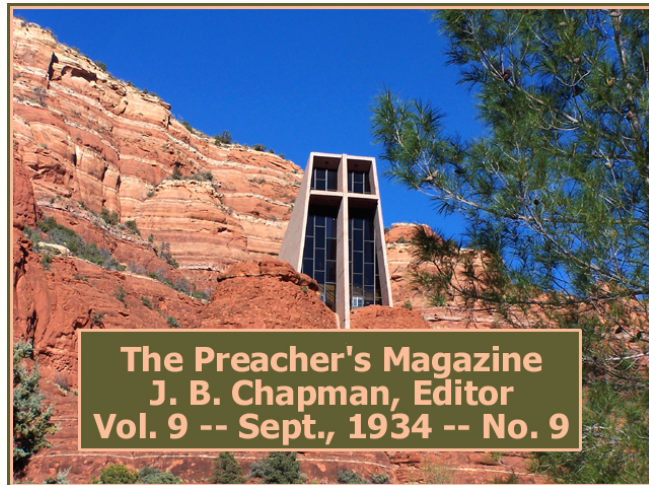


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J. B. Chapman, Editor

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01 -- CHOPPERS SHOULD MIND THE CHIPS -- J. B. Chapman

A letter from a layman expresses reverence for the memory of a minister who "hewed to the line, let the chips fall where they would." But I chanced to know the preacher of whom he speaks, and do not think the description suited him. I have not answered the letter (an editor can scarcely be expected to do that always), "but I am in a quandary. I think the layman intended to compliment the preacher, now dead, but I think the description belittles and slanders him.

Of course the expression is familiar to me -- I once lived in the woods. I have stood by, as a child, when some careless chopper wielded, the axe, and I know what it is, as an innocent by-stander, to take a hapless chip on the chin or on the side of the head. Some choppers whom I knew cut just as much wood as these careless ones, but they always guided the chips so as to miss innocent observers, or they warned of the danger before they began.

But why continue the parable? We are speaking of preachers under the symbol of choppers. And so long as they themselves are not struck, many people commend the preacher, who in legalistic fashion preaches the gospel (and his notions) as though it were an inflexible thing that has no regard for human limitations and human feelings. But these same, commenders are very likely to complain when the chips hit them, claiming that the chopper directed the stray missile on purpose.

Today I read a letter from a mother of little children who is evidently overworked and under a great mental and physical strain. In her periods of depression she is tempted to believe she has committed the unpardonable sin. She frequently goes to the altar, but the help she gets there does not seem to abide. Shall I preach on the unpardonable sin to her, tell her that her state of mind is proof of carnality, that what she needs is to dig deep and pray through? That is what I tell people in general. But if a chip flies out and hits this little highly nervous mother, I am sorry. She needs peace in body and mind. She should stay away from "high pressure" meetings. She should take care of her health until her children are older and her strain of life is somewhat relieved. And it is cruel not to so advise her.

Confession of sin is a condition of forgiveness. But here is a man whose situation is such that a confession would break up his home. Shall I disregard the chips and hold him to the line? Well, I did not. I told him to confess his sins to God and obtain the divine forgiveness and then bide his time to make whatever confession God seemed to require of him. I believe that with a little time and patience he will be able to save his home as well as his own soul. So I regard the chips.

I preach that God will take care of those who trust in Him; that the words of the Lord are pleasant, and all His ways are peace. But a woman came a hundred miles to the convention to recite to me how her husband died of a broken heart because he was blamed for difficulties in the work of the Lord. The oldest son, who was inordinately fond of his father, languished, and in two years followed the father in death. The mother undertook to educate the two daughters, and continued their education in much sacrifice. The elder daughter seemed to make a good start, but faltered and brought shame and disgrace to her mother. At the last, the younger daughter developed symptoms of a certain kind of insanity and turned against her mother. At the end the mother still professed faith in the grace and goodness of God, and she said she had felt impressed to come to see me in the confidence that I could encourage her. But I confessed my inability to speak a word in the presence of so many and such deep sorrows, and told her it was she who had brought the message of encouragement, and that I would now preach the enduring mercy of God and His power to keep those who trust in Him with better assurance than ever before. The woman burst into tears, and said, "I knew God would not fail me, and that you would speak the words of encouragement that I needed to hear." Here I was trying to explain that I could not do what she wanted and in the explanation I did what she required. I still hew to the line when I tell how God will care for and deliver His own, but I watch the chips and try to guide them so they will not wound such a one as this visitor was, should such be in the audience.

A certain man was a good giver to the support of the gospel when he had work and was able to work. But he lost his health, and now when the preacher or others say, "If you really obey God He will give you work and will give you money so you can support the gospel," the poor man feels chagrined, and has been threatening to stay away from church in order that he might avoid these thrusts and not be in the way of others. Here is just a brother hurt by the chips of careless choppers -- that is all.

And what shall I say more? Well, it reminds me of the two surgeons in a certain city. One was devoted to his profession. The other was devoted to the good of his patients. The first would perform a successful operation, even if he caused the patient's death in the act. The other would spare the patient at the expense of technical surgery. And, would you think it, the people came to prefer the doctor who regarded his patients rather than the one who "hewed to the line, let the chips fall where they will."

Our task is not to sustain a reputation or defend a cause. Our business is to save souls and build lives. We may spare the bruised reed and blow gently upon the smoking flax and still be following a good Example. We must not compromise the standard, but we must regard human good. The automobile driver may have the right of way, but still he is commended if he swerves to miss a car and save a life. This does not mean that he should habitually drive with one wheel in the ditch, but it does mean that he must not be a legalist and demand his rights even if he kills

someone by doing it. Paul knew that eating meat makes one neither better nor worse. But he proposed to quit meat if that were required to save souls. His own summary was, "Let your moderation [your pliability] be known unto all men." But why any pliability? The doctrines are unvarying, the ethics are constant, the goal is definite. Why should there be any flexibility? Why, because the standards were made for man, and not man for the standards, and there is a ceaseless call to be alert to save souls. I must indeed hew to the line. But still I can well regard the chips; for the best way to maintain the cause is to save souls, and the way to save souls is to save souls, not simply to work a system or follow down a certain groove.

At the close of the sermon a great man said to the eloquent preacher, "You love to preach, don't you?" The preacher admitted that he did love to preach. But the answer was not so easy, when the questioner said, "But do you really love the people to whom you preach?"

And that is just it. Conventional preachers are practically always wanting in love. They may have a certain type of zeal. They may easily class themselves as radical. But they are practically always wanting in love. They would not knowingly do anyone any harm, but neither would they go very much out of their way to do anyone good. What we need is a deeper love, a fuller passion for souls, a tenderer heart, and a more ready and more melting unction for the work to which God has called us.

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02 -- EXPOSITORY MESSAGES -- Olive M. Winchester

Able To Succor The Tempted (Heb. 2:18)

The person of Christ is full of glory and truth to the writer of the Epistle to the Hebrews. He views Jesus from many aspects. He has been dwelling upon the reasons why he became man, telling us that He came in human form that he might destroy him who hath the power over death, that he might deliver those who lived under the bondage of the fear of death, that he might be a merciful and faithful High Priest and more than all else beside that He might make propitiation for sins. Then the thought of the 'writer turns to another word of consolation; thinking of the men tempted and harassed by the power of evil he brings the message of hope, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Through Sharing Human Nature

For sympathy that reaches the heart it is necessary that there be community of experience. The rich may sympathize with the poor man, but unless the rich man has himself struggled with poverty, the poor man does not feel that the sympathy has full understanding. So with all other walks of life; the parent can sympathize

with a child, but very often it is hard for a child to sympathize with a parent. The angels may sympathize with man in the battle against sin and the powers of unrighteousness, yet the angels never were men.

But with Christ it was different, the Word tells us, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Commenting on this verse Westcott states, "Christ connects Himself with 'the children whom God had given Him.' He and they had alike one divine Father. They were men. To complete His fellowship with them therefore it was necessary that He should assume their nature under its present conditions. Men are brethren of Christ on the human no less than the divine side."

Christ understands all the temptations that beset the life of man; he knows the resultant effect of weariness on the human frame and how the tempter comes at such an hour to prey upon the soul life and steal away hope and trust. He knows the springing of human impulses that lie within our being that must be curbed and held in their place if we are to honor God and serve our fellowman, impulses which are not sinful but belong to the realm of human nature, and should they exercise themselves beyond their legitimate range would lead man to sin. He knows the longings and desires of the human heart, its out-teachings and its aspirations. We cannot understand one another; we know only the stirrings and movings within our own heart; those of our neighbor may be quite different. The fact is often we cannot understand ourselves. But Christ knows us altogether. He entered into the experience of human nature.

The length and breadth of this being of ours Christ knew; he understood the strength of will necessary to bring the whole being into organic unity and leading every movement into captivity to one great thought and purpose. That Christ should have taken upon himself all the trammels of human nature is one of the outstanding phases of his humiliation, but how much of consolation does this bring to us? He knows, He understands. Divine omniscience has pierced through and through the life of human experience and knows its hidden secrets, from the last recesses of the subconscious to the highest reaches of human intelligence and the most heroic conquest of the will, the only exception lies that sin never stained the being of our Lord and Redeemer as a part of His personal organism.

Through Suffering

The cloud of suffering that overshadows human life and experience has always been an enigma; a complete rationale has never been worked out that would satisfy the hearts of all. We know that it came in the wake of sin, but yet it does not always follow in unerring sequence in the path of sin; those who are sinners of darkest hue do not always have the commensurate quota of suffering and on the other hand the righteous at times seem to be borne down with burdens that appear almost too heavy. Within this vale of time we cannot obtain sufficient perspective to understand the principles upon which suffering operates.

If, as we look out over the problem of suffering, we would seek exemption for any, above all others would stand the Son of Man. Sufficient sacrifice was made in leaving the realms of heavenly glory, the fullness of experience of the Godhead to take the form of man, even the form of a servant, but added to this was Suffering of every kind. There was the suffering entailed in the misunderstanding of His mission and calling on the part of those in His home. When the Pharisees were making their supreme charge against Christ, impugning the source of His power and saying that He cast out devils by the prince of devils, His mother and brethren stood on the outskirts of the crowd and sent word they wished to speak with him; (Matt. 12:48) evidently they wished to take Him away from the irate Pharisees lest He bring upon Himself even then and there a culmination of their wrath. We do not wonder so much at the brothers for on another occasion we find them restive because of the methods that Jesus used in His ministry (John 7:4, 5), but we do marvel at Mary who had so fondly pondered in her heart all the wonders that attended the birth of Christ, yet many years had elapsed and no doubt the whole trend of Jesus' ministry was different from what she expected of the coming Messiah; no doubt she shared in many of the current views; moreover she may have been influenced in her thinking by the brothers. That His brothers did not understand Him was a cause for suffering but how much more when the loved mother failed to see the nature of His mission?

There was suffering in the life of the Master in that He had no home save what a disciple provided for Him. Rejected by His own townsmen, He sought a shelter with Peter in Capernaum, and here He often returned from His tours through Galilee and visits to Jerusalem until the hostility of the religious leaders was so great that He dared no longer stay in Galilee. At one time Jesus said to a scribe who would be a follower, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

There was suffering occasioned by the slowness of His disciples to perceive the spiritual truths that He was teaching, their eagerness for place and ambition for preference; their blindness that the Son of man must suffer and give His life as a ransom. If any were to understand the Master, surely it would be His disciples, but they too had darkened minds. Occasionally the truth would gleam in through the darkness and Peter would see the shining forth of truth, but only to relapse immediately following to a plane where the thoughts of his mind had as their origin the snares of Satan himself.

Added to all these came the opposition from religious leaders. This began early in the ministry of Christ and increased in virulence until the purpose to kill rankled within the heart, ever increasing in intensity, finally breaking forth in clamorous wrath. Truly "He came unto his own, and his own received him not."

Thus it is that some of the supreme values of life, the fellowships that are the most sacred, that bring the greatest joy when they are harmonious, were marred in

the life of Christ, and he who had a heart full of love for man would feel these broken chords of human ties. If any of us have been called to pass through similar suffering, and have felt temptation surging in because of the fact, we can know that the Master has trod the way before us.

In Bearing Temptation

While there were these various phases of suffering, yet that Christ might be able to succor the tempted, it was necessary that He himself feel the power of temptation, feel it in every phase of its manifestation; and thus does the Scripture teach us that He did, making only one limitation in that in Him dwelt no sin. As Wescott says, "We may represent the truth to ourselves best by saying that Christ assumed humanity under the conditions of life belonging to man fallen, though not with sinful promptings from within."

At the very beginning of the ministry of Jesus we have the supreme conquest of Satan in attacks representative of the major lines of temptation. First there was the temptation standing for physical cravings and urges. Here we have a whole realm of snares indicated. The impulses to satisfy the natural senses are many and varied, and come with force and intensity at times. One of the great lessons in life is to learn to bring all of these urges and drives into subjection to the higher self, training them to act only in their legitimate sphere. The Master met the craving of physical desire at the time when it could exercise its greatest force, but He bade the power of evil to depart and reigned in supremacy over all physical longings.

Not only are there sins of the flesh which ever crouch at the door of our heart for admittance, but there are sins of the spirit. These like the sins of the flesh are many and varied, consisting of envy, anger, jealousy, wrath, pride and others. These the Master met in one representative phase when He repulsed the suggestion of Satan that He make a spectacular display and cast Himself down before the gathered people from the pinnacle of the temple. He met the onset of the tempter with calm, and answered his suggestions with the Word of God. Not only on this occasion but all through the life of Christ we see a chastened spirit, a calmness and a poise, a tempering of wrath with love and justice, a balance of virtues. No surging of some sin of the spirit over bore Him alone carrying away His emotional poise or blinding His understanding. He remained with quieted spirit and full understanding. He was tempted but He yielded not.

Another line of temptation that ever besets the life of man is the seeking of a right end by a wrong means. If the powers of darkness cannot divert us from pressing on toward right goals in life, then there seems to be an attempt to destroy our own integrity by inducing us to obtain these ends by wrong methods. To Jesus this temptation came when Satan urged Him to yield obeisance to him and all the kingdoms of the world would be His. Especially is man thus tempted when the means presented means less sacrifice and sets before him a path of ease to accomplish the goal toward which he moves. This also did Christ meet and chose

the path of the greatest sacrifice, ever leading man to seek the highest in life by the path of integrity and uprightness without compromise and without deviation.

As the life of man is filled with temptation from beginning to end so was the life of Christ. There were the supreme temptations, the crucial temptations as there are in the life of man; then there was the general current of temptations. In all these Christ met the reality of the enemy's power and triumphed. Thus He can enter into the struggles of man and his battles with the powers of darkness. He knows our frame; He remembers that we are weak that this human nature of ours is frail and often yields itself easily as a prey to the enemy. To Him we may look for help.

"Commit thou all thy griefs
And ways into His hands,
To his sure Truth and tender care,
Who earth and heaven commands.
Who points the clouds their course,
Whom winds and seas obey.
He shall direct thy wandering feet,
He shall prepare thy way.

"Thou seest our weakness, Lord!
Our hearts are known to Thee:
O lift Thou up the sinking hand,
Confirm the feeble knee!
Let us, in life, in death,
Thy steadfast Truth declare,
And publish, with our latest breath,
Thy love and guardian care!
-- Paul Gerhardt, translated by John Wesley.

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03 -- SOME SUGGESTED PLANS FOR PRAYERMEETINGS -- Lewis T. Corlett

At a church meeting, held a couple of years ago, I passed some slips of paper to the people present and asked them to write out some ideas they had that they thought would increase the interest and attendance at the midweek prayermeeting. The suggestions were very helpful and I am passing them on with the thought that some other pastor may get some ideas to assist in conducting the prayermeeting. The suggestions are as follows:

1. Make a special study of biblical characters.
2. Read the Bible through in a year's time and review, in prayermeeting, each week the portion read for that week.

- 3. Have some special studies on the second coming of Christ.**
- 4. Let the people do less talking and the pastor explain the Bible more.**
- 5. Make mention, at one prayermeeting each month, of prophecies that are being fulfilled in current events.**
- 6. Have one lesson a month from the book of Revelation.**
- 7. Have choir practice after prayermeeting.**
- 8. Have more series of questions on various parts or books of the Bible.**
- 9. Have each regular attendant pledge himself to ask two persons each week to attend prayermeeting.**
- 10. Let different groups, such as Sunday school teachers, members of the Woman's Missionary Society, and members of the Young People's Societies, and Sunday school classes have charge of the prayermeeting occasionally.**
- 11. Divide subjects into sub-topics and have different ones to make talks of these sub-divisions.**
- 12. Invite different preachers to have charge occasionally.**
- 13. Appoint different ones to take part each Wednesday night. Give those who do not attend a topic to bring on, maybe that will get them started to attending prayermeeting.**
- 14. To have everyone that will, to bring in questions on portions or verses of Scripture that are perplexing to them.**
- 15. Appoint two groups and have each group take turn about in having charge.**
- 16. Don't call on the people to testify. They are afraid to come because they think that they might be called upon.**
- 17. Have those who do not come to prayermeeting to come to the altar for prayer.**
- 18. Have a service occasionally when the people can express their praise or testimony by selecting a certain song that they would like the congregation to join them in singing,**
- 19. Always give the people an opportunity to testify.**

20. The prayermeeting is a place to pray and more time should be given for prayer.

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

Getting Along With The People

A few weeks ago I was talking with a pastor. The denomination he represented has done much to help the world in many ways, but has not made any large contribution doctrinally to religion. In fact it has been said that a minister has never been dismissed from their ministry, nor even tried, for heresy. When I mentioned this to the pastor he replied, "I do not know as it is true, but it could well be so, for we do not stand much on doctrine." I asked him what they demanded of their ministers, and he said that if they were able to get along with the people they were acceptable. That set me to thinking.

I believe there is a need to practice getting along with people. It seems that some very well educated and well meaning ministers just about ruin themselves and their churches because they can't get along with the people. Just why they cannot is a question with many sides, but probably in the final analysis resolves around that endless and unavoidable clash of human personalities. In this matter some manage to get along fairly well while others never get the habit of running smoothly. They always have their feelings hurt, or think they are hurt, which is about the same thing. There is always plenty of room for a fuss in the clash of human personalities, but the minister who wants to serve his church as well as serve God must pay attention to getting along with the people.

And the whole matter seems to be quite largely one of habit. Habit of soul, and inner life and spirit. With the minister it probably dates back to his pre-ministerial days. It was then that it began to develop. Either he could or could not get along with people. He made friends or he did not. He was liked or was not.

Habits can be corrected. A bad habit can be overcome, and a good habit can be cultured, but the business of getting along with people doubtless is something in which the grace of regeneration and entire sanctification play an important part. To think of a truly sanctified minister with not grace enough to get along with his people is contrary to both sense and religion. But at the same time sanctified personality is not always educated in good manners, or in the customs of the people, and even truly sanctified ministers have to cultivate the habit of getting along with the people.

And then there is the other side. Think of St. Paul and John Wesley with their mobs and persecutions. I can but think that both of these great Christians could get

along with the people, and doubtless they would have done so in a very complete manner if there had been a way of preaching holiness that did not offend the carnal mind. With all due regard to their culture and refinement, they found no way to preach the cross of Christ without giving offense. Nor since their day has a way been found. Do the best that can be done, preach with all the unction that one can secure, treat the subject as intelligently and logically as can be done, be kind as a kitten and as sweet as a June rose; and then the preaching of the cross will stir the carnally minded world. At that point is the division. It is written of St. Paul at Athens that "Some clave unto him," but for the most part they went from him.

So it seems that the holiness preacher is bound to have some kind of a stir that may not always be so comfortable and easy, but when trouble comes and the people are against the minister it should not be because of the preacher's habit of raising a personal rumpus over every little thing that might happen, but only over the preaching of the cross which always has its accompanying reproach.

The First Sermon

It appears that the only way to learn how to preach is by the experience of preaching. Of course there may be a theological training, and the preacher-to-be may get instruction in homiletical arrangement; yet only by preaching can he learn to be a preacher, and even then the progress is in many cases deplorably slow.

There is much that is favorable to a sermon that is gained by the study of homiletics, but after all the biggest part of any sermon is the subject matter it contains. To 'have something to say, a message, a truth to proclaim, is after all what a sermon is for. If a man has nothing to say he cannot preach though he may clothe his little nothings in fine language and graceful gestures. On the other hand a man may be a bit uncouth and awkward and preach a great sermon if he has a burning truth to proclaim, and a heart to proclaim it.

Each sermon has its own peculiar message of truth, its own burdened subject, its own aim and object, and is preached under its individual anointing and in the midst of its individual setting so far as atmosphere and surroundings are concerned.

But what we want to mention here is the first sermon, or perhaps the first few sermons. Personally I have never heard so good a sermon as my first one was before it was preached. After I had preached it my mind changed as to its worth, and it went to the bottom of the list. It was an hour and a half long before it was preached, delivered in about ten or fifteen minutes and shrank still more when I contemplated it after I got to bed and thought about it. My sermons still have all the earmarks of that first one, but I trust I have improved somewhat. Two nights after my first sermon I preached again, and in a few months was preaching on an average of over thirty times a month. As I look back now on those early attempts I think of them as being for the most part made up of an inside urge along religious

lines that sought for expression, and the best I could do was rather a disjointed and disorderly array of fragmentary truths that scattered around promiscuously. Of one thing I am sure, and that is the improbability of my ever trying to be a preacher at all if it had not been for that inside urge. I cannot explain nor describe that urge. It wasn't a brain storm (though some might have thought so if they had heard me try to preach), nor was it self-seeking. I have always thought it was the call of God to preach, but whatever it was I am sure that I never would have begun to preach without it. It was a big something that made my first sermon before it was preached better than any I have heard since. I do not understand to this day how a man can ever even try to preach without it, and neither do I understand how he can keep from trying to preach if he has it.

Young men who are thinking of entering the ministry should seriously consider this matter. It is nice to be trained but it is better to have the urge within. The young man who feels that he must at any cost be trained to preach should also seriously examine his own soul in reference to the divine call, the urge to preach. It is difficult indeed for an examining board, or a committee on orders and relations to know just what to do with a man who declares his intention of being a preacher and manifests no urge of soul along that line. To have them ask for a church to pastor when they evidence no desire to get a sermon out of their system by preaching anywhere they can get a chance creates a problem.

Among my early sermons was one about Christ standing at the door knocking, it was a big picture that impressed itself upon my mind before I stood up to preach it. It was at least an hour big. I felt keenly and tenderly about it. I wanted to tell it as it impressed me. It was a big thing (and it is still a big thing). I was sure that people would be saved when I preached to them, and I think some were, but I misinterpreted my inward feelings and the workings of my heart. I thought that just because I felt deeply and strongly on the subject that I would be able to stay with it at least an hour, and that it would develop as I preached so that the people would all feel as I felt and run to the feet of Jesus and be saved. I did not know that words are inadequate to express feelings very well and that I would need to be choice in my words in order to get even a little of what I felt in my own heart across to the congregation. I have used the same text many times since. I have tried to show Jesus knocking at the door of the Church, at the door of the heart, knocking in youth, in mature life, in old age, knocking through providences and events, but I never yet have found words to express the way I felt, and still feel, within my own soul about Jesus knocking at the door. The biggest thing about all those efforts to preach on that subject as any other is the inward urge to preach it.

So far as I know a young man can feel the urge to preach as much as an older one. That part of a sermon that lies in the young preacher's yearning heart is just as good preaching material as it is when it has been used over and over again until the preacher is old. An old age does not diminish it as sermon material. God have pity on the preacher young or old who tries to preach without it.

Some men are blessed with a better vocabulary than others. But all ministers know, or should after they have preached a few times, that the choice of words is valuable. There must not only be the inward urge of the message, but care must be given as to how that urge is expressed. We would say, first of all, be sure that the inward urge to preach is strong and all possessing, and then study words that express what is felt. Study words and gestures. Don't be afraid of anything that will help make a minister.

The Church's Revival Contact With The World

There is no doubt but the Church has a solemn duty to perform in the evangelization of the world. Anything less than world conquest will not satisfy the Lord nor His Church. That self-salvation-only attitude that some Christian professors take is not only degrading to themselves but actually dangerous, because it harbors every lazy germ of defeat that the devil can let loose to damn a world. Doubtless there is a large number of Christians who need to be led gently most of their life, and will never develop into a rugged type of soldier, but for the entire Church to be without a militant, aggressive spirit is sure defeat. Nothing less than aggressive spirituality will satisfy the church that is alive to its opportunity, and the demands that the world makes on it.

But even with the aggressive spirit within the Church as part of her endowment and commission, there yet remains the serious question of how to get the job done. How can the Church make spiritual converts to her faith? The most indifferent Christian sincerely wishes the Church's growth and development by means of new converts. There is surely a heart-felt longing that desires the conversion of the unsaved, and that for the sake of the unsaved themselves. The conversion of a sinner from the error of his ways is a desirable thing whether he joins the church or not. Hardly could a group of people be found who are worthy of the name of church unless there is within themselves a desire for a revival of the work of the Lord, the regeneration of men. But still the important question of How.

Much consideration has been given to this matter by preachers and church leaders, and rightly so, for if the Church fails to make converts the passing of years with the death rate certain means the non-existence of the Church, and not only that, it means an unregenerate society of men on their way to world ruin, and sin in its finality.

It is altogether useless to change the standards of the church from spirituality to worldliness in order to gain the world as members within the fold of the Church, as this still leaves the sinner unregenerate and brings into the Church a type of professors of religion who are neither alive themselves, nor concerned in the salvation of others. This procedure neither helps the Church nor the world. The great question is not that of members to be counted by their affiliation with the church, but the much greater one of the Church's obligation to help make the world spiritual and God-fearing by the process of spiritual conversion.

But a discussion of these points is not enough. There still remains the how of it, and it seems that the more spiritual and aggressive the Church becomes the more the how becomes a problem, and the more concerned the church is about the matter.

The past effort of the Church along this line has developed a few lines of attack on the world that while they are overlapping are yet distinctly separate enough to be studied by themselves. Bearing in mind that the object to be gained is the conversion of the world to Christianity in its fervent and spiritual form, rather than its creeds or forms of worship, and also that this conversion is to be accomplished by the efforts of the Church in harmony with the Holy Spirit, without whom the task would be useless to attempt, a study of the methods used by the Church may be useful.

As has been stated the efforts of the Church have been along certain lines of attack. Set down by themselves they appear about as follows.

1. Sincere effort on the part of the Church for deeper spirituality within itself, hoping thus to attract the attention of the world, and draw them to the fold.

2. Go directly to the world with the message of repentance and faith. This effort does not put emphasis on the deepening of the spirituality of the Church, but hopes for this in connection with its aggressive activity.

3. Conduct a series of services which is a combination of both other methods. In this the preacher takes Sinai for his .pulpit for two or three weeks, and preaches the terrors of the law to t`he ungodly and pays but little attention to the development of the church in spiritual things at those services, but provides another service (usually during the daytime) for the ones who need to be led to deeper truths and ways of living in God.

4. Engage in a campaign of publicity emphasizing the world's need of Christ and of the Church, setting forth the benefits of right living, and the sad results of sin. These campaigns can properly be called church efforts. They can hold to the great objective of world conversion, but frequently are apt to partake too largely of sectarianism rather than pure Christianity.

5. Train a generation of young people with the hope that they will accomplish in the next generation what the Church has failed to accomplish in the present one.

6. Do nothing and expect God to do all the rest.

All of these methods, except the last one, have merit, and if it were not for the fact that the last named 'has worked sometimes we would not have as good a showing for Christianity as we now have.

The training of a generation of young people, as mentioned above in No. 6, can well include any or all of the other methods. There is a place for all types and kinds of evangelism in the building of a generation of Christians. We dare assume that with the noticeable lack of any one of these methods there will be a noticeable lack in the evangelistic spirit of the generation that has to suffer the absence of these methods. These things have been used to produce revivals in other years, and are far from being obsolete. Whether they are used or not, one thing is sure, and that is that without the training of a generation of youth in the Christian faith all the methods used to build the kingdom of God will be lost. The backbone of Christianity is to be found in those who from their youth up have served the Lord, or at least been made familiar with the teachings of the Bible. It has been well said that the youth of today is the 'hope of the tomorrow's church. It can be just as truly stated that unless we manage to get the youth into the church, and stay with them until they are mature men and women, with mature Christian experiences, the church will have a lopsidedness that will show up our greatest failure. Springing from this lack will be a dearth of ministers, missionaries, teachers, and stable laymen of all grades.

Revivals of religion may break more or less suddenly on any given field, but if the work done is conserved for God it must be accompanied by the training of the youth in that generation.

God's method in the Old Testament was to place a teaching priest in the cities and suburbs of all the cities and villages of the land of Israel. These were for the purpose of teaching the truths of the Hebrew religion to the people of the land including the children and youth. When the teaching of the priests was supplemented by the home training enjoined on the Hebrew parents the whole matter of national religion was well-nigh assured, but when the home failed to instruct the children, and the priest failed to teach the truth of God as he was appointed to do, then national irreverence and irreligion came as a flood upon the land. Once gone it was difficult to regain.

It is obvious that if each successive generation of children are converted and kept in the faith that the church's future is assured, not only as an institution but as a power for good in society, but still the how of this matter is of paramount importance. It is not only the children in the homes that are already Christian that must be reached, but the ones in non-Christian `homes, with their unsaved fathers and mothers. In other words it is still the problem of evangelizing the world, and getting it spiritually converted to Jesus Christ. This matter must lie heavily on the heart of the minister. He must constantly carry this load. His heart must break at this place. And in view of the absence of any sure method of success he must try by every means to save some. If one way does not succeed he must think of another. There are some places where the entire township will be reached by an evangelistic meeting, and other places that such a meeting will reach only the church. For the most part the outsiders will stay away. Then the pastor must do

something else to get the message of salvation to them. What shall he do? How shall he do it? He can quite easily advertise his church and denomination. He can invite people to his services, but that is a little different from actually getting the message of salvation to them, and the true minister is never content with merely advertising his church, he must get men saved and sanctified wholly.

Personal evangelism; personal dealing with the men of the town; talking to each of his salvation -- what a field for a minister! There is plenty of room here to satisfy any "call to preach" that the minister has. It may be that we have made a mistake in confusing a "call to preach" with "conducting religious services of a denominational order." Perhaps we have thought we should have a well organized church where the opportunity to evidence our "call" would be a necessary thing, and without a church we couldn't preach, but after quite a few years in the ministry we are convinced that there is enough work to do in order to get the world converted to satisfy any "call to preach" that any minister ever had.

May I relate a little experience of my own? I was preaching to a small number of people a couple of times each week. They were good people, and gave good attention; but I knew that the town was not being reached. I gave myself to prayer about the matter, and asked the Lord for more people to preach to. I was in earnest and I thought in divine order. After a while the Lord spoke to me. He asked me if I was willing to preach the truth as it was in the Bible. I thought I had been faithfully preaching the truth as I understood it, but when that question came I stopped praying and spent some time in considering the question. Truth is rugged. Truth is not always accepted. God's way of salvation is not popular. I had a going down time before the Lord and reached that place where I saw clearly that I must preach the way to heaven or be lost myself. Finally I cried out, "Yes, I will preach the truth if they take my life." [Even though] I felt as though I might lose my church, go begging for bread, my family would suffer, I said yes. And then came the answer of the Lord, "Go preach it then," and immediately I saw not my church services and the church people, but the town, the homes, the children, the parents, business men, farmers, laborers, everybody. And there was the commission and the demand "Go preach to them." A little later I started, not to make a formal pastoral call, but to preach the truth in the homes of the town. Catholics, Jews, Protestants, church members, backsliders, parents, children, aged, sick, well, rich, poor, whatever and who ever they were my commission and orders were to preach the truth to them. I am not saying that I did it well, but the best I could I preached the truth of Jesus to the people that did not come to church. Some wept, some made fun, some promised to do better, some laughed at me, some called me a heretic, some prayed. I would say there was about the same result that there would have been if they had heard a gospel message in church. But if I had not been a pastor of a church I could have found all the opportunity I needed to exercise my "call to preach" by preaching in the homes of the town.

I may be a little off the track of what I started to say about the church's revival contact with the world. Perhaps I am merely saying that there is room for the "call

to preach" in the homes of the people, but anyway it seems to me that it is part of the How of the evangelization of the world. If the church services are not reaching the town, then it is up to the pastor, or somebody else, to see that the town is reached with the preaching of the gospel.

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05 -- A MISSIONARY MINISTER -- Lula A. Williams

It seems that there are many good ministers, even in our day, who are not mission minded. They think only of their local work. But as we study closely the life of St. Paul we find that he was a home and a foreign missionary. To this great soul winner there was no line of demarcation in his parish. His task was to give his burning messages to all men for he was conscious that the "whole world lieth in wickedness" and that "where sin abounded, grace did much more abound." His opportunity of service was inescapable; and his God-given call made him mission minded.

The unfinished task of the Apostle Paul is ours today. It is the privilege of every God-called minister -- man or woman -- to specialize in the greatest missionary work of the ages. We should covet the privilege of walking in the footsteps of this great missionary. We, too, can fill a place of service in God's work that embraces every race and that encompasses time and eternity. Who would not pour out a life for the great cause of spreading scriptural holiness in all lands?

The responsibility of evangelizing the world rests primarily on the called minister. It begins in his heart, in the secret place where he and God commune alone -- time and again he must go apart alone, see anew the vision spiritualized, hear again the unmistakable command to "Go ye into all the world," and must dedicate himself unreservedly to the world field and the world task. If we will regularly renew our strength and refresh our spirit at this point, the battle will be more than half won.

Blessed is the minister who is missionary minded. He is interested in the rich, the poor, the upper caste and the out caste, educated and uneducated, healthy and unhealthy -- all alike and in all lands. His parish is what he sees at some crossroads or in some metropolitan center and in the whole wide world.

The missionary minister will hunger and thirst after missionary food: He will read the best home and foreign missionary literature available. If he cannot purchase books, he will make regular visits to some library and read books and outstanding periodicals; by all means he will inform himself in the fields of missionary history, biography, and comparative religions, which will give him the spiritual and practical equipment that will enable him to exercise missionary leadership in the church which he serves.

It may be true that a missionary minister will meet some opposition. All of his members and official boards are not mission minded; and should he desire his District Superintendent to speak on "Home Missions," or a returned missionary to address his church; they may object to his plans. Some members are not informed or rather so narrow-minded, that they see only the little world in which they live. They are much like the dear old country woman in Japan. It is said that on her first visit to Osaka she saw a large map of the world; her own city, Osaka was pointed out to her, and then Kobe, Tokyo, China, India, Europe and America. "Oh," she replied, "I did not know there was a big world." To enable all Christians to realize the need of the world and be led to meet this need is our unfinished task.

The missionary minister will take to heart the needs of the whole world. He has a wonderful opportunity. He holds the key to the situation. He will push out and hold revivals in his church, town, community, and reach the unevangelized world. The goal of all his work is to make Jesus Christ known to all the world. He gives himself forcefully and positively to evangelistic aggressiveness so as to win the lost for Christ.

People are most interested in that about which they know most. If there is little interest, it is usually because there is little knowledge. We go as we glow, and we glow as we know. The missionary spirit and the missionary thought will crop out in a missionary minister, whatever his topic may be. He will give the people a vision of the local need, the world, and their responsibility to meet its need. The new interest gained through the minister's instruction will find expression in a larger giving of the church's life to the whole world.

In these days of financial stress, when there is much unemployment and a reduction in incomes, the average church is struggling financially; nevertheless a missionary minister has an opportunity to release the financial resources of the congregation. One pastor in his church persuaded his people to support a missionary; another church took the support of a native preacher; and another financed a home mission campaign. Is it not true that a faithful recognition and practice in giving as applied to money, whether little or much, will release sufficient funds for God's cause, and will give Him a chance to open the windows of heaven and pour out upon us a blessing such as there shall not be room enough to receive?

It would seem that today some must reduce their giving. Some people cannot give a great sum for they do not have it to give. But frankly many could increase their giving. They are employed and receive a fair income. Some so-called large givers in the church are truly small givers for they "keep back part of the price of the land." Many so-called little gifts are large in God's sight and go far. "All dollars are not alike." One person may give a dollar and not know where to earn the next; while his friend may give five dollars and be in a position to earn five times that amount. "The Lord loveth a cheerful giver," and so as long as the average member can give a few cents a week to make Jesus Christ known to the world, the real

missionary opportunity challenges a missionary minister to release the financial resources of his congregation according to God's standard and God's way.

One of our great needs is for more Holy Ghost, Spirit-filled workers for home and foreign fields. Beside some lake or sea Jesus is walking again, and when He calls some young life, we must rise up and go after that youth. The Lord of the harvest Himself, is hindered or helped in His call to the young life in proportion as a minister is faithful with the word fitly spoken, which may make for his life's decision.

But the missionary minister's most pervasive and farthest reaching influence is to demonstrate in his own work that prayer life. He is to pray for a revival. A revival that embraces the church, community and the world. The winning of the lost to Jesus Christ largely rests upon the minister. He is the channel to the local church and the world. He is to keep spiritual along all lines and this will make for a spiritual revival throughout the whole world. Today the missionary minister has great responsibilities with unparalleled missionary opportunities.

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**06 -- DISTRICT SUPERINTENDENT PROBLEMS -- Writer Not Shown
By A District Superintendent**

Number Two

Reading some time ago I ran onto this very wonderful statement, "To be simple is to be great." In fact the more we approach simplicity, the greater we are, the more eloquent and efficient we become. In writing, in talking or in planning, it is the weak thought that must be supported by elaborate words. That same thing would carry out in our church work and everything we undertake to do.

The district program that will get across will be the program that has in it the element of simplicity and sincerity, and has on the very face of it the vision of need and possibility. Therefore the District Superintendent who wants to see the work go will plan so that his men can see through what he is trying to get done, and will appreciate the fact that it ought to be done and that they must help to do it. If that is true of a district plan, it is also true of a local church plan. Many a church program has gone by the board because of its complexity, when if it had been reduced to simple terms and made clear enough that the most ignorant layman in the church could have understood what the pastor wanted done and why he wanted it done, they would all together have entered into the program to make it go, and there would have been a nappy, harmonious people, working together to accomplish the thing that lay upon the heart of the pastor.

There are a number of types of presentation revealing the type of pastor and type of leader that has a proposition to put across. There is the non-talkative type,

or the alert man who acts quickly and decides promptly; presents in very few words that which he has to present; yet his words have in them the element of firmness, and are convincing of the fact that he knows what he wants, where he wants it and why he wants it. His congregation will soon fall for it, and will get behind the program to put it across.

Then there is the pastor who is slow and deliberate. Many times we have met these men, and ere they get their program across the people are discouraged or become divided, or have heard of some other program that some other person was leading, and in their anxiety to push on they have left and gone to some other program because of the slowness with which the program was put on.

It is said of the Nazarenes that they are a speedy people, and any pastor who wants to get his church in a working form must be alert and on the job every day. While he must be exact and know what he is doing, at the same time he must have step and pace and decision. He must show to his people that they are going somewhere and that they must do it quickly. Time is so short, eternity is so long, and the need is so great that our people cannot wait a long while for a decision to be made. One of the greatest problems that a District Superintendent has to deal with is the indecisive pastor. The pastor who gets a clear vision, as he thinks, of some program that he should present and push, writes the District Superintendent, or calls to see him about it, and the Superintendent with all his heart agrees to enter into the program and help put it across, and by the time a month has rolled by and he feels that is the program the church is undertaking, and he has formed his plans to help, he will get a letter, wire or call stating that they have been praying some more, and decided that wasn't the plan and they want to try something else. Indecision more than carnality has killed many a good preacher. One preacher felt like the time to build was now, and after he had his people about worked up to it, decided it would be better to wait until next year. One pastor decided he ought to have a revival, and after much prayer, announced to his people that he had prayed through, that they should have a revival and that they should get such and such an evangelist. But upon an effort to get this evangelist, it was found that he was dated many months ahead. Then the pastor decided this was not the time to have a revival. Such indecision has caused a question mark to arise in the minds of the people until they have refused to follow the leadership of the man who did not know where he was going and why.

While we are dealing in types of preachers, it might be well to observe some other things that come to the attention of the District Superintendent. Recently, a man said to me, "When you get a chance to talk with our pastor, I wish you would call his attention to the fact that he talks too much. He is a good preacher, a good organizer, and a good liver, but he tells to the next person the thing that he heard from the former person. He carries the news of his church from one family to another until there is a dissension stirred up in the church. Not because of his lack of goodness, but because of his talkativeness and carrying news to people." When this matter comes to the attention of the District Superintendent, he wonders what

he can do to help. If he calls the pastor's attention to it, nine cases out of ten the pastor will say that he is not guilty, that he has been lied upon and lied about, and that he has never been guilty of doing such a thing. But the talkative pastor who is a neighborhood gossip and carries the news from one family to another will soon or later have himself in a jam just the same.

Another situation almost as complicating is the man who will not talk at all; who will not take his officials into his confidence in his plans and program. His very silence creates a suspicion on the part of the people and they fear to follow, not because they do not believe in the man, but because they do not know what he wants done. Sometimes when they do not know, they undertake what they think ought to be done, but in reality it is not the thing that the pastor desires. In other words, it is up to the pastor to provide a program for the people or they will provide one for themselves. Many times if the people provide the program it is not in harmony with what the pastor desires. In that case he will feel hurt and wounded, and try to stop a program that has started, and that will be as fatal as failing to have a program of his own.

Of all the types of pastors who can cause trouble for the District Superintendent and his people, it is the suspicious pastor. The pastor who feels that his people are always suspicious of him. The pastor that feels the District Superintendent has some doubtful motive in his visit, and that he is not always loyal to his pastor. The pastor who is always suspicious of someone, either the official above him or the people whom he serves. This suspicious man will find more difficulty and more problems than any other man in the world. He will hinder his own usefulness and eventually drive himself from the ministry because in his heart he suspects everybody but himself.

Our church leaves the initiative of the people in the hands of the local congregation, and the District Superintendent works between the general church and the local church; lends his influence to anything that is worth while in promoting the work, and is desirous to do anything he can to help the local church go forward. For in the success of the local church lies the success of the District Superintendent; and yet, he is isolated from it until his very presence can create a problem or can prove a great blessing. His words can burn or they can bless. His advices, if taken in the right way, held in confidence, and used in the same co-operation as a pastor would expect from his membership, can prove of untold benefit; but problems arise and his advice is disregarded.

Some years ago a pastor was sent to a certain place, and in his going the District Superintendent took him into confidence regarding the place. He said to the pastor, "When you are on this particular field, you will find certain people in leadership, and they are the type of people who will want to rule the church. They have had for years a sort of rule or ruin spirit, and while you cannot say a great deal about it, it will be your business to get in new people and get them in charge of the work and go forward; for these particular people will hold you in restraint, and

cause you to fail rather than help you to succeed." The pastor arrived on the field. After the first Sunday service, in a conference with leaders Who were then in authority, he made the bold assertion that the District Superintendent had warned him that they were bossy, and that he had come there to give them to understand that they could not boss while he was the pastor. The results were that when the next pastoral election came, every one of these people, with their friends, voted against this pastor, and he was without a pastorate at that place. Not only was that so, but every one of these folks had a feeling against the District Superintendent, and went to the assembly with an avowed purpose of defeating him as the leader of the district, feeling that he had done an unwise and untrue thing to them. If the pastor had kept his confidence and realized that the District Superintendent was trying to work with him and for him, the work could have gone on and the pastor could have succeeded and the District Superintendent could have proved a blessing both to him and to the people.

A close co-operation on the part of preachers from the local preacher clear through to the General Superintendents, in which we become preachers rather than laymen, and become loyal one to another rather than suspicious one of another, is the great possibility of our church. This will be the reason as is the past for our phenomenal growth to this hour. We have very few disloyal folks. We have a few who might be classed as unloyal, but we have so many loyal people that we can forget the other two classes and go on down the road. The unloyal person is nominal in his attitude, takes no definite position against, but does nothing to push the work, and doesn't do anything in particular to place himself on the loyal side. Preachers who give whole-hearted support will reveal their own character in a little while, and the church, the district, and the general church will find them, for water will find its level and preachers their right place.

A local preacher wrote the District Superintendent recently complaining about the fact that his fellowship was not enjoyed, that he did not feel free and right in the local church of which he was a member. The answer to that man was, that if he would learn to be a booster, rather than a knocker, he would find that in boosting there is a joy and a hilarity that can never be found in any knocking process he might have. Therefore if our pastors learn to co-operate with their Superintendent, they will find in the District Superintendent the biggest brother they have ever met, and a man who will stand by them in the most difficult problems and trials that may come along.

Many a problem, however, will be presented in such a way that the District Superintendent is helpless to deal with it. Quite recently a pastor got up in a Sunday morning service before a large crowd in a revival and stated boldly before that crowd that the church of which he was pastor was divided. He said, "You people know there is a division here, and you all ought to make confessions." The facts were, the outside people knew nothing of the division, and the division was not on any doctrinal grounds, but were some views of people who felt that certain persons should be better able to lead the Sunday school than others, and some minor things

like that, but nothing of any major importance, and nothing that should have been mentioned publicly at all. When that church calls the District Superintendent regarding that particular matter, he will find himself in an embarrassing position, because his desire is to stand by the pastor and help him in every way, but has been hindered by the actions and statements of the pastor on public occasions. Therefore he will have to do the best he can to save the pastor, and yet, he cannot fully throw his influence to him because the pastor has publicly put himself in a position where it will be impossible for the District Superintendent to help him in any great measure.

In the presentation of a pastor's name before a church board recently, the church board said they wouldn't want that particular man. They were told that he was a great preacher, a fine sermonizer, and that he had many very commendable qualities. They answered, "Yes, but he acts so ridiculously at times in his demonstrations that we would not feel free to have him as our leader, and we would feel embarrassed if he should do the things that we have seen him do, and know for ourselves that he does." Thus, though that man expects the pastorate of that church, the church board deliberately rejected him, not on anything that the District Superintendent said against him, but upon the fact that they knew what he did. They said, "We like the man, but we would not want such performance in our midst." "Decency and in order," and the mighty blessings of God upon us is a qualification, the lack of which is a complication that a District Superintendent cannot overcome.

Just as the pastor deals in souls and makes his merchandise the merchandise of souls, so the District Superintendent deals also in souls, but more particularly in men whose future and ministry make for the salvation of a community. He carries a heart burden and a soul passion for these men and their success. With every success his heart is set aflame, and with every failure, his heart is made to bleed. If anyone has ever thought the District Superintendent is cold-blooded and hard-hearted, they do not know the superintendency as this observer does; for the conversations between District Superintendents has revealed that the passion of these men is that their men will succeed. Sad as it may seem, there will be failures among the great numbers that succeed in a work so great and so extensive as the work of ministry of the Church of the Nazarene. But when we think of the number that are going from victory to victory, and from success to success, and climbing higher and higher in the success of the ministry, the number who fail are so small that our hearts are made more than ever to grieve, because we would to God that all could succeed.

This question was asked by a District Superintendent within the last thirty days: "What do with men who fail, and who continue to fail?" The answer was, "If men cannot succeed, then we cannot use them in the ministry." It may be that they have entered too late, or that their background and preparation have not been sufficient; or it may be that their adaptations are not such as to get on with people. Whatever it may be, we simply cannot use men if they continue to fail. Every District Superintendent tries to move these men from place to place, and eventually finds

that they cannot be used. They will all feel that the District Superintendent is hard, that he is bossy, and that if he would only give them an opportunity here or yonder they would succeed. But a record of four or five, or sometimes ten years, reveals a constant failure.

There is always an explanation on their part, but their successors go in and succeed in spite of all explaining they do for their own failing there.

[DVM -- At this point on the printed page some text was torn from the page. Thus, I shall omit the remainder of the above paragraph. The writer goes on to tell of a preacher who did] not realize that his own failure was due to his laxness in dealing with the opposite sex. He admitted that he had put his arms around a certain woman with a thought to see what she would do, and whether or not she would show carnality about it. His church found it out in some way or another, and let him go. Other churches found it out and would not call him. Therefore, he was on the shelf and blaming a District Superintendent for his failure.

Recently a pastor wanted the District Superintendent to come and hold a revival, rather a protracted meeting, for three weeks, saying, "There is no man that can succeed in this place, and I want you to come and hold a meeting for three weeks in order to prove that it cannot be done." I can think of no motive so small as for that District Superintendent to spend three weeks proving that the thing could not be done. We believe that the hold-backs in our affair are very poor. We believe that the backing straps are about worn out, and the Nazarenes must find some way to go on all the time.

In most cases of failure we have found that it is "the little foxes that spoil the vine." The preacher going into the service without a collar and tie on. Standing around like a laboring man out on the section somewhere is repulsive to the people. A man -- who has been asked to preach at a certain hour and arrives twenty or twenty-five minutes late, robbing the people of their time and then giving some personal excuse, as though his business were greater than either the business of the Lord or the business of a congregated body of sixty or a hundred people -- cannot hope to succeed. He seems to take an attitude that they have an obligation to him rather than he to them. Such actions do much to turn men out of the ministry.

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THE END