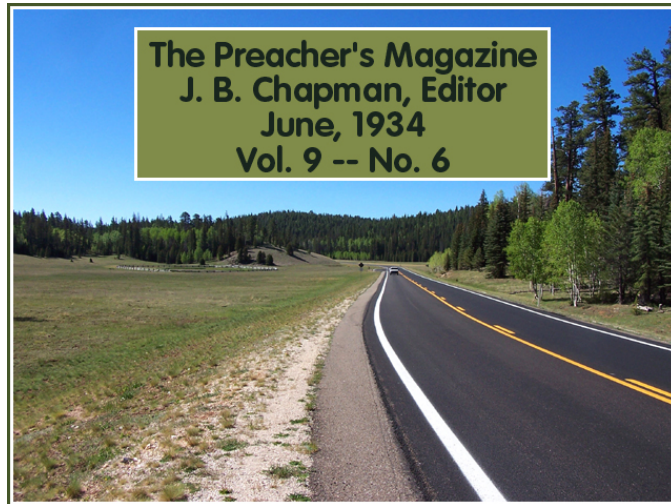


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- THE VISION AND THE TASK -- By J. B. Chapman

Dr. Clark, of Brooklyn, went off to rest and to sit in unnoticed in a Christian Endeavor Convention. He heard a young woman say, "A task without a vision is drudgery; a vision without a task is a dream; but a task with a vision is the hope of the world," and he returned to say this one gem of thought was worth all the trouble and expense involved in attending the convention.

There are perhaps other ways of stating it, but this is, at least, one good way of saying what we would like to say regarding the preacher and his work. Let us think of the extremes first: drudgery and dreams! How dismal the results when stated in this form. We have heard of the workman who watched the clock and stopped with his hammer in midair at the first blast of the five o'clock whistle. Well, the preacher who counts the days until he will get to the vacation or who accepts every excuse for getting away from his parish is not happy in his work. His task is drudgery. He is minus a vision. But that other preacher who lives on emotion and expects success to come without conditions is but little less to be pitied than is the drudge. There must be a combining of the two elements.

Friends used to remonstrate with Dr. Bresee, it is said, because he was careless about taking recreation and cared little for vacations. His answer was, "My work is my recreation. I get plenty of exercise in pastoral calling. The demands of preparation to preach keep my mind fresh. The "very act of preaching and of taking part in other forms of worship gives me the sense of change that men seek when they go to the mountains. There is no monotony with me."

Perhaps Dr. Bresee was more fortunate in this regard than every preacher may be expected to be, but there is something in being so possessed with a vision that makes one pretty indifferent to the wear and tear which loom so large with those to whom work is a drudgery.

There is no work that is so hard as looking for work, and none that pays smaller wages. The preacher who has zeal and fervor, but no plan, no method, can never go very far. It is well, of course, to keep the eye on the ultimate goal, but secondary goals are also important. I have started on a long day's journey in the car. But I have found it helpful to think in terms of the next town ahead, rather in terms of the faraway city which I hope to reach that night. I need the encouragement that is gained from the sense of accomplishment. And I think it is like that in the preacher's work. Here is the great task of saving souls and building the kingdom of God. But embraced in that great task is the necessity of advertising, the demand for

building a Sunday school, a program of pastoral visitation and personal evangelism, the practice and preaching of tithing, the development of a genuine spirit of devotion among the people, the encouragement of the Young People's Society -- these are included in the task as leading to the fulfillment of the vision. "A task with a vision is the hope of the world."

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02 -- EDITORIAL NOTES -- By J. B. Chapman

Rev. F. W. Fetters quotes from A. J. Gordon as follows: "The minister is not only a herald, but a witness. He must tell what he knows; testify to that which he has tested and proved by testing; and because experience limits his testimony he must aim at a constantly richer and deeper experience in order to give a testimony correspondingly convincing and persuading.

"The piety and purity of a Christian community will be found to be in exact proportion to the intelligent respect and reverence in which the office of the minister is held, and by which it is magnified."

*** * ***

One of the pastor's problems is the financing of the church. There are extremes, of course, but the rule is that the pastor who invites pressure from district and denominational leaders and who preaches and practices faith and seeks to carry his part of the whole load will find it more possible to get along under his local burdens. The preacher who begins to cut his budgets for outside service will find reaction when he tries to put on pressure for his local expenses. The whole gospel for the whole world is the whole task of the whole church.

*** * ***

We appreciate the kind commendations that come in from our subscribers from time to time, and we trust none will quench the impulse to say any good thing possible. But we also appreciate suggestions and criticisms. We want to make the magazine as helpful as possible and sincerely appreciate any help you can give us. -- Editor.

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Have been taking the Preacher's Magazine for three years, and have but one comment to make -- it's the best on the market, regardless of the price. Neal C. Derkse, Regent, N. D.

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03 -- EXPOSITORY MESSAGES FROM HEBREWS -- By Olive M. Winchester

The Message O/The Gospel Attested (Heb. 2: 1-4)

After speaking of the new and higher revelation given in Christ Jesus, a higher revelation because mediated through a son rather through prophetic medium, higher because a personage exalted above the angels made known its content and declared its truths by precept and example, after emphasizing all this, the sacred writer finds seizing his mind the apprehension of danger. There is the danger of the general trend in human nature which is to drift away from the higher ideals to the lower. All human effort for higher achievement must be by persistent purpose and execution, yet man cannot seem to hold himself continuously with this objective before him. He tends to forget the higher and choose the path of least resistance following the • impulses and urges of his natural traits. This trend was ever manifested under the revelation of olden days and "every transgression and disobedience received a just recompense of reward," so the writer ponders in his mind the fact that under the fuller revelation a greater punishment will await. He thinks of the attestation of the gospel truth and the consequent result if one turns aside from its message. The gospel truth is witnessed to by every form of evidence that any revelation has received and stands pre-eminent in its authority.

Authority Arising From A Personal Revelation

In its origination the gospel came as the message of Christ to the world. It was not an enactment of a law which always has a sense of the impersonal and carries with it a frigid atmosphere, but it was a personal revelation bringing to man a full revelation of the Father and centralized with the joy of love which stirs the heart of man and moves it to its depths.

When we seek for authority in righteous living and the Christian ideal none higher can ever be reached than the person of Jesus Christ. Authority resides in His teaching as the highest in its standards that ever have been set before the human race. Standards which no human thought has reached without supernatural guidance. If we seek for evidence that herein we have the ultimate in ethics for the human race, we need only to study the content of the Sermon on the Mount and note the attitude to be taken toward persecutors, the exhortation that love is to be comprehensive in that it includes one's enemies as well as one's friends, then the Golden Rule which admonishes that we should do unto others as we would that they should do unto us. Speaking of the Sermon on the Mount and especially of the two injunctions which relate to nonresistance and love of enemies, Johannes Weiss states, "In the foregoing precepts we have simply the utterances of a more earnest moral sensibility; here we have the language of exultant and heroic enthusiasm, not meant to be judged by commonplace standards. In lieu of the typically Jewish principle of retaliation, which was applied in both legal and personal affairs, namely, 'eye for eye, tooth for tooth,' Jesus demands the entire renunciation of self-defense or self-vindication. Nay more; it is not mere tranquil endurance that He enjoins, but

a readiness to present to the assailant the other cheek, to give more than what is asked, to surrender the cloak as well as the coat. But the distinctive feature of the passage in the Sermon on the Mount is that the demands are made without any reason being assigned or any subordinate aim proposed, precisely, indeed as if their authority must have been perfectly self-evident to the disciples."

Not only in the Sermon on the Mount but in all of the teaching of Jesus we find truth set forth with authority and finality which is evidenced in the standards inculcated and the manner of teaching. Listening to the messages, the people noted the presence of authority and mused upon it, and officers sent to apprehend Christ remarked, "Never man spake as this man."

But it was not only in the teaching of Jesus that authority resided, the fact is the authority in the teaching goes beyond the utterances themselves and radiates from the person of Christ. Thus Johannes Weiss when he begins the discussion of the ethics of Jesus observes, "A very little reflection will reveal the unusual difficulties that lurk in a subject like the present -- the 'Ethics' of Jesus, one of the Gospels. Even the uninitiated is aware that we cannot in strictness speak of the 'Ethics' of Jesus at all -- in the sense, that is, of a doctrine systematically developed according to principles, and exhaustively applied to the facts of life. For His was no scientific or methodical spirit; His significance lies rather in the realm of personality, in the unique, peculiar way in which men and things moved Him, and in which He reacted upon them. Hence we need not look for either an orderly arrangement of, or even an approximate completeness in, His ethical ideas. From the drama of His life we are unable to compile a system of morals, but we may see how a great personality creates a moral standard by what He does and suffers, and how He elucidates it in His words."

When we view the life of Christ as lived here upon the earth, we see embodied such heights of personal living that forever sets the seal upon authority in moral and religious truth. This supremacy the writer of Hebrews brings out when he says that the Gospel originated in words spoken by "the Lord," not our Lord, but the one and supreme Lord of all mankind, sovereign in the world of nature and sovereign in the moral and religious world. Because Christ was the Lord here upon earth and is now seated upon an eternal throne above all powers and created beings, Son of God, therein lay the authority of His message and therein lay the danger of drifting away.

Authority In The Christian Consciousness

While authority in the gospel message lies supremely in the person and teaching of Jesus Christ, there is also authority in the consciousness of those who listened and who found its life upspringing in their hearts transforming them into new beings. One of the supreme tests of this day and age in the mind of man is the pragmatic which asks the question, "Does it work?" This is the test to which the gospel was submitted from its beginning.

As we look upon those early followers of Jesus Christ, amid the maze and perplexity of their thinking regarding the person of Christ, His office and mission, and their erroneous views concerning the kingdom of God, we find a dynamic power functioning and impelling them ever onward. The heights they reached at times were not always maintained; the common plane of Christian living seems at times not to have remained within the realm of their experience, yet they moved ever onward with their faltering and failing. They showed ambition and vindictiveness, but still they were learning, and when the day of Pentecost was fully come there came a clarifying of their thinking and understanding of the nature of the kingdom of God, the work of Christ, and along with this new understanding came also a new endowment of power in their hearts. From henceforth with no uncertain sound they gave witness to Christ and^o His message of truth, some of these sealed their testimony with a martyr's death. Thus does the writer of Hebrews say the word was confirmed unto us by them that heard it.

But we can carry the testimony of the Christian consciousness farther, since we stand at a viewpoint of historic perspective that takes us down through the centuries. There were the believers of these early days that numbered one hundred and twenty at the conclusion of the ministry of Christ, but soon increased until the provinces around about were peopled with Christians and heathen sacrifices neglected. Or did the Christian movement go finding its way into Egypt, North Africa, then farther into Gaul and England. Wherever it went it brought the same testimony that the gospel message was true because it proved such in the lives of men. So has it been down through the ages many have been those who have borne witness even unto death that the supreme and final authority for Christian life and living is found in the revelation given by Jesus Christ.

By many means and various lines of endeavor this hope in Christ and finality of truth has been battled against, but still it has remained steadfast. Persecution has beaten against this stronghold only to make the "adherents cling the more tenaciously to their faith. Infidelity has come with its blighting pall, but has found itself baffled amid its arrogance. As one has expressed it:

"They tried to take You from me.
They said You were but an idle myth,
A delusion and a childish superstition;
When I prayed they mocked me,
And when I worshipped You they called me mad.
But O my Master I have met You and I know!
I have heard You in the stillness of the night,
And in the infinite silence I have beheld Your glory;
In the hour of pain I have felt Your comforting hand.
How can I doubt You whom I know?

"They tried to take You from me.

**They proved in learned discourse that You never were:
They told me I was simple, and that You were but an empty dream:
Scientific proof they gave, and spoke wise words I could not understand:
They ridiculed and scoffed and laughed--
But O my Master -- he that once has met You cannot doubt!
He that once has felt Your holy presence never questions more.
Though they are blind, yet have I seen Your splendor;
Though they are deaf, yet have I heard Your voice.
How can I doubt You whom I know?'**
-- Churchill Murray.

Authority In Divers Works

It used to be the custom with the older theologians in presenting the evidences for the truth and supernatural origin of the Word of God to seek to do so by means of miracles and prophecies. These they ranked first in evidential value and then often they would follow with a consideration of the beneficent effect and influences of the gospel. Now there is another method of approach.

When the consideration of miracles and prophecy is brought into the court of discussion, there are many even among those who would profess their faith in Christ who would deny their reality, and there are others who would not go so far as this but yet regard these phases of divine revelation as an incubus on Christian thinking. They feel that they cannot deny them, but they regard it burdensome to accept them.

All such attitudes would seem to fall short of the true approach to the subject. It is a fact that no miraculous work can serve as an attestation if there is not an accordant life, but to say on an a priori basis where there is a life that bespeaks in every manifestation the presence of the supernatural that there will not be evidenced miracles would seem to deny a natural resultant.

As we turn to the Scriptures we find that the miracles wrought by Christ were recognized by others and proclaimed by Himself as evidences of His glory and oneness with the Godhead and therefore attested truth. Writing concerning the miracle in Cana of Galilee the evangelist says, "This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him" (John 2:11, R. V.). On another occasion at the time when John the Baptist began to wonder whether Christ was the one who was to come or should they look for another and sent messengers to Jesus to make inquiry, "Jesus answered and said unto them, Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them" (R. V.). Thus it would seem that the Master regarded His mighty works as testimonials concerning Himself. Further, when Philip besought Christ on the evening of the Last Supper to show unto them the Father, Jesus made answer, "Have I been so

long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." If Christ therefore regarded the miracles as valuable from an evidential standpoint, there must be validity in their attestation. To one who believes in the supernatural and regards the moral and religious as the supreme values in the universe, the interruption of the order of nature is no barrier to faith if that interruption serves the greater end and sets forth the glory of the person of Jesus Christ and His work in the hearts of men. The fact is the impinging of a greater and higher order of life upon a lower is bound to bring some unusual outbursts of life. The more so is this true when all the miracles had some moral purpose or end in their working. Never for display of power and for personal ends in or of themselves did Jesus work a miracle; always they had for their objective the alleviation of human suffering or to bear testimony to His divine commission and work.

The continuance of the power to work miracles remained with the disciples, bearing witness to their divine commission and to the fact that the Christ whom they served was supreme in might and power. Added to these miraculous gifts were divers manifestations and outpourings of the Holy Spirit, dynamic infillings and expression of the third person of the Holy Trinity. These infillings stirring within hearts were the urges which impelled these early disciples on to courageous teaching and preaching that Jesus was the Christ. Even more than the miracles did these infillings bear witness to the fact that a great salvation had been vouchsafed unto them.

Thus with fitness does the exhortation and warning come to the first generation of Christians, an exhortation and warning which have echoed down through the centuries and will echo to the end of time that, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should drift away" (original reading). Yea, moreover, there is appended to this warning the question, "How Shall we escape if we neglect so great salvation?" We need to give the more earnest heed that we do not turn aside from a salvation that has the supreme testimonials to its validity and efficacy, from a salvation brought unto us by the Lord of heaven, a salvation found ever adequate to all the sin of the human race, a salvation which ever has expressed itself by a dynamic power in the lives of men.

* * * * *

04 -- MAKING A MINISTER -- By Paul S. Hill

Impressions From A Sunday Morning Service

Last Sunday morning I sat as a listener and worshipper in the pew while another conducted the morning service. The reason for the privilege of sitting among the laymen in the church was one of health, and a period of rest given to me

by a kind church. I tried to take full advantage of my privilege and analyze the service the best I could from a layman's viewpoint.

The church building was clean and cheerful. There was an atmosphere of wholesomeness that was radiating from the building itself, and was intensified by the body of spiritual people who came to worship the Lord on Sunday morning. I suppose that a very excellent service would have been held, and that the Lord would have blessed just as much if the church building had been less cheerful, but it seemed to me that the cheerfulness of the church building added to the beauty of the service, and I thanked God for the building.

The service began with two fine old hymns that everybody knew and sang. They gave a fine medium for expression to a worshipping soul. There was no levity or religious joking, but a spirit of freedom in the Lord during the singing of those opening hymns. I noticed a few tears, and one young woman had her eyes closed and her hand raised just about as high as her head. She did not seem to be trying to get blessed, but just unconsciously manifesting the fact that she was happy in Jesus.

After the two hymns had been sung there was prayer by a minister who is a member of the church. He prayed in the Spirit, simply, tenderly and in a manner that showed that he was frequently in prayer. As I listened to him I was impressed with the certainty with which he made the promises his. He expressed no doubt, nor implied any difficulties.

After prayer there was a beautiful song by the junior choir. About twenty young girls sang to an attentive and appreciative congregation, Again I noticed tears, more this time, and some of them from parents who are availing themselves of the opportunity the church affords them to instruct and influence their children in the way of godliness.

I do not just remember all the order of service. It was very informal and yet regular. I have been pastor of that church for sixteen years and yet I could not tell just what was coming next. The direction of the service was entirely in the hands of the minister in charge that morning, and the response from those taking part in the order of service was prompt and glad. There was a visiting soloist who sang beautifully of Calvary and freedom from sin. The choir sang a triumphant number that lifted the whole spirit of the meeting another notch toward heaven.

And then came the sermon. When the choir had finished I was under the impression, and very deeply so, that so far as I was concerned I would have to be a better preacher than I ever had been. It seemed to me that only a truly good sermon, not to say a great one, would anywhere near fit into the service after a preliminary service like the one of Sunday morning. How deserving the people were. They were there to worship God in the Spirit. They had furnished a beautiful church building. They had given ready response to any call that had come to them that would help

make the service one of helpfulness. They had prepared for the service during the week, especially the choir. They had brought their children to the service with the object of helping them toward God and heaven. I have been their pastor. I have loved them, prayed with and for them; visited them when they were sick; married their young people, baptized their babies and buried their dead. But never did the importance of my ministerial position impress me more than it did that morning when it was time for the sermon. What an atmosphere for preaching! What an opportunity to lead people to finer and deeper spiritual truths! Only a sermon of rare proportions would be suitable after such a beginning. It was no atmosphere for nonsense. Joking would have been out of place. Scolding or ranting would have been a sin. A sermon without a spiritual aim would have been a waste of time. A sermon that showed self-seeking on the part of the preacher would have been a gross misfortune. What was demanded by the entire congregation was a sermon with a spiritual background, with an uplift in its scope and a solidity in its fabric that only a truly godly man with the Spirit of God on him could preach.

How glad I was when the preacher announced his subject as the "Value and Care of the Soul." Step by step he led us into a realm of thinking where values were not rated in earthly possessions. His illustrations were simple and brief yet telling. We saw the man who possessed a city block the day before the earthquake in San Francisco, but who was compelled next morning to join the bread line. We saw the uncertainty of time with its fleeting passions and joys. And then we saw the soul, worth more than all the world, redeemed by the precious blood of Christ, and safe only in His care and keeping.

Returning from the service I thanked God for the feeling I had within my heart that I had been to church. And I am more than ever impressed that I should preach better sermons. God help me.

* * *

The Ministerial Desire To Be Let Alone

It would be a strange thing indeed if a minister had no idea of what he was trying to do with his ministry. The evangelist has a definite aim in his evangelistic ministry, and the pastor has just as definite an aim, though his methods may seem slower, and the purpose of his ministry not so evident to a casual observer.

The minister must adapt his ministry to the conditions and circumstances that surround him. There is a good deal of give and take in the matter of preaching, but with even the most adverse circumstances the minister must hold to his objective. Some of the circumstances that disrupt give birth to the feeling in the minister's heart that he would like to be let alone to work at his task as he feels he should in order to accomplish what he has set out to do.

Many think that the minister's life is an independent one so far as doing about what he wants to do in the preaching business is concerned. But some of us who have had a few years experience know that there are many interruptions to our preaching business, and that frequently we are asked to turn from our main line in order to fill a demand from some source or another that seems very appropriate and just, but which to us is a stop in our work until we get the matter over with.

Take for instance the pastor and his objective. He knows his people, his town or city, his congregation. He is familiar with the needs of his people. His objective is to build them up in the things of God, and through his ministry of holiness to bless them and make them a blessing. To this end he prays, calls, lives and preaches his sermons. It is not a mistake to believe that the truths that help the minister will also help his people.

But there are many interruptions. Take for instance the more or less common demand for sermons on the anniversary days of the church. There are Christmas, Easter, Palm Sunday, Ascension Sunday and Lenten season which take five Sunday mornings and some Sunday evenings. Then there is a list of great church leaders whose birthdays are frequently observed, such as Luther, Wesley and Bresee. Here are three more, and the number could be increased to include General Booth of the Salvation Army as well as many others. There is also a list of national heroes whose lives figure in the patriotic program of the country and the church. Sermons on Lincoln, Washington, and in the South, Lee, are frequently demanded by patriotic organizations as part of the minister's preaching program. Following these there is a list of national days that claim the preacher's attention, Independence Day, Memorial Day and Thanksgiving Day. The list grows longer but still must be added Bible Sunday, usually using material supplied by the Bible Society, and a Sunday for representatives from the Anti-Saloon League, The Lord's Day Alliance, The Red Cross, Fire Prevention Week and Accident Prevention Week, to say nothing of the local clean-up week. Beside these there is a list of benevolences which claim a part at least of some Sunday morning service. There is a Missionary Day; usually two of them, one of which is under the auspices of the Woman's Auxiliary; then there is a Sunday for the church college, another for the young people, and a rally day in the Sunday school. The above list includes a program which takes all or part of about twenty-eight Sunday services, but there must still be added a Sunday for the District Assembly or Conference, and possibly a couple more for vacation.

Of course many of these days, such as Easter, Christmas, Palm Sunday, etc., are gladly welcomed by the pastor, because on those days the congregation will be larger, especially if he is in a city, and the subject of the day can be readily worked into his own program for helpfulness to his church and community. But many of the others are not so welcome, though doubtless some ministers plan their church program so as to include nearly all these special days. However we feel that there is a growing desire on the part of ministers to be let alone to work at their job.

Some years ago I used frequently to pass over a lonely country road beside some ruins of old houses. There was quite a group of them covering a few acres of ground. They had been made of logs for the most part, but some had been of sawed lumber. They were all in such a state of ruin that they could hardly be discerned from any great distance, and frequently I was nearly past them before I realized that they were there. For a long time they were a mystery to me, but upon investigation I learned that there had once been a good-sized village there with a post office and store. The houses grouped around a mill where lumber was sawed, but with the lumber industry closed because of the scarcity of logs the people had moved away and the houses had crumbled through disuse.

As I think of them now it seems that they represent the times of the ministry of Isaiah. He was to preach "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." It wasn't a growing proposition for Isaiah. It was a rather dismal outlook.

It must be there is a difference between having revivals everywhere and having the presence of the Lord everywhere. Of course revivals come from the presence of the Lord, but Isaiah had the presence of the Lord but his crowd got smaller all the time.

I have wondered how I would liked to have been the minister for that little sawmill village and known that my church would get smaller all the time, and finally close up. I wonder if I would have stayed. Isaiah did.

But Isaiah did something else. He preached coming judgment until it came and the land was desolate, and then he preached "revival" "return" "coming of Christ." And he did more than that, he wrote a book for the generations to come. He kept in touch with the departed people, and in his prayers and sermons remembered them.

Isaiah was the biggest man of his day. It took a big man to stand the test like that. A little man would have run away. Any worthwhile man who could see no farther than empty houses would have gone, but Isaiah saw the situation in a big way. He saw them coming back. It takes a man of real faith to believe for a revival when his crowd is getting smaller all the time.

The cause of Isaiah's waning crowd was the growing strength of sin in the nation. In that respect the present day preachers are like him. We are preaching in a sinful day, and sin is carrying many away from the church. What shall we do? Get discouraged, compromise, try clap-trap methods, put on shows to hold the people? No. We must keep on preaching and believe for revivals. If we don't have big works we can have clean ones, and they are the only kind that will stand I the test.

But we must not be content with small crowds. We must get the message of Jesus to the people. If we must preach to small crowds then let us be faithful, but

let us always expect revivals of God's work, and let us be very thankful that the ministry of holiness is constantly increasing and not getting smaller.

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05 -- PROBLEMS OF THE DISTRICT SUPERINTENDENCY -- By A District Superintendent

In Twelve Installments -- Installment One

The superintendency of the Church of the Nazarene is a very peculiar institution. Ours is a superintendency with but very little genuine authority. It is to be questioned whether or not we have all the authority the superintendency needs; and yet, our work is not to be authoritative so much as it is to be inspirational, by example, by precept, and other measures that the Lord may give.

It has been argued and rightly, that our superintendency is one of the main links of our entire chain of church life. It may not be the strongest, but undoubtedly, it is the connecting link between the church as a local body and the church as a great general institution.

District superintendency, while not to take the place or to supersede General superintendency, has as its difficult and joyful task, the keeping together of the congregation and the general church. A remarkable thing has been accomplished when the District Superintendent by watching his message, keeping in direct contact with his pastors and, through them, with his churches, holds together a unit of the great Church of the Nazarene. While we may not have much of manual, we have much of persuasion, and if the District Superintendent can find access to the hearts of the pastors, he will thereby find access in a large measure to the hearts of the people.

In writing these notes, it has been requested that a number of experiences from District Superintendents be given. These are to be actual experiences. There comes to my mind the experience of a District Superintendent who recently attended a certain service where an individual shook hands with him, and with great joy expressed appreciation of his ministry^o his efforts in promoting the work of God, and closed by saying, "Brother, we love you, appreciate you, and believe in you as a leader in the Church of Jesus Christ." This was especially joyful, because during a preceding pastorate in the same church the situation was such that this would hardly have been said. Although the Superintendent had not changed, the pastorate had changed, and by that pastor's attitude the attitude of his people had likewise changed.

These matters come about in very peculiar fashion. Ofttimes a District Superintendent finds himself between the upper and the nether stones, hardly knowing what to do. But rather than cause someone in the church or in the ministry

to be embarrassed, he bears the brunt, and for the time being, seems to be carrying a tremendous load of responsibility and sometimes almost of guilt, until time has cleared up matters too delicate to be explained.

The visit of the District Superintendent is not a quarterly meeting visit, nor is it a visit wherein he dictates the plans and policies of the church, as is the case in some ecclesiastical bodies. Rather, the normal purpose of his visit is to encourage - to leave behind as he goes an inspiration to do bigger things for God, and to carry on the whole program of the church in a larger and better way.

It has been the experience of this District Superintendent that the best method for entertainment is to always put himself in the hands of the pastor. Even though the pastor may at times not be in touch with all the people, nor in favor with all of the members, it is yet always better for the Superintendent to keep in favor with the pastor and allow him to provide entertainment, thus saving the Superintendent any embarrassment as to where he shall go or with whom he shall stay. If the pastor sends him to his friends, then it is the pastor who assumes the responsibility. If he sends him to his enemies with the idea that the Superintendent may be able to help there, then again, the Superintendent can do better work if he is under the jurisdiction of the pastor.

The District Superintendent is more or less a trouble-shooter or shock-absorber for the church. He is more than that. He carries a message of information, a message of inspiration, a message of scriptural truths; but it is also true that when trouble does arise, he is the man who must adjust it if it is to be adjusted. Therefore his experiences will gather around particular problems, and his joy will be in the knowledge that these problems have been adjusted, the minister saved, the church united and the work going forward to the glory of God.

Probably one of the most common problems in District superintendency is that of adjusting dates satisfactorily to all of the pastors. This does not arise from the fact that a pastor will not accept the date the Superintendent gives him for a service, but rather from the assumption on the part of many pastors that the Superintendent may be secured when they desire his coming. Whereas in too many cases the District Superintendent is dated long before and has sometimes been announced. A pastor will write the Superintendent an encouraging letter saying that he has dated him for the following Sunday, or that he has announced that two weeks from today the Superintendent will be with us to preach, and close by saying, "We trust that you will be able to make this date O.K." Perhaps the Superintendent has been dated a month or more in advance, and in a different section of the state altogether from where this pastor is located. Then the Superintendent must correct the date and adjust it as best he can.

A pastor will wire that a certain problem must be handled immediately. If the Superintendent does go he usually finds a problem that the pastor wants approved as to his own solution rather than to have it solved in some way by the

Superintendent. In many cases the Superintendent has found it impossible to solve the problem if he goes at once. No element in all our knowledge has helped more than the element of time in the solving of difficult problems in our church. Some problems that looked like mountains several days ago look but as molehills today. If the Superintendent rushes to the scene on the first call, in all probability he will find a mountain; whereas, if he can wait thirty days he will, no doubt, receive a letter from the pastor telling him that the matter has been ironed out and that he need not come at this time unless he desires to come for a service.

One of the heart-rending problems of the District Superintendent is involved in the letters he receives almost every week from men who seem to be wrongly led. The Superintendent will receive anywhere from three to a dozen letters almost every week stating that individuals have been definitely led of the Lord to take pastoral work on that particular district. When he reads the letters, the Superintendent is well aware that something is wrong, for at that time there is not a single open church on that district, and no likelihood that any will be open for some months to come. These men, though they may be perfectly honest and worthy of pastorate, will be disappointed because they seem to feel that their leadings are final. The Superintendent sits with bowed head and grieved heart, knowing that he cannot satisfy them in their desire because there is no opening on the field.

The joy of the District Superintendent is to have pastors who are happy with their congregations, and congregations who are rejoiced to have their pastors as leaders. It is the desire of every District Superintendent to work on this line so far as is possible, but when a congregation finds this impossible, he sets forth to do the very best he can.

As the time of year approaches when pastors are being called and churches are making arrangements for changes, it may be well to set down a few experiences regarding the matter as viewed from the Superintendent's standpoint. This matter of getting the right pastor for the right place is certainly the greatest field of usefulness in the District superintendency. On many occasions it has been our privilege to meet with the church board relative to the calling of a pastor. Just now there comes to mind an occasion where a pastor had been voted out. He was a good man and apparently there was no reason for his being voted out. When we visited the church board and began to talk about a successor, it became known in a very few minutes that a number of the church board were settled upon a man to succeed the pastor. When the man's name was mentioned we discovered that he was the evangelist who had held a meeting just a few months prior in this same church, and who had clearly and definitely made it known that he would accept the pastorate if he were called. Of course he was very careful to state that he would not consider it so long as the present pastor remained, but if there should be an opening he would be in the market for the pastorate. Not until we threatened to veto the nomination and throw the matter into the hands of the Board of General Superintendents did they back down from the procedure and finally call another

man. Later that same church board saw the wisdom of our advice and admitted that they would have made a serious mistake.

We know of another case where a pastor was called to a pastorate and after having accepted it he negotiated with another church with a view to bettering himself. He even suggested that if this could be done he would not want the Superintendent to know about it. This pastor little realized that he was engendering a spirit of disloyalty to himself rather than to the District Superintendent.

In sitting with the church board in the matter of nominating a pastor the District Superintendent is dealing in the most delicate, most sacred, and yet most dangerous proposition of anything for which he has to account. In the first place, he must be loyal to his conscience, to the church, and to the men who are looking to him for work and a place of usefulness in the church. When he begins to talk to the church board about men, names of individuals will be discussed and matters brought up, which, if carried out to the public and the merits or demerits spread abroad, might cripple some good, useful man, who would not, perchance, fit in that particular field but who would be a success in some other.

Among the first questions that will be asked by the church board when the District Superintendent has met with them for the purpose of nominating a pastor will not be the questions we would ordinarily expect, such as: "How good a preacher is he?" but will likely be, "Is this man a hard worker?" "Will he visit the people or will he be a recluse and sit in his study, come to his pulpit, and go back home?" The demand is for a pastor who will be a cross-section of his church. Not above them nor below them, but a man who will be one with them. It is true that he must be a preacher, for nothing in our ministry can take the place of a preacher; but to be a preacher and yet fail to be a man among men will cause him to fail as a pastor.

Another question that will be asked almost on the heels of those just mentioned is, "How about his family? Are they, if not Christians, at least courteous, and loyal to the church in the sense that they will stand by it rather than knock against it? Will they bring reproach upon it, or will they be an addition to it? Will they dress in worldly fashions and act spitefully, or will they be kind and gentle?"

Some time ago a pastor was recommended to a District Superintendent. It was stated that he was a very wonderful preacher with great ability in dealing with men. When asked about his family it was stated that his wife was not a Christian. Not only was she not a Christian, but her general demeanor was worldly in her dress, her work and her company. In fact she was not in any way fitted to be a preacher's wife. When this man did not secure a pastorate in the district he felt hurt, and accused the District Superintendent of not being loyal to him and not supporting him. However, the facts center here: The Superintendent must have a clear conscience in recommending men, and although he could recommend this man, when it came to recommending his family it could not be done, so the church

would not call him. Hence, this acquired liability on the part of the preacher caused him to fail and to finally leave the Church of the Nazarene.

Another question the church board will ask, if their problem is a hard financial one, is, "Can he handle the finances?" Regardless of the fact that a man may be a good mixer and a good preacher, if he fails in this respect many churches cannot accept him as pastor, for they must have a man who will get into it and feel that the job is his job.

When a man accepts a pastorate, he accepts it as it is, not as he would like it to be, not as it would have been had he done the work. When he goes into a pastorate he must recognize that that job then becomes his. It is neither courteous, ethical nor right for him to say that he did not create the problem, for if he accepts the place, he accepts the problem. It is the superintendent's business and desire to help him in every way possible to succeed.

Another problem common to District Superintendents is that of keeping men in the places where they are best fitted to serve. Many good men are fitted to serve in small places but could not work in a large city, yet they fail to recognize their limitations, and sometimes feel that the Superintendent has not advanced them as fast as they should have been advanced, when the fact is, they can do well in a town of from three to five thousand people but would fail entirely in a great city. Another thing, many men are good home missionary workers. They can go into a field where there is practically nothing, dig out a church and leave the field with, perhaps, a fine building, but cannot stay longer than one or two years. Many times they feel that because this has been accomplished, they should go to a still larger field, when the facts are, their traits, equipment, and everything about them fit them to be home missionary workers and to build churches rather than carry on after they are built.

The hardest man to deal with is the ambitious man. I mean by that the man who has ambitions to go into fields that he has not yet qualified himself to reach. This type of man often fails to reach the goal he has set by his own conniving. In nearly every case he will blame the District Superintendent. Some time ago an experience came to me like this: I was called to a certain place to see about the pastorate, and upon arrival, talked with the pastor who was leaving. He told me about his desire. He said he had planned to go to a certain place. He stated further, "If you will do your duty and help me, I can have this pastorate." Whereupon I said, "My beloved brother, do you want to know the facts regarding this place?" He replied, "I do." Then I had to tell him this sad story. I said, "My brother, I recommended you as pastor for this place, and upon doing so, they told me that you had been there and held a week's meeting a month prior." (It was an exchange meeting which have been held so that this man might try out the field, and the people have a chance to look him over. It was his desire, his thought and hope that by so doing he would obtain the pastorate.) But I said, "Brother, when I presented your name, the lady where you were entertained arose and said, 'I like this man as a

man, but I do not think he would make a good pastor for our church.' One of the board members asked why. Then she said, 'Well, this man, from the time he gets up in the morning until he goes to bed at night, talks on certain socialistic views that he has in the political world. He makes it very clear that he is not in line with any of the political policies of the day except the socialist program, and I am sure that if he were to come as pastor he would exploit his views in this matter. I do not feel that we want such a man as pastor of our church.'" The man asked me this question, "Have I not just as much right to be a Socialist as you have to be a Prohibitionist?" I said, "Yes, you have a right to be a Socialist, as much as I have to be a Prohibitionist, if you are willing to pay the price for being so; but in our church it is the popular idea to be a Prohibitionist, for we believe that there is a moral element involved. On the other hand, we cannot see the wisdom of a socialistic political program, and the Church of the Nazarene is not a Socialist church. Therefore, if you are willing to bear the feeling that the people may have, you may be whatever you choose; but just the same, you have forced yourself out of this particular pastorate by doing so." I do not think this man had thought it through and given consideration to the fact that his intense and continuous conversation on this particular political view had really circumscribed his usefulness and practically driven him from the ministry, but such was the case. There is no Superintendent that could help him.

I know another case of a pastor who had studied so deeply and read so widely upon certain prophetic views that he found himself without a pastorate. His name was mentioned to the church boards of several different churches. On each occasion they said, "We like the man, but do not care to have a man as pastor who constantly dwells on one special line of truth. We want a well-rounded, evangelistic man, one who believes in and preaches more on salvation than he does on any kingdom outside the Kingdom of Jesus Christ. We would rather have a man interested in the kingdom of Christ than in any side-line truth." This man was turned down by those church boards, not because he was bad, not because he was inefficient, but because he was centered in one side line. I am sure that this man blames the Superintendent, feels that the Superintendent could have done more for him; and yet, the Superintendent has presented his name on several occasions only to have him rejected because of these side-line views. Last week I heard a Superintendent say in a public address, "Beware of the specialists."

The Church of the Nazarene seems to be so well centered, and so well headed in the middle of the road that it has no time for men who desire to take side-lines and run off on detours and deal in speculative subjects. One of the sad problems of District Superintendents is to know exactly what to do with men of this type. They are good men. They love God, but they have been perverted to their own undoing. It makes it all the more difficult because they charge their whole affair to divine leading. Hence we cannot get to them to talk with them about their problems. We must stand by and see them die in their own efforts when we would gladly help them if it were possible.

Every District Superintendent has a heart-longing to do something for every preacher in his district, and to get every good preacher to his district that he can secure. His heart is filled with a divine love and friendship for the men of like faith. Friendship born of giving, not getting. Therefore he does not go to see what he can get, but goes to help the preachers, to stand by in the hour of need, do everything he can to help adjust matters, and carry forward the work of God in connection with a happy, satisfied ministry who loves to push the work of God feeling that they have in the District Superintendent a real friend at all times. Even in some of the most difficult times the District Superintendent, if he really has his work at heart, is a friend to the preacher. It repays him for the nights of travel, the days of toil, to see the smile come back to the face that a few moments before was covered with furrows, as a result of some new plan suggested, or word of encouragement spoken. It is his joy and delight to see preachers grow in the ministry and advance in the work of God. He knows that as the preacher grows, the congregation will grow. As congregations grow they will multiply, and we will have more and better churches, be able to advance the work of God on more fields, and get more people saved. Heaven will be brighter and hell will be depleted by the work and efforts of preachers who are encouraged.

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06 -- THE ART OF MAKING GOOD -- By W. B. Walker

It is no small matter to make good in the ministry. The call to preach the gospel is no guaranty that one will succeed in this calling. There are certain conditions to be met in order to make good. We have many preachers who can hardly get a church, yet we have churches looking for successful pastors. Without a doubt the pastor is the key man in the local church. There is no bigger job than being a successful preacher.

It seems to me that if we would make good in the ministry, we should be men of vision. A vision is prerequisite to all progress in business, in art, in literature, in education and religion. The dreamers of the world have been the leaders in every age and in every land. They have brought the new out of the old and we are indebted unto them for the product and possessions of civilization. Every great structure of wood or stone or steel was first the vision of human beings. Every great painting or sculpture was first a mere vision. And no person will build his life larger than it appears in his own plans and specifications. Therefore, every individual is the "architect of his own fate," and every preacher should draw plans with a vision of his possibilities. Yes, we must have a vision of our possibilities in the work of the ministry. We will never carry the work of the church beyond our vision. We should lay great plans and expect great things.

And along with this vision of our possibilities comes the sense of responsibility. Who can reckon the possibilities that are wrapped up in one human soul? Jesus said, "What shall it profit a man, if he shall gain the whole world, and

lose his soul?" This responsibility should stagger us as we go about our task. For in this great work of the ministry we are not dealing with the perishable things of this life, but we are dealing with individuals or personalities who will never die. The preacher must go about his task with a tremendous concern for the perishing millions of earth. He should carry a burning passion for souls -- a yearning to bring the lost to Christ, the believer to the blessing of entire sanctification and the developing of Christian character. Oh, for a ministry that has a vision of God, a vision of our responsibilities! Furthermore, if we would make good, we must learn to be good stayers. No business man can succeed in one year. The efficient school teacher cannot build up a good school in one year it takes time. The physician must remain in one locality for several years to establish a commendable practice. The lawyer must also stick to one job and to one place for years to build up a great law practice. I think we are all agreed that it is equally as important for our pastors to stay in one field many years to establish strong centers of holy fire. The men who are establishing strong churches are the men who are good stayers. It will take longer than one year to determine whether a man is a success in his field of labor or not. It will take the lapse of years to tell the story.

There is absolutely no better way to develop our preaching ability than to remain in one church for years. One young preacher was asked why he refused to remain longer than one year in his church, as he had made wonderful progress. Here is his answer: "To be perfectly frank, Dr. Williams, I have run out of soap." He meant that he had run out of sermons. Happy is the preacher who has preached his last prepared sermon. No preacher will really grow until he preaches all his prepared sermons and has to work hard to prepare others.

Then I believe the long pastorate will greatly benefit the preacher's children and his church. The preacher who moves every year or so works a mighty handicap on his children. A preacher should be able to stay long enough in one place to enable his children to make advancement in their school work. I believe the long pastorate is mighty fine training for a church. Since there are some people who want a change in pastors every year, it would be very fine training for such a crowd if one pastor could stay for several years.

But on the other hand there is a danger in staying too long with one church. When should a pastor consider making a change? Should he stay until his work has begun to drag and lose interest? Or should he consider making a change at the height of progress? I sincerely believe he should consider making a change when the people cease to respond and co-operate with his leadership. Why hang on when the church has ceased to grow, and your vision has been realized? I suppose it is a good thing that some preachers stay until the work begins to lose ground, because the program has been run with such intensity that the average preacher cannot hold it at such a height. It is far better to take a church that has run down a bit than to take one at the height of its progress. I have observed through these years, that the more intense pastor remains a much shorter time in one field than the pastor who runs his program with less intensity. Brethren, we must find a logical place to hew

us out a kingdom and stay until the kingdom has been hewed out. Do not stay too long and tear up all the good you've done. Do your job and do it well, then move on -- move on.

Again, if we would make good, we must be deeply sympathetic. The preacher should be a person of genuine sympathy. There are two distinct types of personality that stand out in history. Alexander the Great, the Cæsars, Nero and the Kaiser of Germany represent one type. They were devoid of sympathy, and their very presence in the world made untold misery and caused men to shed seas of blood. Oliver Cromwell, Alfred the Great, George Washington, Robert E. Lee, Abraham Lincoln and Woodrow Wilson represent the other type. They were the uncrowned kings of the world, not by the prerogative of power, but by the influence which they exerted. The world has always gone forward or backward in morals and in everything good according as one or the other of these types has ruled.

The word "sympathy" is undefinable. A preacher asked a little boy to define love. He was unable to define that fathomless and undefinable word. Then the preacher asked him if he ever saw love on exhibition. The boy smiled and answered in the affirmative. I cannot define this mighty sympathy of which I am speaking, but I have seen it on display. It enables the preacher to put himself in the place of his people. It makes him able to get another's point of view, and to see and feel as another sees and feels. It saves him from harsh judgment, unkind words and unfair treatment of others. It is sympathy that humanizes and socializes, and softens life for all of us. It causes the preacher to feel the heart throbs of people, and no joy will come to them without the preacher feeling it too. The wise preacher will know his people's joys and their sorrows, and will "rejoice with them that do rejoice and weep with them that weep." Sympathy is imperative in the life of the preacher.

Yes, sympathy inspires confidence and trust and affection. It was the prophet of God who laid his staff by the hand of his servant upon the dead child, but the child remained dead. Then the prophet drew near and stretched himself upon the lad. He put mouth to mouth, heart to heart, and hand to hand on the child and brought it back to life. And my preacher friend, it is only when we apply that personal sympathy upon others that we bring them back to life and hope. Sympathy is the breath at close range that imparts life. It quickens, regenerates -- reforms and saves. It is the heart and brain implicated in salvation. No preacher who is all brain and no heart can successfully pastor a church or bring a lost world to the Lord. No blaze of intellect, no range of scholarship, no mere granite strength can make a strong winning personality. Only heart qualities can do that.

My preacher friend, I am sincerely pleading for more sympathy in our ministry. A mere cold and formal program will not feed this bleeding and sobbing world. We must preach and work with a heart filled with sympathy. Without sympathy our success will be meager. We cannot have this sympathy without loving, people. We must love the people and serve the people. Yours until next month.

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07 -- FOUNDATION FOR A REVIVAL -- By B. H. Haynie

The right attitude toward a revival has much to do in the matter. If either the church or the preacher is unconcerned and looks or thinks in a passive way it will be hard to get the congregation to move. Not only must we have right attitude, but we must prepare the soil for the seed. If we go out and sow seed on unprepared soil the birds of the air will gather them up or the grass and briars will choke to death all that may sprout. The soil is prepared by agitation. Unless the farmer goes into the field with tractor or draught horses and literally stirs the ground and loosens the opposition there will not be much harvest. You must get things loosened up so when the seed is sown it will find place to take root. And further, the soil is prepared. Pray until your own soul is mightily stirred, until you find your own heart really broken over the lost. We have too many heartless, passionless preachers. To such the ministry is just a profession like medicine or law, and they seem to just get a living. Oh! for more men like John Wesley, John Knox, Martin Luther, Charles Finney, D. L. Moody and Dr. Bresee who really carried a passion for souls! A passionless, prayerless church and ministry have well-nigh damned the world.

Motives have much to do with preparation for the revival. Only God sees and knows motives. We must have members, but that is not the motive for a revival. Is it our reputation or is it souls? Is it the budget or is it the glory of God? I fear sometimes to think of meeting the Master to give an account. He knows all the heart, even the secret of the motives. God helps us to get started right at this point. Motives! Motives! Motives!

Why do we seek to win men to Christ? If each person is only counted as another addition to the congregation, or a pew holder, or a church subscriber, you are only a seller of goods, a promoter, a booster. There is no lasting incentive for you or those whom you influence. The motives you have urged are the same as any salesman would use to sell a bill of goods; the same as the politician to get you to join his party and vote his ticket; the same as the student uses to get you in his fraternity, or a club man for his club. We have quite enough in the church who come under such conditions and were led by such motives. There is no depth of soul surrender, there is no mighty conviction, there is no sense of sin and need of salvation, there is nothing to hold a man when the voice of the leader is silent. You must be the voice of God to that man's soul. His decision is for eternity, a decision for himself and his children and his children's children.

You must not bungle your work -- no halfway conviction, no divided allegiance. A thousand half-hearted people are not equal to one wholehearted Christian. If you only win a man to be an attendant at church, or a pew-holder you may have done him an incurable harm. He may let his efforts stop at that and become immune against actual devotion to Christ. The great motive and purpose of

evangelism was disclosed when the coming of Jesus was prophesied: "His name shall be called Jesus, for he shall save his people from their sins." There are teachers of Psychology who tell us that children know nothing about the sense of sin and guilt. Such an academic utterance may pass when men have had no experience, but to those who have sinned in childhood and felt the sense of guilt hardly matched in maturity, all such words are the vaporings of an inexperienced imagination.

If we are able to get along comfortably with ourselves; if all we need to do about sin is to wave it aside and forget it; men may be satisfied with some system of philosophy. If there is no difference between him that serveth God and him that serveth Him not; if forgiveness is not a necessity and men do not have to reap what they sow, perhaps one road is as good as another. If a man can get along pretty well without Christ and without hope, then why bother with revivals and preaching the gospel either at home or abroad, either to the Pharisees or the Magdalenes, who are found in all nations and all lands?

Henry Ward Beecher once said to one of his dearest friends, "Do you know what my deepest feeling is when I face my audience? . . . No," answered his friend, "what is it?" Beecher replied, "Compassion. Oh," he continued, "we must be endlessly, incredibly compassionate."

More than a dozen times in the New Testament it is written of the Master, "He was moved with compassion."

Sympathy, compassion! That first word means to "suffer with." In other words Jesus put Himself in their place. He remembered that they were sinned against as well as sinning. He saw a long course of events which brought them where they were; He looked under the surface. Observe the attitude of His mind as He talks to those to whom He brought His blessed evangel. He does not turn from Nicodemus the Pharisee. He shows him a plain path of life and duty; He meets the man on a common platform and from that position. He unfolds the absolute necessity of a new birth.

Pentecost and power. Probably we shall never know what happened that day, but we know something about the setting of the scene on the human side. Something had happened -- a fact so stupendous as to become the one foundation on which the Church rests today -- the fact that she has a risen Lord.

They were common men who received uncommon power -- a power so great that it seemed to have conquered a cowardly past. They never lost it: "On the morrow they faced the rulers and elders," Annas and Caiaphas among them. The account says of the onlookers that when they beheld the boldness of Peter they marveled; Peter, the vacillating, the blasphemous and impious, has suddenly become bold.

The Bible is bound with a crimson thread. There are sixty-six books and their messages differ, of course, but there is a common note running through them all. It is the story of God's method in winning a wayward world. I am looking at the Book, not with the microscope of the petty critic but with the broad view of Him who inspired it. If you want to know how the Church came to be, read the first chapter of John. There you are at the fountain head. A leader of the church, who has not only written history but made it, affirms that the secret of Wesley's great movement which changed the spiritual life of England was "appeaseless soul hunger." After that never to be forgotten day, the 24th of May, 1738, a new life was begotten in John Wesley. After that Burnell says of him, "He became out of breath pursuing souls," and that the ardor never cooled in his life as long as he lived. At 88, "in age and feebleness extreme," he is preaching his last sermon and this is his text, "Seek ye the Lord while he may be found: call ye upon him while he is near." So it is true of him that he died evangelizing."

John Knox, "Give me Scotland, or I die." No man has ever amounted to much in the spread of the kingdom of God who did not feel the thrill of it.

Richard Watson Gilder, with singing robes around him, sends out his challenge to the church:

**"Increase thy prophets, Lord!
Give strength to smite.
Shame to the laggard and the sloth--
Give them the yearning for human souls
That burned in Wesley's breast."**

Socrates said, "Strange that we spend so much time in getting money and so little on those to whom we are to leave it." "You English take great care of your goods, but you throw away your children." Evangelism is the foremost work of the Church; all her other activities are of value chiefly to the extent that they aid in making Christians truly Christlike: in bringing non-Christians to faith in Christ: to a sincere confession of Him as Savior and Lord: and to devoted service in His name.

**There will be personal preparation on the part of the pastor himself. He will have a definite plan which will fit into the general program of the church and be a vital part of that church. The plan will be presented to his board with an effort to get their hearty support and approval, and to enlist them in carrying it forward to success. We suggest the following:
A house to house canvass of the community.**

Names of the children in Sunday school who are not saved.

Parents of children in the school that do not attend church.

N. Y. P. S. members who have friends who are unsaved, compass their salvation.

Use all methods and means to win men to Christ.

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08 -- CLOSING ILLUSTRATIONS -- By Edward Paul

Dr. Talmage met a funeral procession on a country road. He asked someone the particulars of the death. He was told that three days before, on Sunday, this man and his hired hand had worked all day putting up hay. After they had loaded the last load, it began to storm. They were driving into the barnyard in a great hurry when the man made the statement that he had robbed God of one day.

He was immediately struck by a bolt of lightning and instantly killed. The hired hand was crippled for life.

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The night that the Iroquois theater was burned there was noticed in the crowd of spectators some of the leading preachers of Chicago. They did not seem to be shocked by the daring of the immodestly dressed actresses. One line in the play said, "Hell has frozen over." Among those who laughed when this supposed joke was said were these same clergymen. Soon, however, it was noticed that the curtain was on fire. In the mad rush for the doors, many were crushed to insensibility and those who could not get through the doors blocked by burning bodies were taken to the next world by a foretaste of the burning fires of hell. Among the charred victims were several of the preachers.

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A husband of a splendid young lady became angry with the parents of his wife. He gave orders for his wife and children never to speak to them. When the children would speak across the fence to their grandparents they were punished. The wife took sick. The mother was refused permission to see her sick daughter. The wife grew worse and died. The husband denied the parents the privilege to see the remains of their daughter. With threats of a loaded shotgun he succeeded in scaring them until they decided that it was not safe to try to see their dead daughter. While the funeral service was held at the house of the young people the parents held a service at their house but without a corpse. These funerals were held on one Sunday. After the funeral was over, the neighbors began to talk of white-capping one as mean as the young man had been. This disfavor in the eyes of his fellow-men and former chums preyed on the mind of the young man until on the following Friday he took his own life and was buried from the same house on the

next Sunday. This is an example of what sin will do when it is given full control of an individual.

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An infidel in New York said, "Show me a hair in the palm of your hand and I will show you a Christian." A short while afterward, at the age of seventy-four he died. His last words were, "I am in the flames, pull me out."

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Lord Byron who had all that money could buy made the statement that he had had only eleven happy days in all his life. He wondered whether he would live long enough to complete an even dozen. A few days later he was drowned. There is very little real enjoyment in a life of sin.

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THE END