, took them up on the roof to see, and in, there was no one there. The pastor at first was much disturbed, feeling that he was in the wrong, and that he had not decided to be on the watching angels that God had promised should keep him. When the next bombing came, he was convinced that all the other angels are watching the angels that God had promised should keep him.

An Angel Guard in China

In the early part of 1930, the city of Kwei-ping, in Kiang-su Province, was besieged for four months by government troops. The army used airplanes in their attempts to rout the rebels and conquer the city, dropping 320 bombs on the city in this time. Nothing short of a miracle reached the Chinese as these air raids, and whenever they heard the explosions they would whisper that a raid was imminent, most of the inhabitants would flee out of the city to the hills for refuge. A young pastor thought, "How can the city when air raids were made, but he did not fail to do liberty to do so, feeling constrained to remain, hoping for victory. One day after day the footsteps of hundreds who were fleeing to the mountains for safety and comfort were very scarce if he were not having some foreign help in building a bomb-proof roof. The pastor said that no one was on the roof, and on their influence, took them up on the roof to see, and in, there was no one there. The pastor at first was much disturbed, feeling that he was in the wrong, and that he had not decided to be on the watching angels that God had promised should keep him. When the next bombing came, he was convinced that all the other angels are watching the angels that God had promised should keep him.

An Angel Guard in China

In the early part of 1930, the city of Kwei-ping, in Kiang-su Province, was besieged for four months by government troops. The army used airplanes in their attempts to rout the rebels and conquer the city, dropping 320 bombs on the city in this time. Nothing short of a miracle reached the Chinese as these air raids, and whenever they heard the explosions they would whisper that a raid was imminent, most of the inhabitants would flee out of the city to the hills for refuge. A young pastor thought, "How can the city when air raids were made, but he did not fail to do liberty to do so, feeling constrained to remain, hoping for victory. One day after day the footsteps of hundreds who were fleeing to the mountains for safety and comfort were very scarce if he were not having some foreign help in building a bomb-proof roof. The pastor said that no one was on the roof, and on their influence, took them up on the roof to see, and in, there was no one there. The pastor at first was much disturbed, feeling that he was in the wrong, and that he had not decided to be on the watching angels that God had promised should keep him. When the next bombing came, he was convinced that all the other angels are watching the angels that God had promised should keep him.

An Angel Guard in China

In the early part of 1930, the city of Kwei-ping, in Kiang-su Province, was besieged for four months by government troops. The army used airplanes in their attempts to rout the rebels and conquer the city, dropping 320 bombs on the city in this time. Nothing short of a miracle reached the Chinese as these air raids, and whenever they heard the explosions they would whisper that a raid was imminent, most of the inhabitants would flee out of the city to the hills for refuge. A young pastor thought, "How can the city when air raids were made, but he did not fail to do liberty to do so, feeling constrained to remain, hoping for victory. One day after day the footsteps of hundreds who were fleeing to the mountains for safety and comfort were very scarce if he were not having some foreign help in building a bomb-proof roof. The pastor said that no one was on the roof, and on their influence, took them up on the roof to see, and in, there was no one there. The pastor at first was much disturbed, feeling that he was in the wrong, and that he had not decided to be on the watching angels that God had promised should keep him. When the next bombing came, he was convinced that all the other angels are watching the angels that God had promised should keep him.
February for Stewardship Emphasis

Throughout the Church of the Nazarene, we have noticed that all people possess before God, for we have received it from God. The beauty of this truth is that it is a picture of God's glory and the advancement of His kingdom. "There ye have received, that ye may give!"

A plan of stewardship campaign that has proved uniformly successful rests on this idea of sharing. Stewardship seminars feature this theme. The finance committee works 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 asking ability of a family group is given as one share or twenty-five cents a week, with a maximum of over three shares. The highest income is expected to give in proportion to their ability. Sequential weekly letters to the membership present the plan and lead into a voluntary expression from one church worker in each family group as to how many shares they desire to assume for the year. The total of the pledges is presented publicly with charts of the progress of each family's pledge is known only to the family and the finance committee.

Tithing among the Poorest

A missionary to India who believed in tithing was appointed to labor among the poor outdoors. He felt he should teach them the importance of sharing, but how could they give who seldom saw the need of one another? To solve the problem by proposing that they "give in kind" was not an answer, for he found their food and clothing were the same.

For the dear God who loves us, he made and loved all!

Christ for China

Said Foreign Mission C. T. Wang of China in an interview repeated in the Christian Herald, "I am proud of the fact that Christ is gaining the heart and sympathy of China. The problem of provision was worked out in the past, but in the present day Christian China has a goal, a purpose, in the development of a united work of God, a practical, inclusive, and efficient, in the secret room called the "counsel of blessing." The plan abounds with new ideas which are being gathered and carried in at the Sunday morning service. Of course the work prospered and the people were enthusiastic in their religious devotion.

Evangelism Defined

"By evangelism I mean all that method of Christian living by which Christ is brought to men and men are brought to Christ." —Eustace W. W. McDowell

They Have Said

"Never mind where your work is. Never mind whether it is visible or not. Never mind whether your work is associated with it. You may never see the fruits of your toil. You are working for eternity." —Alexander Maclaren

As far as I am concerned, I intend to delve to the root of the working problem of making men in Jesus Christ and spiritual eternity. For the quality of life is not measured by the amount of what it contains, but by the life it contains. —James Clemens

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

When I was young, I thought anything, it seems to me that though God gave me a taste for me there for me to sharpen and work at. —W. H. Proper

The greatest work that any of us can do for another, whether old or young, is to teach the trend to draw in water from the well of God —F. R. Meyers

Ten Percent Men

Bereaved. The grace of compassion, the grace of meekness, the grace of faith, the grace of God. —J. B. Risen

The burden of the day was more than I could stand; I was so busy with the business of the world. —Robert Frost

Gave me a helping hand. —W. H. Proper

The sin-sick might have died. —Benedict of Nursia

Though I tried to help in vain. —W. H. Proper

And made them well again. —Tertullian

Excr. The grace of constancy, "Endless walled with God." (Gen. 25:34). —J. W. Poulton

"Blessed with faithful Abraham." (Gal. 4:26)

Joseph. The grace of personal purity. "How can I do this great wickedness and sin against the Lord?" (Gen. 31:32). Mesopotamia. The grace of meekness, "Now the man Moses was very meek, above all men which were upon the face of the earth." (Num. 12:3). David. The grace of divine courage, "They served the Lord and fought with this Philemon." (1 Sam. 17:12).

Father Careth

There is a story of a boy who left his home and went to the city alone for the first time. He had never been more than a few miles away from home, but everything turned out better than his fear. The conductor was kind; a stranger who helped him and directed the players as they passed. A driver, at the city stage, knew exactly where he wanted to go. When it was all over he believed that his father had been with him all the way, another car, and old familiar friends, and sending helpful persons to him. And so we are not heavenly. "Father's very present help." —Zion's Herald.

His Help Us

The thing that seems farthest toward making life worth while, that costs the least and does the most, is just a pleasant smile.

The smile that beaming from a heart that loves its fellows will keep the cloud of gloom and ease the pain.

It's worth of goodness, too, with mere words, it's worth a million dollars, and doesn't cost a cent.

There is no room for sadness when we see a cheerful smile. It always has the same good look—It never wanes when failure makes us blue.

The dapples of encouragement are good for people. It pays a higher interest for it is merely lent.

It's a million dollars, and doesn't cost a cent.

A smile comes very easily——you can wrinkle up with cheer.

A hundred thousand——you can suppress not a sappy one. —Z. L. Swett in The Stewardship Spokesman.

Powerful Biblical Characters

John Timbers


"Blessed with faithful Abraham." (Gal. 4:26)

Joseph. The grace of personal purity. "How can I do this great wickedness and sin against the Lord?" (Gen. 31:32). Mesopotamia. The grace of meekness, "Now the man Moses was very meek, above all men which were upon the face of the earth." (Num. 12:3). David. The grace of divine courage, "They served the Lord and fought with this Philemon." (1 Sam. 17:12).

Wayside Sermonettes

Anonymous

I cannot involve myself. —Anonymous

I do not quarrel with facts. —Anonymous

Every oracle must be true. —Anonymous

I am always for the man who wishes the most. —Anonymous

All good, intelligent people are very much alike. —Anonymous

If you make a bad bargain, hold it the tighter. —Anonymous

He has to have it, can it be done, and how? —Anonymous

He who treads it too may tear it, but I will never will. —Anonymous

When you cannot move an obstacle, —Anonymous

Truth is generally the best vindication of fact. —Anonymous

Stand by the stake and the cause will carry you through. —Anonymous

This 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 love have they which love thy law, and nothing shall offend them (Ps. 119:105).

**Introduce**

1. Some truth, like two-storied wagons, fall naturally into golden sec- 
  onds.
2. The utterance of David makes its own life-laden divisions.

1. The Law.

a. A. Law misunderstood makes God a steep,
  b. Law is not the arbitrary of God, 
  c. Both love and grace emanate from the heart of God.
2. The essence of the nature of God.
3. God’s love is the law of love, “the first and greatest com-
   mandment” (Matt. 22:40).
4. The end of the commandment is love (1 Tim. 1:5).

2. The Love.

1. Love is a relation between persons.
2. Love for God begins with God’s love.
3. The essence of love.
   a. Love obeys when it cannot under-
   stand.
   b. Love interprets love in terms of the beloved.

3. The Peace.

1. The peace of surrender.
   a. Peace with God.
2. The peace of relationship.
   a. Peace is not peace.
3. The peace of assurance.
   a. Thursday.

4. Theoren.

1. Musical teaching. “They shall have a new heart and new spirit,” says Moffatt, “Their minds shall be renewed.”

B. A section devoted to the Law of Love.
C. A section on the application of the Law of Love in different areas of life.
D. A section on the benefits of the Law of Love.

**February, 1938**

**The Preacher's Magazine**

**THEOLOGY OF THE LAW OF LOVE**

**Morning Message—February 6**

**The Law of Love**

Great love have they which love thy law, and nothing shall offend them (Ps. 119:105).

**Introduction**

1. Some truth, like two-storied wagons, fall naturally into golden sec- 
  onds.
2. The utterance of David makes its own life-laden divisions.

1. The Law.

a. A. Law misunderstood makes God a steep,
  b. Law is not the arbitrary of God, 
  c. Both love and grace emanate from the heart of God.
2. The essence of the nature of God.
3. God’s love is the law of love, “the first and greatest com-
   mandment” (Matt. 22:40).
4. The end of the commandment is love (1 Tim. 1:5).

2. The Love.

1. Love is a relation between persons.
2. Love for God begins with God’s love.
3. The essence of love.
   a. Love obeys when it cannot under-
   stand.
   b. Love interprets love in terms of the beloved.

3. The Peace.

1. The peace of surrender.
   a. Peace with God.
2. The peace of relationship.
   a. Peace is not peace.
3. The peace of assurance.
   a. Thursday.

4. Theoren.

1. Musical teaching. “They shall have a new heart and new spirit,” says Moffatt, “Their minds shall be renewed.”

B. A section devoted to the Law of Love.
C. A section on the application of the Law of Love in different areas of life.
D. A section on the benefits of the Law of Love.

**February, 1938**

**The Preacher's Magazine**

**THEOLOGY OF THE LAW OF LOVE**

**Morning Message—February 6**

**The Law of Love**

Great love have they which love thy law, and nothing shall offend them (Ps. 119:105).

**Introduction**

1. Some truth, like two-storied wagons, fall naturally into golden sec- 
  onds.
2. The utterance of David makes its own life-laden divisions.

1. The Law.

a. A. Law misunderstood makes God a steep,
  b. Law is not the arbitrary of God, 
  c. Both love and grace emanate from the heart of God.
2. The essence of the nature of God.
3. God’s love is the law of love, “the first and greatest com-
   mandment” (Matt. 22:40).
4. The end of the commandment is love (1 Tim. 1:5).

2. The Love.

1. Love is a relation between persons.
2. Love for God begins with God’s love.
3. The essence of love.
   a. Love obeys when it cannot understand.
   b. Love interprets love in terms of the beloved.

3. The Peace.

1. The peace of surrender.
   a. Peace with God.
2. The peace of relationship.
   a. Peace is not peace.
3. The peace of assurance.
   a. Thursday.

4. Theoren.

1. Musical teaching. “They shall have a new heart and new spirit,” says Moffatt, “Their minds shall be renewed.”

B. A section devoted to the Law of Love.
C. A section on the application of the Law of Love in different areas of life.
D. A section on the benefits of the Law of Love.
1. The saying of Jesus were collected for the New Testament.

2. Mark was one of the four canonical Gospels.

3. Luke, the Gospel, after personal investigations, wrote a careful account in his Greek friend Theophilus.

4. John's Gospel was later written and is more spiritual in character.

5. The Epistle to Revelation was written by John in exile as he remembered the church about 96 A.D.

6. The Epistle to the Ephesians is attributed to Paul.

7. The New Testament was not written as a single work before the New Testament had taken its present form.

8. The New Testament Council was not focused on a single book.

9. Other churches were founded upon.

10. Jesus founded upon his life and teaching.

11. Jesus was wrong. Exception to a major point.

12. Church found upon the revelation of Jesus Christ (Matt 16:18).

13. Jesus was first and the Bible followed.

14. Jesus did not write the Gospels.

15. Jesus was not the author of the Gospels.

16. Every man of God has the ability to outline those who would destroy or delay, is a period of its divine inspiration.

17. It is today the world's best seller.

18. The CURE for LEPROSY.

19. New Nation, captain of the host of the king of Syria, was a great man with his master, and household, because by him the Lord had given deliverence unto Syria: for Syria had also a mighty man in celery; but he was a leper (2 Kings 5:1).

20. Throughout the scriptures leprosy is treated as a picture of sin.

21. Larks secretly in the system.

22. His face was blackening. He it is a sign, cancerous disease.

23. There is no basis for leprosy.

24. The healing of leprosy is a picture of the healing of sin.

25. Every man of leprosy is attributed to God.

26. He it is a period of complete healing or death.

27. An Incarnation.

28. Newton, the captain.

29. Beloved by the king.

30. Beloved in war.

31. Honored by the nation.

32. Newton, the king.

33. Position and wealth did not exalt him.

34. Not an eminently great man.

35. "The poorest beggar would not trade with steam with leprosy.

36. Famine, riches. "—and with leprosy.

37. The most terrible disease of the king.

38. "White leprosy—did not show itself immediately.


40. "The leprosy became virulent and destructive.

41. "Leprosy — is not bound.

42. "The consecrated prophet.

43. Wrong spirits of relief in leprosy.

44. "Nanam sought the king (v. 5).

45. "Elija - was a messenger.

46. "Elija entered himself and let it.

47. " God.

48. The wisdom of Jeconiah.

49. The streams of Daniels were eternal.

50. "Unassailable that matter would only be little.

51. Not made by the Lord but Elija's God can heal.

52. The Complete Restoration.

53. A man was not accepted.

54. A man was accepted.

55. The simple gospel.

56. "Wash and be clean.

57. "The truth of the kingdom.

58. The second was effective.

59. "I thought is this the carpenter's son?

60. Go west against Naaman's pride.

61. "The cure of leprosy in Jordan seven times.

62. The remedy was effective.

63. A complete cure.

64. "Silks as a little child" (v. 10).

65. Gladness was awakened.

66. "Consolation was quickened (v. 11).

67. They who despise or neglect the poor (v. 12).

68. They who must eternally cry, "Unclean!" (v. 13).

69. "Let him that is filthy be filthy still.

70. II Corinthians.

71. A service of munificence.

72. "Godliness is profitable.

73. A service never lost.

74. "Not in vain.

75. "Lover's labor was never lost.

76. Labor for God has its fruitage.

77. (1) Get it, and not overlook it.

78. (2) It will win some to the kingdom.

79. (3) It will render all without excuse.

80. "I will bring spiritual enrichment to the laborer.


82. This service is in the Lord.

83. (1) As to quality of service.

84. (2) As to quality of service.

85. "The Lord.

86. "God is the judge of service.

87. "God is the reward of service.

88. Conclusion.

89. What a stimulus to Christian duty and service.

90. "In the Lord" the basis for true Christian stewardship.

91. Evening Message—February 27.

1. The Great Church at the Gate.

2. In the name of Jesus Christ of Nazareth, rich, wise and full of God's power.

3. Introduction.

4. The Beautiful Gate of the Temple.

5. The door was not opened.

6. Made of dark, polished boards, intricately ornamented with silver and gold.

7. Made of such doors which required 13,000 men to open and close.

8. The woodchips who assembled.

9. Is it the day after Pentecost.

10. The followers of the Priest of Pentecost.

11. Those who had witnessed the day of Pentecost.

12. Conclusion.

13. Man is helpless without God.

14. Eternity will effect a complete conversion.

IMPRINTED BOOKPLATES WITH RELIGIOUS DESIGN

In cooperation with a Nazarene artist we can supply bookplates printed on gilded paper, size 2½ x 4 inches. The design shows a length of figure of Christ with hands outstretched. The name will be printed at top of cover design. Price, $75 for 50 copies, postpaid.

NANAZARENE PUBLISHING HOUSE.

410 E. 10th Street.

Kansas City, Mo.
Sermon Outlines

Three Rules for Ministers

(1 Tim. 4:13)

He is not given to us as a gift (1 Cor. 7:20, 21)

Sermon Outlines

THE ESSENTIALS OF AN EFFECTIVE LIVING

L. Lewis T. Corlett

Protection

2 Timothy 1:1-4

Praise God for His gift to us (v. 1)

Christ desires this for all His children (v. 2)

Three suggestions are given in the lesson to help Christians

Protect yourself from the world by letting the Word into your life (v. 3)

Do not depend upon someone else to do it for you (v. 4)

Sit down by yourself with your Bible (v. 5)

b. Appreciation maintained by witnessing (v. 6)

c. Staying with it (v. 7)

Consider your spiritual heritage, your vocation, your relation to God, and your relation to yourself (v. 8)

2. His protection is regulated by the exactness of the individual's life (v. 9)

3. The child of God should submit himself to the Holy Ghost in order that he may build himself up by the Word (v. 10)

4. The desire of the heart, if not thwarted, is best. "Every man according as he purposeth in his heart" (v. 7)

5. God's Peace

6. Give attention to improvement (2 Tim. 3:16)

a. Have a systematic time for study if possible

b. Call regularly on parishioners

6. Visitation

"That thy pruning may appear in all things," (2 Tim. 3:16)

a. We are to make full "proof of our ministry" (v. 1)

b. God will call those whom he has set His seal upon (v. 2)

6. Seeing and using the world (v. 3)

a. What is your attitude toward human society (v. 4)

b. What are you doing in the world (v. 5)

7. Assurance of the Lord's Interest (2 Thessalonians 3:1-5)

a. In prayer (v. 1), a. An urgent prayer

b. For the furtherance of God's cause

b. By avoiding disorderliness (v. 6), a. Separate from it

b. Behave it

b. Follow Paul's example

b. Avoid slothfulness (v. 10-12)

b. Develop useful habits

b. Seek to help others rather than seek to be helped

b. Establish results in making something